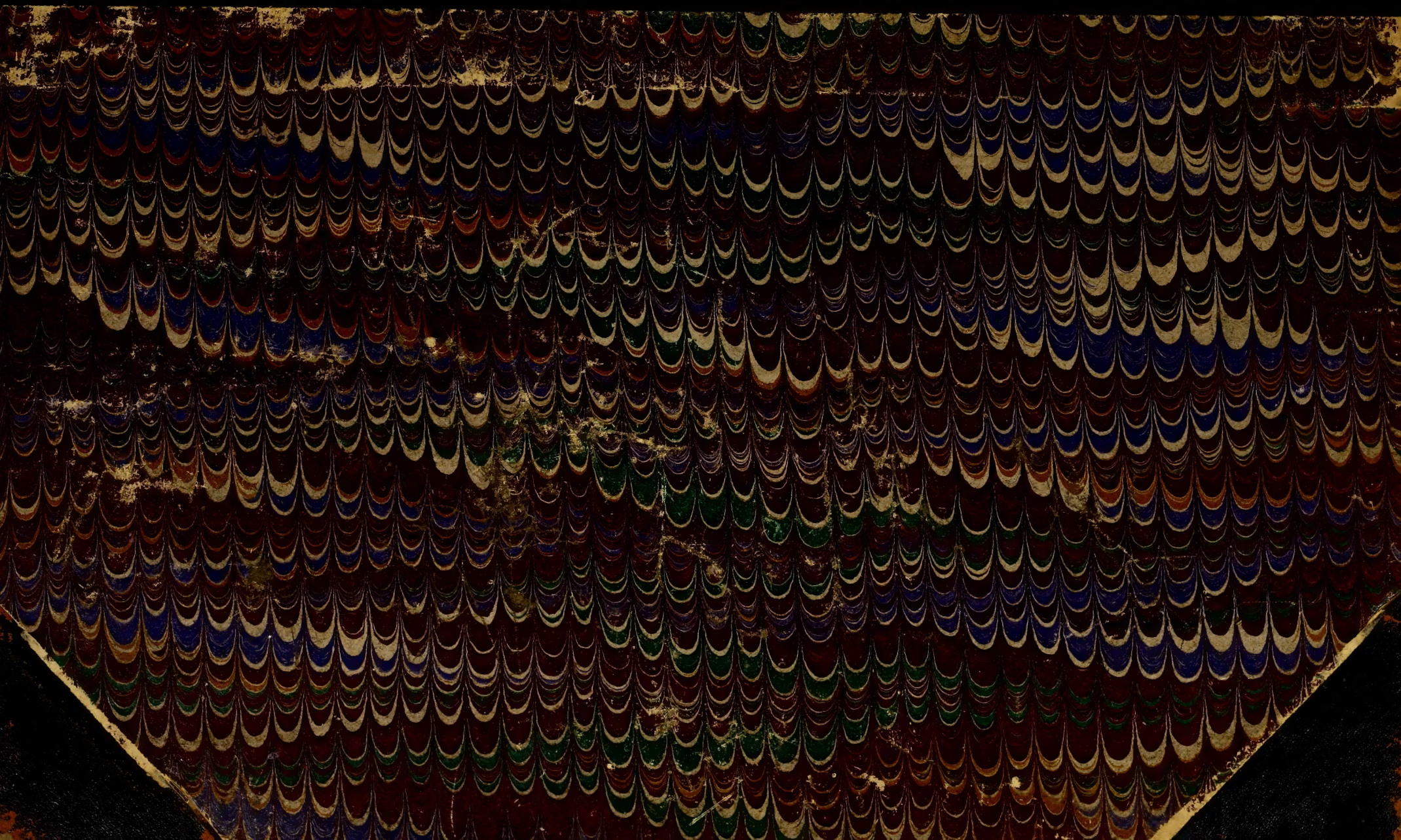

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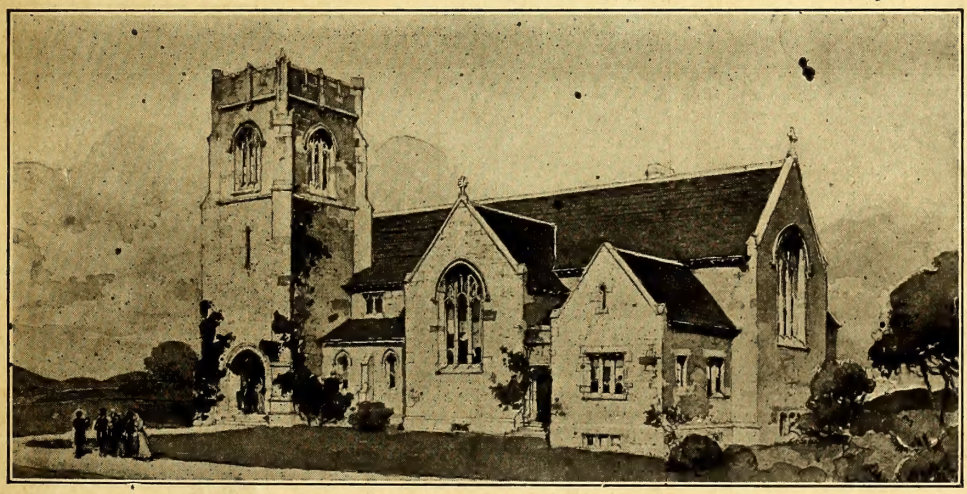
The Carolina Churchman



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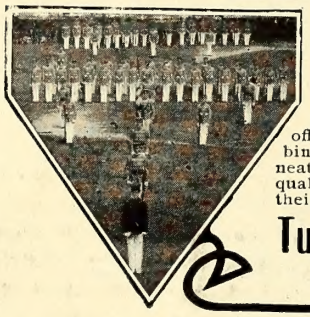

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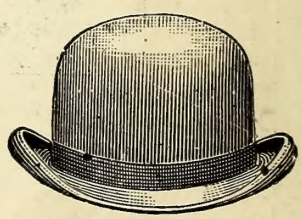

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The Carolina Churchman

Vol. 1. WILMINGTON, NORTH CAROLINA, OCTOBER, 1909. No. 1

CALENDAR FOR OCTOBER.

3.—17th Sunday after Trinity (Green.)
10.—18th Sunday after Trinity (Green.)
17.—19th Sunday after Trinity (Green.)
18.—St. Luke, Evangelist (Red.)
24.—20th Sunday after Trinity (Green.)
28.—SS. Simon and Jude (Red.)
31.—21st Sunday after Trinity (Green.)

THE CHURCH IN NORTH CAROLINA

An Address Delivered by Bishop Strange at the Laying of The Corner Stone of the Bishop Atkinson Memorial Church, Charlotte.

In order that I may, in one address, enable you to grasp some idea of the history of the Church in North Carolina, I have thought it best to picture to you in brief and rough outlines, five periods in this history. The first period consists of three scenes in quick succession in the summer of the year 1587: the landing of the Colonists sent by Sir Walter Raleigh, not to seize gold, not to win glory, to build homes; for there are, for the first time, women, maybe children, among those hardy adventurers. A few weeks later, we see an Indian, the noble chief Manteo, kneeling on the green sward under the spreading trees, confessing his faith in Jesus Christ, baptized into the Church of God, the forerunner of the millions whom the English missionaries of the reformed faith have won from the heathen idols to the loving God. Seven days more we behold an infant girl, Virginia Dare, granddaughter of the Governor of the Colony, in the arms of her sponsor, the first child of the English people born and baptized in this new land. There stands the Church of the Anglo-Saxon race at the beginning of English colonization in America, administering the first sacrament in the thirteen original colonies according to the use of the book of Common Prayer.

It is well here to call your attention to one of the most significant facts of human history, one of the most evident manifestations of God's direction over the affairs of men. Green tells us that in the beginning of the thirteenth century, when the English barons wrested Magna Carta from the tyrant John, the Anglo-Saxons were confined to England and parts of Scotland and Ireland, and numbered about three million people. At the beginning of the seventeenth century, when the great Queen Elizabeth died, they had increased to a little more than four million, less than two million in four hundred years. In the three hundred years since, those four millions have grown to more than a hundred and forty millions; and they have spread all over the known world. It was to my mind no mere accident, as we say, that the flight of birds turned Columbus toward the South and landed him in the West Indies, that Champlain's course was directed North to the mouth of the Saint Lawrence, that the Cabbots did not land and settle in these United States in the year 1497. No; God held in leash, as it were, in their island home these sea-dogs of the sturdy Anglo-Saxon race, and kept the choicest parts of the new continent waiting for them, until the Reformation came to free them from the shackles of ignorance and superstition, to bring them closer to God and Christ, to teach them freedom of life and thought, and to train them into toleration for the differing opinions of other men. Then, the Lord God turned them loose, with the command to increase and multiply and possess the earth. They obeyed and they are today obeying that command; they have sailed forth to the furthest confines of the earth; they have taken possession of the choicest parts; and, wherever they have gone, they have given to the peoples there civil and religious liberty, building the truest, the fairest, and the most enduring civilization that the world has seen.

The next period in the history of this Church of ours in North Carolina has no central fact, is widely extended, with rather hazy outlines. It runs from 1661 to 1765,—a hundred years. We see bold adventurers from the Colony of Virginia coming South to the Sounds of Albemarle and Pamlico, to the shores of the Perquimans, the Chowan and the Roanoke rivers, slowly pushing westward to the uplands of the Tar and the hills of the Eno; Swiss, Germans, Huguenots, possessing the rich lands on the Neuse and building New Bern; men and women from old England and New England, the Barbadoes, Edenton and Charleston, laying out the towns of old Brunswick and Wilmington, making homes on the lower Cape Fear; Scotchmen, fresh from Colloden, settling the lands on the upper Cape Fear; Scotch-Irish, Germans, Moravians, from the old country and from Pennsylvania and the Valley of Virginia, occupying the hills and valleys of the Yadkin and Catawba; a motly multitude, but one in heart and will with the pioneers of all human progress; free, hardy, fearless, industrious, taming the wilderness, turning forests into farms, building houses, homes and towns. What of the Episcopal Church all these years? The English people thought the established Church to be an integral part of an ordered civilization; and so this Church of ours, as the Church of England, was the Church of the governing class, the Church established by law, the Church of the majority of the people. But to the praise of the Province be it said, full religious liberty was enjoyed by all the people; here every man could worship untrammelled, according to the dictates of his conscience; here every religious organization had full opportunity to build according to its own ideas, and to enlist the sympathy and fellowship of any man. The establishment of the Church, her connection with the State, was not a help but a hindrance. The State hampered the Church by concealing her spiritual proportions, making her own children look on her rather as a necessary part of the government, which the government, not they, would control and support. The State hampered the Church by associating her in the minds of the people with royalty and aristocracy, with special privileges, with oppression, and finally with a foreign foe. The State hampered the Church worst of all by presenting her to the colonists as an unformed, headless thing, with no power of life, of organization, of leadership in herself, an Episcopal Church without a Bishop, refusing all petitions to send a Bishop to the Church in America. Consequently the number of the ministers of the Church was small, and they, with few exceptions, not raised up from the people, but coming, as they were expected, from England.

In all these hundred years I can find the record of only

seventeen clergymen serving in the Province of North Carolina. What could they do, these few shepherds, with their sheep scattered over this vast territory! Through all these years, we can picture here and there a priest of the Church, ministering part of his time to a permanent congregation in some central village; at other times sailing across the sounds, or up the rivers, to the homes of the planters, gathering the family together for prayers and Godly instruction; again riding on horse-back through primeval forests to the distant pioneers, preaching under the trees, expounding God's Word in the log-cabins by the blazing fire, baptizing children, administering the Lord's Supper to their scattered flock. Among these clergymen two stand out as especially worthy of our remembrance. One, the Reverend Clement Hall, was raised up in the Province, went to England to be ordained, and returned to do for fifteen years—1744 to 1759—most faithful and effectual work as pastor and missionary. He was Rector of the Church in Edenton, to which he gave two Sundays each month; the other two Sundays he spent in missionary work in the surrounding country; and once every year he travelled for two months up and down the northern part of the Province preaching to great crowds in the open air, teaching in the homes of the people, administering baptism and the Lord's supper. According to his own estimate, he travelled more than twenty-five thousand miles, preached twelve hundred sermons, and baptized ten thousand persons. Next after him, we rank Rev. Alexander Stewart, who came to North Carolina from England in the year 1753, as a missionary of the Society for the Propagation of the Gospel and as minister to Saint Thomas' Church, Bath. He labored for eighteen years successfully and unselfishly in Beaufort, Pitt and Hyde counties.

The third period, runs from 1765 to 1817. It opens with the rosy dawn of hope and closes with the night of despair. It begins with the administration of Governor Tryon, who was a loving son and true friend of the Church. He corresponded constantly with the Bishop of London and the Secretary of the Society for the Propagation of the Gospel, on behalf of his spiritual mother. During his term of office the number of ministers rose from five to eighteen. "These were distributed in different parts of the Province, from Salisbury and Hillsboro on the west, to the settled parishes of Edenton, Wilmington and New Bern, on the east; some supported solely by their stipend from the S. P. G. and the voluntary offerings of the people, devoted themselves to gathering congregations in new parts of the field; others settled over regular and fixed congregations, were busy in their parishes and trying to lay foundations for schools and charitable institutions." It looked as if the Church was taking its true place as the Church of the Colony, ministering to the spiritual needs of the people. But, in a few years, the war of the Revolution burst upon the land; no new clergy came from England; many were Tories, and left the Colony; some died, and, when the war was over, we can find only four clergymen at work in the whole State. Parson Micklejohn, in Granville and Orange counties, Parson Cuppels, in Warren and Fairfax, Parson Blount, in Pitt and Beaufort, Parson Pettigrew, in Chowan and Washington; add to these the good name of Parson Miller, who began his work in 1785, in Lincoln and Iredell counties. The Church people were even then, perhaps, a majority of the people; but they were without Church leaders, were uncertain and disheartened. Their Church was an object of hatred and suspicion to the people; and so, many felt ashamed of her, would take no active interest in her work, and joined other Churches, more congenial in their social life. Others, still true to her, looked on the Church, not as a mother at home to be cherished and supported at all cost, but rather as an outside patron, who sent to them and cared for their ministers and their Churches, with little choice or effort on their part; so, when this patron withdrew her hand, they felt that the burden was too heavy ever for them to bear. Chief Justice Marshall, a little later, in the early days of the nineteenth century, voiced the general sentiment, when he tried to dissuade the young man, who afterward became Bishop Meade, from entering the ministry of the Episcopal Church. "Why do that, William? The Episcopal Church is dead, without hope of recovery." Thus the Episcopal Church was steadily losing ground as these important years hurried on, while the Baptists, Methodists and Presbyterians moved forward with rapidly increasing numbers. In 1790, 1793 and 1794, efforts were made to get together the few clergymen and representatives of the scattered people; conventions were held in Tarboro in these years; but very few of the clergy or laity attended these conventions; and the Bishop,—Charles Pettigrew—whom they selected, was never consecrated. In spite of the earnest efforts of Charles Pettigrew and Solomon Halling, the spirit of the past was too strong; and the Church went on deeper down into the valley of humiliation. In 1816, Parson Blount died, and at his death there was not a living clergyman of the Episcopal Church in the State of North Carolina.

But the darkest part of the night is followed by the breaking of the day; and so it was in the life of the Church in North Carolina. Here I call on you to look on the opening scene of my fourth period, the year 1817, the month April, the place New Bern, the fact the organization of the Church in the State, and the birth of the Diocese of North Carolina. The clergymen were three, Rev. Adam Empie, St. James' Church, Wilmington, Rev. Bethel Judd, St. John's Church, Fayetteville, Rev. J. C. Clay, Christ Church, New Bern; these parishes and St. Paul's, Edenton, were represented by lay delegates. The men were few; but they were fired by a great cause; the restoration of what they now saw to be the Church of God, Catholic and Apostolic, in this State. They looked toward the future; they believed in the Church; they trusted in God. They laid the foundation, true and strong; others have builded on their work, wisely and well. The honor of leadership in this work of reviving and reorganizing the Church in North Carolina is due to Rev. Adam Empie. Dr. Empie became Rector of St. James', Wilmington, in 1811, resigned on account of ill health in 1814, but returned in 1816, a few months after the death of Parson Blount, and remained for many years the efficient and beloved Rector of St. James. The convention requested Bishop Moore of Virginia to take them under his Episcopal care. He graciously consented; and the four annual visitations of this saintly and eloquent Bishop, did much to start the Diocese forward in its new and vigorous life. In 1823, the Convention elected as its first Bishop the lion-hearted Ravenscroft. Under his able leadership and that of the scholarly and eloquent Ives—for the first ten years of his Episcopate—the Church steadily grew and strengthened. When Bishop Ravenschoft was elected in 1823, the clergy were 7, the communicants 480. When Bishop Ives finished his work in North Carolina, the clergy were 36, the communicants 1778.

This brings me to my last period—the coming of Atkinson. This was the epoch in the life of the Church in North Carolina. She had been seeing troublous times;

the pilot had left the helm; the shepherd had deserted his sheep. A thing unknown before or since, a Bishop of the Church had left his post, renounced his allegiance, and had submitted to the Pope of Rome. So well had our people been settled in the State, so truly had they been taught by Ravenscroft, that no man, clergyman or layman, followed Bishop Ives. But many were disturbed; none knew what might come; the clergy and laity looked on one another suspiciously; and the people outside felt more surely and said more triumphantly than ever, "What have we been telling you; the Episcopal Church is the way to, only next door to, the Roman Catholics." Ah! we needed a wise and loving leader then; and the good God gave him to us. How noble his presence, how gracious his manners, how loving his heart, how firm his will, how wise his judgment! He knew what this Church of ours is and what he stands for; and this he taught in season and out; and yet he could see the standpoint of the earnest Christians outside our communion; and he so mingled love and tolerance with his presentation of the truth that he disarmed their prejudice and won their respect and affection. Under his wise, loving, unselfish rule, harmony and hope settled sweetly down upon the Church herself, and she went forward again in her Godly work. He was with us, our true friend and guide, in the stormy times of war and in the dark days of reconstruction. To him more than to any single man is due the fact that the Protestant Episcopal Church in the United States is today ONE, knowing no North and South, no East and West. Two years after his death, the Church in North Carolina had grown too large for the administration of any one Bishop; and so its territory was divided, and the General Convention of 1883 set apart the new Diocese of East Carolina. For nearly thirty years Bishop Atkinson guided the affairs of the Church in the whole State; and in those years the clergy had increased from 36 to 76, and the communicants from 1,778 to 5,889. Today, my friends, twenty-eight years from the death of Bishop Atkinson, we have at work in the State three Bishops, 125 clergymen and 13,492 communicants. Dr. Murdoch, lately called to his reward, known and loved so well in this part of the State, told me two years ago that, when he was ordained Deacon, there were only 3,002 communicants in the whole State. At his death, there were nearly 14,000; think of it, an increase of over four hundred per cent. in the ministry of a single man, and he not an old man at his death! At the rate at which we have been growing for the past 86 years, we have a right to expect thirty years hence more than 200 clergy and more than 40,000 communicants in this State.

But, my friends, I expect more than that. I believe this Church of ours stands today on the threshold of a new era in this land: this Church of the Anglo-Saxon people; this Church of George Washington and of Robert Edward Lee; this Church so firmly anchored in the best of the past, that she can readily and fearlessly swing about to meet the varying needs of the present. This Church, crying out to the people of this land its four great watch words: Truth, Order, Liberty, Unity. Truth standing on history and Scripture, offering as her reasonable standard the Bible as interpreted by the undivided Church of the first three centuries. Order, heaven's first law, based on the authority to teach and preach and rule, coming straight from the inspired Apostles, by an unbroken line of living men. Liberty, freedom of thought and freedom of conduct, holding fast to the few fundamental facts of the Apostles' Creed, and, then, allowing entire freedom of opinion; insisting on the three basal facts of life, repentance from sin, obedience to God, personal faith and following in Christ, and, then, allowing freedom in details of conduct. Unity, unity not uniformity, unity in variety, unity that can look surely to some undisputed standard of truth and order, unity that can allow freedom of thought and conduct, a unity for all men and for all time. We, ourselves, have our leaders; we believe in the Church; we look forward with hope and courage. And, between us and the people of the other Churches, the barriers of prejudice on their part and of arrogance on ours are breaking down; they are welcoming us as one of themselves; they are ready to listen to us. Ah! if we will be but true to ourselves, to our best and highest; if we will present to the earnest thinking men of our day "a simple creed, a varied ritual, a generous polity;" if we will reinforce those things with a piety that breathes the presence and power of God, and with a love that makes allowance for difference of taste and opinion among men, that goes out to minister to human beings, that manifests its active sympathy in all things that make for the good of our common country; then, ah! then, we shall count our ministers by the thousands and our members by the hundreds of thousands; then we shall become again and in a far truer sense the Church of the people, the Church of the living God.

MISSIONARIES TO CHINA.

In behalf of Missions and to the credit, and to the inspiration of our Diocese, this department of **The Carolina Churchman** wishes to record, in this, our first issue, the departure on August 17th of Miss Elizabeth T. and Miss Annie W. Cheshire, daughters of our Bishop, for China. The former is to teach in St. Hilda's School, Hankow, and the latter to do work in the Diocese of Shanghai. They have been planning for this their life work for two years and for some time have been at the Deaconess House, Philadelphia, for special training in addition to their experience in Mission work at home. There was a farewell service for them in the Church of the Good Shepherd, Raleigh, at which Bishop Tucker of Southern Virginia, preached the sermon.

The foreign field demands our best. Response has come from our Bishop's house, and hereafter North Carolina will feel in closer touch with China. May we send other laborers into the harvest.

"I was in the Spirit on the Lord's Day," says the Apostle. That is what we should all strive to attain—to be raised for at least one day in the week above the grinding toil of our daily work; above the debasing influence of frivolous amusements; above the jangling of business or controversy; raised into the high and holy atmosphere, breathed by pure and peaceful lives, bright and beautiful thoughts, elevating and invigorating worship.—Dean Stanley.

It is one of the great delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.—Dr. Minot J. Savage.

"It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure."—Selected.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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RECEIPT and credit of payment is shown the following month by the change of date on the address label.

APPLICATION FOR ENTRY AS SECOND-CLASS MATTER AT THE POST-OFFICE AT WILMINGTON PENDING.

EDITORIAL

NEW COVER.

It was impossible to secure a suitable design for **The Carolina Churchman** in time for the October number: and so, at our first appearance, we shall have to come with a "made-up" face. An attractive cover design is being prepared by J. and R. Lamb and will be ready, we hope, for the November issue.

A VISION.

Seeing the Vision makes possible—and necessary—the doing of tasks. Joseph dreams dreams, then builds great barns and stores food against the years of famine. St. Peter sees the vision, and forth with Cornelius summons him.

And so every venture—large or small—begins with a vision, a dream; and then the patient days, perhaps the weary years, translate the vision into fact.

It is thus that a number of us, representatives of each ecclesiastical division of the Church in North Carolina, feel that we have caught sight of a vision that shall bring good things to the Church in this State. We have begun to translate our vision into living reality by the formation—or evolution—of **The Carolina Churchman.** The name has a reassuring sound. It speaks to us of the great heritage of which we, North Carolinians, are justly proud, in the record of our State. We have produced great men and they have wrought splendidly. It speaks to us of our noble heritage in the Church of the Christian centuries, with its roots deeply planted in the past and its rich life freely flowing for the healing of the nations.

While our venture, therefore, may seem small, it is teeming with great possibilities. We call upon you, Churchmen and women of North Carolina, to rally right loyally to the support of this paper which we hope to make State wide, not only in name, but in living deed.

The Carolina Churchman should go into every Church home in North Carolina, for the information and inspiration of our people. It is our purpose to keep the subscription price at fifty cents; and, after one or two issues, we expect to double the issues, making it a semi-monthly.

To do this, it will be necessary to increase our subscription list very materially, and we confidently look to the Church people of the State to make this undertaking, begun in faith and with a large measure of faith, a splendid reality in doing the work of the Church in North Carolina.

THE CHURCH IN NORTH CAROLINA.

In the September issue we published a brief account of Bishop Strange's address, delivered at Charlotte, on the occasion of the corner stone service in August. We feel that the subject is of such interest to our people that a full account should be given. We are printing, therefore, the full address, and we commend it to our readers.

DIOCESAN DEPARTMENTS.

In order to systematize and simplify the work of **The Carolina Churchman,** each Diocese will have its department, edited by its own representative: and the enthusiasm of the new editors augurs well for the interest in the paper. Each one must bear his part: it's a joyful labor of love.

SUNDAY SCHOOL COURSE.

We are publishing the Course of Study outlined by the Diocesan Secretary of East Carolina, not merely because it will be interesting to East Carolina but equally because we want to commend it to all the State.

A number of parishes have worked it successfully in East Carolina: and after careful study, we feel justified in urging some such course upon the State.

If some more or less uniform system can be adopted for the State, each Diocese acting for itself, a very great gain will have been made in organizing our religious education, so that a child may move into any community in the State and still be at home in the Church and Sunday School life; and go straight forward, without loss or confusion, incident to change.

TWO MISSIONARIES.

The Diocese of North Carolina must feel a deep interest in missions, when two of its daughters, who are also daughters of its Bishop, go at the same time to the mission field for service.

Archdeacon Webber recently quoted a very succinct statement of the missionary problem: "Know, grow, glow, go." If we know about the needs and achievements of mission lands, at home but especially abroad, we shall want to grow in knowledge and in enthusiasm and in self-denial, until our whole life will glow with the absorbing interest—until we shall be ready to go. Not in person always: but certainly, if not in person, by our aid to those who will and can go. The more we give to the foreign field, the richer will our life be.

PRAYER SET FORTH BY BISHOP ATKINSON.

(Probably in The Spring of 1861, But Before the State of North Carolina Had Beecome one of the Confederate States. J. B. C.)

Almighty God, our Heavenly Father, in Whose hands

are the hearts of men, and the issues of events, and Who hast graciously promised to hear the prayers of those who, in a humble spirit, and with true faith, call upon Thee, be pleased, we beseech Thee, favorably to look upon and bless the Governor of this Commonwealth, its General Assembly now in session, and the people over whom they are chosen to rule. Possess their minds with the spirit of wisdom and sound understanding, so that in these days of trouble and perplexity, they may be able to perceive the right path, and steadfastly to walk therein, so enlighten, direct and strengthen them, we pray Thee, that they being hindered neither by the fear of man, nor by the love of the praise of men, nor by malice, nor by ambition, nor by any other evil passion, but being mindful of Thy constant superintendency of the awful Majesty of Thy righteousness, and of the strict account they must hereafter give to Thee, may in counsel, word and deed, aim supremely at the fulfillment of their duty, at the promotion of Thy glory, and the advancement of the welfare of our country. And grant that the course of this world may be so peacably ordered by Thy governance, that Thy Church, and this whole people, may joyfully serve Thee in all godly quietness, through Jesus Christ our Lord.—Amen.

Order of Service.

Set forth by Bishop Atkinson, to be used in the Diocese of North Carolina, on Friday the 16th of May, the day appointed by the President of the Confederate States, to be observed as a day of general supplication and prayer.

The opening sentences to be those from Joel 2nd Chapter and 13th verse; and Daniel, 9th Chapter, 9th and 10th verses.

Instead of the "Venite" the Anthem for Ash Wednesday is to be used.

The proper Psalms are the 6th, the 142nd, and the 143rd.

The 1st lesson is the 59th Chapter of Isaiah.

The 2nd lesson is St. Luke, 12th Chapter.

The Litany will be said entire, including what is called the Lesser Litany.

The following prayer will be said as the Collect for the day:

O, most Glorious and Gracious Lord God, the Lord of Hosts, mighty in power, and of majesty incomprehensible; Who art a strong tower of defence to all who flee to Thee for succor, we, Thy supplicant people, now beseech Thee to save and deliver our afflicted country in this her hour of sorrow and trial. Rebuke the pride and malice of her enemies. Give us (in) increasing measure, righteousness and wisdom to our rulers; strength and success to our armies; faith and fortitude, and devout obedience to all our people. Restore to us speedily, O God, the blessings of peace, and make it appear that Thou art our Saviour and Mighty Deliverer, through Jesus Christ our Lord.—Amen.

(This service was used by the Convention of the Diocese at Chapel Hill, May 16th, the day the Convention ratified and adopted the Constitution of the Church in the Confederate States. J. B. C.)

The following two prayers I found in Ms. on the two sides of a half sheet of paper in the old Prayer Book in St. Mark's Church, Gulf, Chatham County. They are in the hand-writing of the Rev. Dr. Sutton, who during the war was in charge of that Church. I feel sure they must have been set forth and authorized by Bishop Atkinson, as Dr. Sutton was not a man to have used any unauthorized prayers in the public service. J. B. C.

A prayer for those who have gone forth to war in defence of their State and Country:

O most Gracious Lord God, our Heavenly Father, we commend to Thy care and protection Thy servants, who in defence of their families and their country, have gone forth to meet the dangers of war. Direct and lead them in safety; bless them in their efforts to protect and defend this land; preserve them from the violence of the sword, and from sickness; from injurious accidents; from treachery and from surprise; from carelessness of duty, from confusion and fear; from mutiny and disorder, from evil living and from forgetfulness of Thee. Enable them to return in safety and honour; that we being defended from those who would do us hurt, may rejoice in Thy mercies, and Thy Church give Thee thanks in Peace and Truth, through Jesus Xt. our Lord.

A Prayer for the people of the Confederate States:

O Lord, our God, who rulest over all the Hosts of Heaven, and over all the nations of the earth, Thou hast power to cast down, or to raise up whomsoever Thou wilt, and to save by many or by few, and we now come to Thee to help and defend us in this our time of danger and necessity. We acknowledge and lament, O God, the many grievous sins, by which we have justly provoked Thy wrath and indignation, and wert Thou extreme to mark iniquities, O Lord, we cd. not abide it. But it is Thy nature and property ever to have mercy and to forgive; and we beseech Thee now to extend to us Thy accustomed mercy, and to deliver us from the evils and dangers to which we are exposed. Do Thou, O Lord, remove from our borders all invading armies; confound the devices of such as wd do us hurt, and send us speedily a just and honorable and lasting peace. And above every earthly blessing, give us, as a people, grace to know and love and serve Thee, through Jesus Christ our Lord.

REV. I. W. HUGHES RESIGNS.

Rev. Isaac W. Hughes, for fourteen years Rector of St. John's, Fayetteville, and for some time Dean of the Convocation of Wilmington, has tendered his resignation as Dean of that Convocation; and while there has been no meeting of the Convocation to act upon his resignation, it is very certain that his resignation will be received with deep regret at losing him both from the Convocation and from the Diocese, where he has served very faithfully through a goodly number of years.

ST. JAMES', WILMINGTON.

Rev. Dr. Milton expects to be at St. James' to take charge by the 1st Sunday in October; and with his record in Virginia, there is bright prospect of a great work at St. James.'

Rev. Thomas P. Noe has taken the services at St. James', for the larger part of the period since the parish has been vacant, in addition to his own parish work, which has grown steadily more.

MISSIONARY OFFERINGS OF THE YEAR.

The word sent out from the Missions House on August 1st was one of great cheer. Up to that time there had been a total increase of $97,700 in the gifts of the year. Of this amount $90,000 was received during the summer months, when as a rule gifts are small. This means that the Church in general is waking up to an understanding of the situation and is determined to fulfil her duty better. The record to September 1st is not yet at hand, but it is hoped that the increase may be continued. Large and generous gifts are necessary, however, if the year is to show a clean balance sheet.

ON TO PROVIDENCE.

The programme for the 24th National Convention of the Brotherhood of St. Andrew to be held in Providence, R. I., from Oct. 13th to 17th, is nearly completed, and is as follows:

On Wednesday, October 13th, will be held the meeting of the National Council. At 8 o'clock on that evening will be held the "Quiet Hour," conducted by the Rev. Robert Codman, D. D., Bishop of Maine. The opening service of the Convention will be held at 8 A. M., on Thursday, October 14th, and will consist of celebration of the Holy Communion and address by the Rt. Rev. Wm. N. McVickar, Bishop of Rhode Island. At 10:30 will be held a Meeting for Prayer, with a devotional address "Service Through Prayer," by the Rev. Harvey Officer, O. H. C., West Park, N. Y. At 12:30 P. M., will be held the first noon-day mass meeting in the Providence Opera House, to be followed each day of the Convention by a similar meeting. At 2:30 will be delivered the "Charge to the Brotherhood." At 8 o'clock in the evening will be held the first public meeting, the subject of this meeting to be the "Consecration of Boyhood," addresses to be made by Rev. Paul B. Bull, C. R. R. N., of Mirfield, England, and Mr. G. Stanley Hall, President of Clark University, Worcester.

On Friday, Oct. 15th at 7 A. M., Holy Communion will be celebrated in the different city churches. At 9:30 will be held the second of the Meetings for Prayer, conducted by the Rev. Harvey Officer. At 3:30 will be held a General Conference on "The Three Fold Example of St. Andrew," the speakers to be H. D. W. English, First Vice-President of the Brotherhood, and Prof. Chas. Sears Baldwin, of Yale University; this to be followed by an address on "House to House Visiting," by the Rev. Edward M. Parker, Bishop Coadjutor of New Hampshire.

On Friday will be held conferences on the following subjects.

The Week of Prayer, by George H. Randall, Associate Secretary of the B. S. A., in the United States.

Brotherhood Work in Schools and Colleges, Jas. L. Houghteling, Member of the National Council from Chicago.

Men's Bible Classes, and School Boy's Scripture Movement, Hubert Carleton, Gen. Sec'y of the Brotherhood.

The Men's Communion Movement, G. F. Shelby, New York District Secretary.

The Big Brother Movement, J. C. Astredo, Bishop's Aid for Boys, San Francisco, Cal.

Local and State Assemblies, Sidney Detmers, President L. A.

Work in Public Institutions, A. M. Hayden, Member of the National Council from New York.

Senior Chapter Officers and Meetings, L. V. Webb, Field Secretary of the B. S. A.

Junior Chapter Officers and Meetings, W. E. Haberstro, Central West Secretary.

Saturday October 16th, Holy Communion will be celebrated at 7 o'clock in the various churches, and at 9:30 will be held another Meeting for Prayer. At 11 o'clock will be held a conference on a Man's Spiritual Life, the address to be made by Mr. George Wharton Pepper of St. Mark's Chapter, Philadelphia. The noon day mass meeting on Saturday will be conducted by the Rev. Floyd Tompkins, Rector of Holy Trinity Church, Philadelphia. At 8 P. M., on Saturday will be held the preparation service for the Annual Corporate Communion, which will be conducted by the Rev. Paul B. Bull of Mirfield, England. At 7 A. M., will be held the Annual Celebration of the Corporate Communion. At 2 P. M., will be held a mass meeting for boys, the speakers at this meeting to be George Wharton Pepper, of Philadelphia, Rev. P. B. Bull, of Mirfield, England.

At 3 p. m., will be held a mass meeting for men. At 8 P. M. a public meeting, and at 9:15 the farewell meeting conducted by Mr. Robert H. Gardiner, President of the Brotherhood.

The Convention will close on the evening of Sunday October 17th. A committee on entertainment has been formed to arrange for entertaining the delegates who can remain over on Monday and Tuesday October 18th and 19th.

MISSIONARY COUNCIL.

Department of Sewanee.

Atlanta, Ga., 412 Courtland St., August 9, 1909.

My Dear Brother:

The Missionary Council of the Department of Sewanee will meet in St. John's Church, Montgomery, Alabama, on Tuesday evening, November 9th, 1909, at 8 P. M., and will continue its sessions until the evening inclusive of Thursday, November 11th.

The Committee on Arrangements is doing all in its power to make this the most interesting and profitable of all the Missionary Councils held in this Department. Those who have attended these Conferences in the past realize the great loss to those who for whatever reason have failed to attend.

We earnestly urge the presence of every Clergyman in the Department. We request that meantime every Rector make frequent announcement of the approaching Council to his people, explaining its great interest and value, not only to the Master's Kingdom at large, but to every individual member of every parish.

It is manifestly important in the extreme that our Laymen be acquainted with the great Missionary problems of the age. Enlightened Christian statesmanship is an essential to the citizen as to the churchman. To realize Christian civilization in the world is to realize the Kingdom of God in the world. Neither is possible without a practical interest in the problems and duties involved. We cannot reasonably expect this active interest from our Laymen until they are informed concerning these great issues.

The Missionary Council was instituted for the purpose of awakening this interest and extending this information. Will you not co-operate with the Church in this great forward movement to which it has committed itself in General Convention by being present at Montgomery yourself, and by securing the attendance of one or more representative Laymen from your Parish.

The sessions are open to every clergyman and layman in the Department. It is not desired or intended that only a few delegates elected by the Diocesan Councils shall attend. This provision in the General Canons was passed in order to secure at least a minimum attendance for the prompt dispatch without confusion through a multitude of councillors of the very limited business matters of the Council. Only the elected delegates vote at the business sessions, but as these constitute only a brief portion of the real work of the Council, all who attend will for the chief purpose of the Conference, be living members of it.

Please remember the Missionary Council in Montgomery in the prayers of your congregation that the blessing of the Father and the fellowship of the Holy Spirit may be

with us for the building up of the Kingdom of His Son, our Lord.

Faithfully yours,
ROBERT N. PATTON.

P. S.—Rev. Edward E. Cobbs, Rector, St. John's Church, Montgomery, Ala., Chairman of the Local Committee, will supply you upon inquiry with all necessary information as to transportation, entertainment, etc.

BISHOP BRENT'S SCHOOL.

Bishop Brent has decided to found in Baguio, Philippine Islands, a secondary school for the education of American boys. This work is not carried on under the Board but as an independent contribution towards solving the the educational problem which confronts every American father and mother, who has been compelled to send their children to the United States for education. This involved either the tragedy of separation between parents and children, or the separation of the parents that one might accompany the child. In outlining the purpose of the school, Bishop Brent says: "The object of the school is two-fold—to preserve the integrity of family life by affording Americans and Europeans living in the Orient modern educational conditions for their sons, and to promote among the pupils Christian character, intellectual vigor and respect for the body."

A PLEA FOR UNITY.

The Rev. J. Campbell Gibson, a distinguished Presbyterian missionary, elected Moderator of the Presbyterian Church in England, made in his address to the Synod the following suggestive remarks: "The Churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China, nine years ago, the Boxers tested Christians by drawing a rude cross upon the ground and calling on their prisoners to trample it under foot. Some in the hour of terror fell from the scarcely-grasped faith, but many thousands died unflinchingly,—not as Angelicans Wesleyans or Presbyterians but as Christians, members of one body, holding the one faith, inspired by the one Spirit, and so have gained the crown of life." But mark you what follows: If our divisions have no vital place in the mission to the world, if we cannot commend them to others, why perpetuate them among ourselves? If we earnestly desire that the Young Church in China should be one, have we no desire, no urgent duty as regards the unity of the Church in England?

THE CHURCH A PIONEER.

Many Churchmen are ignorant of the fact that the first missionaries to enter re-opened Japan were two of our own sending. We are reminded of this by the celebration which is taking place everywhere among the Christians in Japan, commemorating the fiftieth year of modern Christianity. It is rather remarkable that both these pioneer missionaries are still living, though they are retired from active work and neither is resident in Japan.

The Rev. John Liggins reached Nagasaki on May 2nd, 1859, and was followed shortly after by the Rev. Channing M. Williams. The latter became Bishop of Yeddo in 1874 and has been continuously in Japan until about a year ago. In spite of his age and infirmities, he lives to see the fiftieth anniversary of the work which he founded. He waited seven years to baptize his first convert; at the end of thirteen years only ten had been baptized by our missionaries and those of the English Church. Now the Christian communicants of Japan number 150,000 and exert an influence throughout the land which is beyond computation.

THE DELAYS OF ARCTIC JOURNEYING.

Archdeacon Stuck writes from Allakaket, "We shall be late; I can see that already. It is very hard for me to learn the great Alaskan lesson, that there is little use making definite plans that depend upon definite time. "I will be in Chicago on the 10th, and in Milwaukee on the 12th and back again in New York on the 14th," you say, in your impertinent, presumptuous way—and you keep your engagements to the hour. And you look down with a proper scorn upon any one who is unpunctual. Here we say: "I will be at Tanana somewhere around the 15th if I can get there.' And no one is scornful if it turns out to be the 25th instead of the 15th. The schedule of steamboat sailings from Dawson and St. Michael is the nearest deplorable approach to a time-table that Alaska knows, and that schedule is a farce and a delusion. Yet even on that delusive schedule of sailings from Dawson, no time is set for the departure of the first boat. "The first boat down the river will follow the ice" runs the announcement. The whole Alaska world waits for the ice in the spring. It is interesting to see man with his wonderful intellect and his pride of achievement, with his submarine and aerial inventions, and his wireless telegraphs and I know not what new contrivances, sitting down day after day, kicking his heels and waiting for some chunks of ice to break up and float away."

TWO FAITHFUL SERVANTS.

Two from our faithful band of foreign missionaries have fallen at their posts this summer. On July 22nd, the Rev. E. R. Woodman, our senior missionary in Japan, was stricken with apoplexy, being found dead in his chair.

He had been a member of the Japan Mission since 1880, rendering almost continuous service in the Divinity School, was president of the Standing Committee and Treasurer of several important funds. For the last seven years, he was in charge of the English services in Trinity Cathedral, Tokyo. The second loss was that of our youngest missionary in Africa, Miss Mabel A. Protheros, who sailed for her post only last November. She was stationed at Cape Mount just before Christmas. In the early summer she was attacked by fever and became so seriously ill that she was sent by steamer to England. After embarking she grew worse and was taken ashore at Bathurst, Africa, where she died on August 11th, endowed with energy, enthusiasm and a sweet nature, she was looked to as giving great promise of future usefulness.

So does the Great Captain call his soldiers home. It is for us to fill the vacant places and close up the ranks.

TODAY'S LEADINGS.

There is no dead level; every living thing in the universe is moving either up or down. Says one of the lesson writers, in commenting on Manasseh's sin-stained record, "There is never a step of sin so base but it leads to a baser." That would be a discouraging truth for us sinning mortals unless the converse also were true. For there is never a victory over sin but it leads to a greater victory. So we have our choice. The higher choice calls for will, the lower needs mere willingness. Which way shall we move today?—S. S. Times.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

VISITATIONS OF THE BISHOP.

Sept. 30, p. m., St. Paul's, Clinton.
Oct. 1, p. m., St. Mark's, Wilmington.
Oct. 3, a. m., St. James', Wilmington.
Oct. 3, p. m., Good Shepherd, Wilmington.
Oct. 7, p. m., St. John's, Winterville.
Oct. 8, a. m., St. John's, Winterville.
Oct. 8, p. m., St. James', Ayden.
Oct. 9, a. m., St. James', Ayden.
Oct. 10, a. m., St. John's, Pitt County.
Oct. 10, p. m., Grifton.
Oct. 11-17, (Mission) St. Mark's, Roxobel.
Oct. 18, p. m., St. Barnabas', Murfreesboro.
Oct. 19, p. m., St. John's, Winton.
Oct. 20, p. m., St. Mary's, Gatesville.
Oct. 21, a. m., St. Mary's, Gatesville.
Oct. 21, p. m., St. Peter's, Sunbury.
Oct. 22, p. m., Ahoskie.
Oct. 24, Grace, Woodville.
Oct. 26, St. Martin's, Hamilton.
Oct. 27, St. Martin's, Hamilton.
Oct. 29-31, (Convocation), St. Thomas', Windsor.
Nov. 1-7, (Mission), Grace, Plymouth.
Nov. 8, St. John's, Edenton.
Nov. 9, St. Paul's, Edenton.
Nov. 10, Holy Innocent's, Avoca.
Nov. 11, Holy Trinity, Hertford.
Nov. 12, Good Shepherd, Winfall.
Nov. 13, St. Joseph's, Camden.
Nov. 14, a. m., Christ Church, Elizabeth City.
Nov. 14, p. m., Christ Church, Elizabeth City.
Nov. 14, afternoon, St. Philip's, Elizabeth City.
Nov. 15, p. m., St. James', Belhaven.
Nov. 16, a. m., St. James', Belhaven.
Nov. 16, p. m., Colored Mission.
Nov. 18, a. m. and p. m., St. John's, Sladesville.
Nov. 19, p. m., All Saints', Fairfield.
Nov. 20, a. m., All Saints', Fairfield.
Nov. 21, St. George's, Hyde County.
Nov. 22, Swan Quarter.
Nov. 24, p. m., Church of the Advent, Roper.
Nov. 25, a. m., and p. m., Church of the Advent, Roper.
Nov. 26, p. m., Christ Church, Creswell.
Nov. 27, a. m., St. David's, Scuppernong.
Nov. 28, St. Andrew's, Columbia.
Nov. 29, p. m., St. Paul's, Vanceboro.
Nov. 30, a. m., St. Paul's, Vanceboro.

ARCHDEACON WEBBER.

For one week, September 13th-19th, Adchdeacon Percy C. Webber, of Boston, conducted a most instructive and helpful mission at the Church of the Good Shepherd, Wilmington.

Beginning on Monday night with a Church comfortably filled, the interest and the crowds grew until on the last night, September 19th, the Church would not contain the large number who came.

The aisles were filled with chairs and the Vestry-room was crowded: and still many stood out in the yard.

The interest was keen and seemed deep and most earnest: and the strong, helpful sermons of Archdeacon Webber cannot fail to accomplish much for the deepening and enriching of the life not only of the Church of the Good Shepherd but also of the community.

FROM GEO. B. BURGESS.

Eagle, Alaska, July 26th, 1909.

My Dear Mr. Lassiter:

I have just returned from a trip down the Yukon where I went to accompany Bishop Rowe to some of the Indian villages.

He was well pleased with my work and has given me an assistant this year to teach the native school. I had twenty-four to present to him for confirmation.

This year I will have only my Church work to look after and to keep up my studies for orders. I have been admitted as postulant.

I am also president of the Y. M. C. A. at this port and expect to accomplish right much among the soldiers towards bringing them to Church. Miss Helen Gould is doing a grand work among the army boys and when her agent was here last week and saw how nicely I reached them he made me their president. He is sending in games, books and many other things to me, that I may do something to interest them during the long winter nights.

My work among them has been a most encouraging one, and I can but feel interested in them. I am now making plans for the long winter nights which will soon be here.

I find the winter the most desirable part of the year and am longing for its return.

I have a fine garden and vegetables to last me all the winter, the vegetables are much larger than those grown in the States. Give my love to all.

Sincerely,

GEO. B. BURGESS.

IN MEMORIAM.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

Entered into Paradise on the afternoon of August 18th, in the city of Goldsboro, after a long and painful illness, which she bore with Christian patience and fortitude, the soul of Mrs. Rowena Lee Micks, aged 68 years. She was confirmed in St. Stephen's Church in Goldsboro, by the Right Reverend Bishop Thomas Atkinson, in 1871, since which time, she has been a zealous Churchwoman, always ready to contribute to the interests of the Church, and the advancement of God's work, shedding a halo of light and love, by her presence, at all times and in all places.

The Woman's Auxiliary and Parochial Society has lost one of its best members, but we feel that our loss is her eternal gain, and we submit resignedly to God's will, striving to emulate her example, and be led by the memory of her sweet influence to live a holier, better life here, looking forward to a happy reunion in Heaven.

"There from the music round about me stealing,
I fain would learn the new and happy song,
And find at last, beneath Thy trees of healing,
The life for which I long."

Resolved: That we extend to the bereaved family and friends, our warmest sympathy, and pray God's choicest blessings upon them in this affliction.

Resolved: That these resolutions be spread upon the minutes of the Society, that a copy be sent to the family, also to the Clinton and Goldsboro papers, and to the Mission Herald for publication.

MRS. M. A. MOSELEY,
MRS. F. A. HOLMES,
Committee.

Graded Course of Instruction for the Sunday Schools of the Diocese of East Carolina

GRADES.	Subject.	Teachers' Helps.
	KINDERGARTEN.	
1	Bible Lessons.	Bible Lessons for Little Beginners, Part One.—Mrs. Margaret J. Cushman Haven. Pictures, Black Board, Music.
2	Bible Lessons.	Bible Lessons for Little Beginners, Part Two.—Mrs. Margaret J. Cushman Haven. Pictures, Black Board, Music.
3	Old Testament Stories.	Kindergarten Bible Stories (Old Testament)—Laura Ella Cragin. Pictures, Mounting Books, Music.
4	New Testament Stories.	When the King Came—Rev. George Hodges. Pictures, Mounting Books, Music.
	INTERMEDIATE.	
1	Church Catechism Illustrated and Explained. Half-Year. Our Book of Worship, (Prayer Book). Half-Year. Story of the Christian Year, (Supplementary).	Step Catechism, Book of Common Prayer.
2	Stories from the Old Testament. 1st Year.	Bibles, Pictures, Mounting Books, Maps.
3	Stories from the Old Testament. 2nd Year.	Same as for Grade 2.
4	Life of Jesus Christ Our Lord, Junior Course.	Teachers' Notes on the Life of Jesus Christ Our Lord, N. Y. S. S. Commission, Geike's Life of Christ, Bibles, Maps.
5	The Teachings of Jesus Christ, Christian Ethics for Boys and Girls.	Teachers' Notes on The Teachings of Jesus Christ, N. Y. S. S. Commission, Bibles.
	HIGH SCHOOL.	
1	History of the Old Testament Times.	Teachers' Notes on the Old Testament History Course, N. Y. S. S. Commission, Bibles, Maps.
2	The Teachings of Jesus Christ, the Messiah, Concerning the Kingdom of God, Senior Course.	Teachers' Notes on the Teachings of Jesus Christ the Messiah Concerning the Kingdom of God. N. Y. S. S. Commission, Bibles.
3	St. Paul and the First. Christian Missionaries.	Teachers' Notes on St. Paul and the First Christian Missionaries. N. Y. S. S. Commission, Bibles.
4	Doctrines and Teachings of the Church.	Introduction to the Creeds—Rev. G. F. Maclear.
5	The History of the Christian Church—Rev. C. R. Van de Water.	Turning Points of Church History—Rev. E. L. Cutts. History of the Church to A. D. 325—Rev. H. N. Bates.

The Graded Course of Instruction given above is that of the New York Sunday School Commission, adapted to the needs of the Diocese of East Carolina. This is the Course adopted by the Council of the Diocese at its last meeting. It has already been introduced into several of the larger Sunday Schools and the Field Secretary hopes before very long to visit all those Sunday Schools where it is not in use with a view to introducing it. He will be glad to communicate with any of the Sunday School officers or teachers on the subject and to render any assistance in grading the schools and putting this course in operation.

As far as possible an effort will be made to start the several schools together and keep them working together throughout the year. The plan is to have the Sunday School year start about the same time as the public school year (this year with the first Sunday in October) and continue until the first Sunday in July, which will be Commencement Sunday, and duly observed as such. There will be a mid-term review in February. During the Summer months when the schools are more or less disorganized, because of the summer outings of both teachers and pupils, a shorter course will be provided to fill in.

By this method we hope to accomplish three purposes. First, to make the Sunday Schools more efficient. Second, to make them more attractive to the children; and Third, to enable children moving from one parish to another to take up their work exactly where they dropped it.

With the co-operation of the Rectors of the Parishes and the Sunday School officers, this plan of the Commission can be carried out and the Sunday Schools of the Diocese made a real power.

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor.
REV. F. M. OSBORNE, Charlotte, Manager.

THE BISHOP'S LETTER.

To the Clergy and Laity of the Diocese of North Carolina:

My Dear Brethren: In this first number of the Carolina Churchman I wish simply to ask your cordial sympathy and support in the effort to establish and to maintain a Church paper which shall adequately represent the work of the North Carolina Diocese. The editorial and business management of the "Mission Herald" give us assurance that those in charge of this enterprise have the ability and experience required to make the enterprise a success. All they require is our sympathy and co-operation. There is much work being done, and much more waiting to be done in all parts of the State of North Carolina. Our people should be kept acquainted with the work and with its needs. The larger papers of general circulation cannot give the details of our local work. The **Carolina Churchman,** with matters of general interest will devote itself specially to the particulars of Church enterprise in the Dioceses of this State. As your Bishop, I ask you to give to the paper your prompt and generous support. It should be taken by every family. Only by knowing what is done and attempted can you give to the work of the Church the co-operation which it is your privilege and your duty to give. I shall endeavor to do my portion enabling the paper to be useful in this Diocese.

JOS. BLOUNT CHESHIRE.

The Bishop's Appointments, 1909.

October—

3. Sunday—a. m., Cuningham.
3. Sunday—p. m., Milton.
5. Tuesday—p. m., Mount Airy.
6. Wednesday—p. m., Germanton.
7. Thursday—p. m., Winston, St. Paul's.
8. Friday—p. m., Greensboro, Colored Mission.
9. Saturday—p. m., Greensboro, St. Mary's.
10. Sunday—a. m., Greensboro, St. Barnabas'.
10. Sunday—p. m., Greensboro, St. Andrew's.
12. Tuesday—p. m., High Point.
13. Wednesday—p. m., Lexington.
15. Friday—a. m., Davie County, Ascension.
17. Sunday—a. m., Mayodan.
17. Sunday—p. m., Stoneville.
18. Monday—p. m., Madison.
19. Tuesday } Mayodan—Convocation of Charlotte.
20. Wednesday }
24. Sunday—a. m., Ridgeway.
24. Sunday—p. m., Middleburg.
25. Monday—p. m., Oxford, St. Cyprian's.
26. Tuesday Oxford, St. Stephen's.
27. Wednesday
28. Thursday Convocation of Raleigh.
29. Friday—Stovall.
31.—Sunday—a. m., Goshen
31. Sunday—p. m., Satterwhite.

November—

6. Saturday—a. m., Williamsboro.
7. Sunday—a. m., Warrenton, Emmanuel.
7. Sunday—p. m., Warrenton, All Saints'.
9. Tuesday—a. m., Gaston.
9. Tuesday—p. m., Roanoke Rapids.
10. Wednesday—p. m., Littleton, St. Anna's.
14. Sunday—a. m., Wadesboro.
16. Tuesday } Montgomery, Ala., Missionary Council
17. Wednesday }
21. Sunday—a. m., Concord.
21. Sunday—p. m., Charlotte, St. Michael's.
26. Friday—p. m., Weldon.
28. Sunday—a. m., Weldon.
28. Sunday—Scotland Neck.

December:

7. Tuesday—p. m., Hamlet.
8. Wednesday—p. m., Rockingham.
12. Sunday—a. m., Laurel Hill.
12. Sunday—p. m., Laurenberg.

The Holy Communion will be administered at all morning services, and at every service the offerings of the people will be asked for the work of the Diocese. The Clergy are asked to give timely notice of these services and offerings; and they are reminded that the rubric requires them to hand their list of Candidates for Confirmation to the Bishop before the service. Where no hour is fixed in the above notice the minister in charge may fix the time of the service.

JOS. BLOUNT CHESHIRE.

"Ravenscroft," September 1st, 1909.

THE CAROLINA CHURCHMAN.

To Our Brethren of the Clergy and All Churchmen in the Diocese:

We feel that you share our gratification at the prospect now so favorable for a Church paper as an official organ, with local and general news, and religious reading and Church teaching, published at a price that will not prohibit it from entering well-nigh every home in our Parishes and Missions and a paper that will at once become a means of intercommunion of interests between our Parishes and between its several Dioceses in the State of North Carolina, and thus while working to strengthen the Church in each Diocese tend toward a larger unity in the Church as a whole in the State.

We have said "our gratification at the prospect"—because success remains yet to be attained—and which rests with you. **The Carolina Churchman** must have your support, in the way of a full subscription, and also on the part of those who can do so, their assistance in furnishing items of news and articles of information and interest.

We are indebted to our brethren of East Carolina for taking us in with them on their basis of already attained success with the "Mission Herald," which has now passed into this larger, and we hope to be still more efficient **"Carolina Churchman."** It behooves us to show our appreciation of the most favorable agreement entered into with us and the District of Asheville, by doing our full part. Therefore let us have, early, a large subscription, remember the cost is only 50 cents per year; and by sending your Associate Editor regularly, reports and news notes of the Church and her work, have our columns full of readable matter.

Our Bishop will have a letter in every issue and will make his official announcements in our department, both of which our Clergy and people will be glad to have.

Let us all work for this which should mean such good for the Church in North Carolina, **The Carolina Churchman.**

S. R. GUIGNARD.

NEWS OF THE DIOCESE.

The Bishop has kindly furnished us with a number of interesting items from his appointments for August. The first two weeks he remained at home most of the time with his family, making final preparations for the departure of his two daughters, who have gone as Missionaries to China. On the 6th the Feast of the Transfiguration, he was in Charlotte and assisted by the Bishop of East Carolina and a number of the Clergy, laid the corner stone of the Church of the Holy Comforter, a full account of which was given in the last issue of The Mission Herald. At the morning service he confirmed four persons. And on the 15th he officiated in the Church of the Good Shepherd, Raleigh, at the farewell service arranged by the Rector on the departure of Misses Annie and Elizabeth Cheshire, members of the Parish.

* * * *

The annual meeting of the Convocation of Charlotte will be held in the Church of the Messiah, Mayodan, Tuesday and Wednesday, October 19th and 20th. It is desired that all the Clergy arrive on Monday, that they may be present at the opening service.

* * * *

The Rev. Francis W. Hilliard has been transferred to the Diocese of Tennessee. We shall indeed miss a familiar face and long-felt presence in our Annual Convention. His new address is 185 Pine Street, Memphis.

* * * *

The whole Diocese as well as St. Luke's Church, Salisbury, has sustained quite a loss in the death of Dr. Murdock. The Senior Warden, the Hon. John S. Henderson, has all the summer been faithful in helping the Church upon securing a visiting clergyman if possible, and if not himself reading the service.

The Vestry called the Rev. A. R. Berkeley, of Mayodan, who declined; then they called the Rev. Francis M. Osborne, of Charlotte, but he declined also. It is presumed that both of these, of the best of the younger clergy, felt it their duty to continue in their present fields of labor. The Rev. Thaddeus A. Cheatham, who was for several years Rector of the Church at Wilson, is now in charge until November 30th, after which he goes to Pinehurst. By the removal of the Rev. S. W. Blackwelder to Jacksonville, Fla., the Missions in Rowan County are without services.

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The Church at Walnut Cove, by the untiring efforts of the minister in charge, the Rev. H. Berkeley, and the members of the congregation, has been moved to a lot in the town, affording a much more promising future.

* * * *

St. Paul's new Church, Winston, built of Mt. Airy granite, is now nearing completion and will be one of the prettiest in the Diocese. The Rev. H. T. Cocke, as well as Rector is practically the architect and builder.

St. Athanasius, Burlington, the Rev. E. L. Ogelby, Rector, has also laid the foundation of a new Church, of Mt. Airy granite, with Nyjohn of New York as architect. The seating capacity will be about 300, and the cost upwards of $15,000.

* * * *

The Good Shepherd, Raleigh, is hoping soon to complete her handsome stone building, upon which the Diocese will have recently gained six new stone Churches, St. Joseph's, West Durham, St. Philip's, Durham, St. Paul's, Winston, St. Athonasius, Burlington, the Holy Comforter, Charlotte, and the Good Shepherd, Raleigh.

The Rev. I. W. Hughes, of St. John's Church, Fayetteville, East Carolina, having accepted the call to Holy Innocent's, Henderson, will take charge October 1st.

* * * *

The Church at Southern Pines is in distress over the fact that her Rector, the Rev. Henry L. Gregory, who in his many years of service has so endeared himself to the people and who has ever been so kind, considerate and companionable with the winter visitors, is now physically unable to continue the work. The Church as yet is but a Mission; but is promising, and with its continued increasing population of the attractive winter resort, looks forward to both growth and strength.

* * * *

The Rev. O. J. Whilders, General Missionary to Deaf Mutes, has of late visited a number of places in North Carolina. He says he knows of 35 or 40 communicants in our several Dioceses. What a comfort he must be to them. Indeed he is one of the most cheerful of our Brothers of the Clergy.

* * * *

Those who knew him, will regret to learn of the death of the Rev. Dr. Charles L. Hoffman, who was for several years Rector of St. Peter's Church, Charlotte. It is pleasing to know that this congregation upon learning of their long beloved Rector's ill health, sent him the wherewith to pay in part, if not more, his expenses while in New Mexico, where he had gone in hope of gaining strength. Such acts like this that render assistance in life spell out a stronger love than a setting of flowers, soon to fade, on a cold grave.

* * * *

The Journal of the last convention having been much delayed, is out. But it will be found to be much superior to previous issues, and this wil repay its delay. The Clergy and Laity wil do well to give it a thorough study. In our next issue there will appear something like a digest of the contents.

* * * *

The Rev. Julian E. Ingle writes from New York that his stay away has improved his health very much and that he expects to return in due time.

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During the first part of October a "Mission" will be conducted at St. Martin's Chapel, Charlotte by the Rev. M. A. Barber, of Christ Church, Raleigh. And while in Charlotte Mr. Barber will also appear before all the Church people of that city as a representative of the North Carolina Diocesan Sunday School Commission in the interest of improving the Sunday Schools

* * * *

The Treasurer, Mr. Frick, of the Charlotte Convocation, needs $800.00 the first of October to square up the annual dues to the Missionaries. If all congregations will pay up the apportionments there will be enough. Do not fail.

The Rev. E. A. Osborne was called to Salisbury on Saturday the 11th, to conduct the funeral services of Mrs. Mary Cole Boyden, wife of Mr. John Boyden, who died at the home of her daughter, Mrs. Bruner, in Raleigh, the 9th instant, in the 73rd year of her age. The services were held in St. Luke's Church, with a large number of relatives and friends present.

Mr. Osborne remained in Salisbury for Sunday, conducting both morning and evening services in St. Luke's.

The Mission at Rockingham had the services of the Rev. W. H. Ball, of Wadesboro, on the 5th Sunday in August.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Tryon, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

BISHOP'S JOURNAL FOR AUGUST.

August 1.—Eighth Sunday after Trinity. Preached and celebrated the Holy Communion in the Church of the Holy Spirit, Blowing Rock.

Aug. 3.—Tuesday. Met with the Clergy of the Convocation of Morganton in the Prout Mission House, at Foscoe. The meditations evening and morning following were conducted by Fr. Hughson.

Aug. 4.—Wednesday. Conducted the Service of Blessing, the Mission House at Foscoe. P. M.—Met with the Convocation of Morganton in Chapel of the Holy Cross, Valle Crucis.

Aug. 5.—Thursday. Celebrated the Holy Communion in Chapel of the Holy Cross. P. M.—After Evening Prayer confirmed one person in same Chapel. This was the closing service of the Convocation.

Aug. 6.—Transfiguration of Christ. Celebrated the Holy Communion and advanced to the Priesthood the Rev. Hugh Alexander Dobbin, in Chapel of the Holy Cross, Valle Crucis. The candidate was presented by the Rev. W. R. Savage, and the sermon was preached by the Rev. McNeely DuBose,. These two with the Rev. J. Norton Atkins joined in the Laying on of Hands.

Aug. 8.—Ninth Sunday after Trinity. 7 A. M., celebrated the Holy Communion in Chapel of the Holy Cross, Valle Crucis. 11 A. M., preached in same Chapel. 4 P. M., preached in school building at Foscoe.

Aug. 15.—Tenth Sunday after Trinity. Preached, celebrated the Holy Communion, and confirmed two persons in Church of the Transfiguration, Saluda. 4 P. M., Service of Dedication of the Library and School Building erected by the late Deaconess Goelet. The service was in memory of the Deaconess and her faithful work in that neighborhood. The building is her memorial.

Aug. 16.—Monday. Presided at the Annual Meeting of the Saluda Clergy House Association.

Aug. 18.—Wednesday. Presided at a meeting of Trustees of Christ School in Glee-Davidson's office, Asheville.

Aug. 20.—Friday. After Evening Prayer, confirmed one person in Trinity Church, Asheville.

Aug. 22.—Eleventh Sunday after Trinity. Preached and celebrated the Holy Communion in St. Paul's Church, Wilkesboro. 4 P. M., preached in same Church, and baptized an infant during Evening Prayer.

Aug. 25.—Wednesday. Preached, celebrated the Holy Communion and confirmed three persons in All Saints' Church, Ronda.

Aug. 26.—Thursday. Met with the Trustees of the District at the Patterson School, Yadkin Valley. Final arrangements were made by the Trustees for the opening of the school the latter part of September.

Aug. 28.—Saturday. With the Auditing Committee, went over the books of the Treasurer of Christ School, and turned the same over to the new Treasurer, Mr. W. B. Williamson, of the Wachovia Bank.

Aug. 29.—Twelfth Sunday after Trinity. Preached, celebrated the Holy Communion and confirmed two persons in Trinity Church, Haw Creek.

Aug. 30.—Monday. Presided at the Quarterly Meeting of the Missionary Committee in Shoenberger Hall.

BISHOP'S APPOINTMENTS FOR OCTOBER.

October 3.—Valle Crucis.
October 10.—Asheville, Trinity.
October 17.—Highlands.
October 19.—Cashiers.
October 24.—Murphy.
October 31.—Burnside.

The Journal of the Fifteenth Annual Convention of the District has been distributed by the Secretary, the Rev. Alfred H. Stubbs. It ought to be said of the Secretary, that this Journal, as well as its predecessors, proves him to be worthy of his unanimous re-election, year after year. Its arrangement is excellent, its index complete, and there are as few errors in printing and proof as could be, under human limitations. Mr. Stubbs is also the efficient Treasurer of the Convention, as well as of about all the other funds within the "strong box" of the District—and nobody has ever "caught him napping."

From the Journal may be gathered these items: Bishop and Clergy, 30; Postulants and Candidates, 5; Parishes, 13; Mission Stations, 69; Confirmations (1908-9), 222; Communicants, 2,748; S. S. pupils, 3,121; Mission School pupils, 1,959. As to finances: District Missions, $1,953.86, all other extra-local objects, $4,178.41; total, $6,122.27. Beyond the District, for Missionary purposes, $1,636.12; other items, $1,216.68; total, $2,853.80. Sum total, extra-Parochial, $8,976.07. Not so bad, considering that two, only, of the Parishes are self-supporting, all the other congregations being of the nature, more or less, of Mission-Stations. There are 65 Churches, 11 Chapels, 18 Rectories, 23 School Houses, 17 Mission Houses. Total value of Church property, $378.320. Insurance $152.260.

There were 34 day schools reported to the Convention, under the Missionary auspices of the Church, of which six are among the colored people. A statement of this affixes upon this District the real character of its dynamics. The Bishop has steadily, judiciously, developed and applied the Church's motherless, in her responsibility to and for the children. And he has put into practical remembrance, withal, the primary charge to the apostolic principle, if not the "apostolic prince," "Feed My Lambs." Planted here and there, in these 27 counties—of mountains, nay, of people, of families, of children—are these schools; some of them in the remotenesses, some of them small, and "living from hand-to-mouth," but everywhere of genuine constructive power. They may not "tell," they may often be disappointing in this generation, especially to those who have "invested money" in them; but they are discovering the "power of an endless life," and they are enabling men and women of the future to become "rooted and grounded in the faith," the faith which removes that mountain, more stupendous than Mount Mitchell—"the ignorance that is in them." Let us wish well to Bishop Horner, and those Missionaries, especially the brave women, who are making most of the Church's function of Teacher. "Rabbi, we know that Thou art a Teacher come from God." Do we doubt that the Church is a Teacher authorized of Him?

On Sunday, August 15th, the Bishop visited the Mission of the Transfiguration, Saluda, and confirmed two persons. In the afternoon he officiated at a service in the hall of the new Library-school building, which was a memorial service of the late Deaconess Julia F. Goelet, and for the further purpose of designating and accepting this excellent building as a memorial of her life and labors at Saluda. There was a large number of people present, and none

who had not knowledge and appreciation of Deaconess Goelet's self-sacrificing work here, and of her courageous zeal in securing this building. Several in one way or another interested were invited to make addresses, but all failed, except the Hon. T. W. Bacot, of Charleston, and Mr. Burrage, Principal of the Saluda Seminary. The latter assisted in the service, and the former delivered a most fitting address, in itself chaste in expression, and according to Miss Goelet such motives in her labors as alone could achieve the results which followed after her. The Rev. Mr. Joyner (Missionary in charge), spoke of the general objects and uses of the building, alluding to the late Deaconess, as to her connection therewith, and presented it to the Bishop, as representing the trustees of the District, to whom the property-holding was conveyed. The Bishop made a timely address, which was greatly appreciated by his auditors, and accepted the building, for its divers uses, and as a memorial of Miss Goelet. The Church and community are most fortunate to possess this edifice. There are three stories, including school rooms, lecture and entertainment hall, and basement for future industrial purposes, in connection with our settlement work. The school is to open on the 4th of October. In addition to the two teachers, there is to be a District nurse. Miss Goelet's large place is well supplied by an experienced woman, who was associated with the late Deaconess, and knows the people, and the divers delicate relationships of a mountain-summering place.

THE CAROLINA CHURCHMAN.

At the last Annual Convention came a proposition to unite with the other two divisions in publishing a paper. Omnia Carolina est divisa in partes tres. It was put to us, of the mountains, whether or not we should remain a one-tre and become an entre. The Rev. Messrs. Smith and Guignard came and spoke to us about it. The Convention saw the point, with great cordiality resolved upon its entre, and the Bishop appointed a committee, "with power," to make up a modus vivendi with North and East Carolina. That committee, consisting of the Rev. A. D'R. Meares, Mr. Haywood Parker, and "we," permitted itself to be "taken in," foreseeing a very great advantage to accrue to the District of Asheville, appreciating the accumulated weight of two such "ancients" as the Messenger of Hope and the Mission Herald. The intention of this note is, that the fact may be fully impressed upon the Church folk of this District. It is a fact, that the writer of this, going up and down through the District, as General Missionary, has repeatedly been approached about the need of a paper, once, nay twice, being all but cajoled into helping to publish one. The need of a thing, and the wish, are of one kind, or two; but doing the thing with credit and benefit is another. Now, let it be well considered by our brethren in this District, that the thing needed, and wished for, is done; that there is no uncertainty, no vain struggle, no menace of failure, about it. We have a Church paper, an established one, and, as none can deny, an effective one, shall not our people rally to its support? to its free use? Shall they not send Mr. Meares their subscriptions, with forthright confidence? The Clergy, especially, will appreciate the opportunity, and give their congregations information, and collect their subscriptions. We ought to have at least one thousand subscribers in this District. And—we will!

The Editor for the District will very greatly value whatsoever encouragement and aid his brethren—which with due respect embraces the sisters—can give him, in items of news; constructive things, things of life, and its fulfillment and progress. And he will try to forestall any obstructive delicacy, about writing of one's own affairs and doings, by asking them just to send the barest facts, as impersonally as one chooses; we have in our "sky parlor" a machine, which can dress up these skeletons, and make them look like sure enough things! So, help your District Editor, to make this department of the Carolina Churchman, interesting, instructive, creditable.

The Missionary Committee met at Shoenberger Hall, Monday afternoon, August 30th, the Bishop presiding. The year now advancing was considered in reference to the obligations and means of the Committee, and the Bishop's nomination of missionaries, in addition to those of last year, was confirmed. At the last Convention, this committee asked for a fifty per cent. increase in apportionments to the congregations, and it was one of the most enlivening signs of the spirit reigning, that but one request to reduce was made—a just one—while ever so many asked for a yet further increase. The importance of this committee ought to impress itself upon the members of the Church, and receive their hilarious support. This and the Education Committee are the two "driving wheels" of the District. Time was when the interests committed to both were furthered—is passing. With a thoroughgoing, intelligent effort, the most vital objects of these two committees—the maintenance of the missionaries, clerical and in the school work—can be accomplished, and please Heaven, their number increased.

The Rev. J. H. Griffith, Jr., of Kinston, supplied the Sunday services at Tryon, during August, and the Rev. C. R. Jordan, of Union, S. C., during September.

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The Rev. John C. Seagle will retire from the work at Valle Crucis with October, it is greatly to be hoped, to labor elsewhere in the District.

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The Patterson School, Yadkin Valley, the gift of the late Samuel L. Patterson and his wife, will open now, under the care of the Rev. Malcolm S. Taylor, assisted by the Rev. Alfred S. Lawrence.

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The Rev. McNeeley DuBose, of Morganton, is taking his vacation, during September, at Sullivan's Island, Charleston, S. C.

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The Rev. A. D'R. Meares has been visiting at Baltimore for two or three weeks, but is "on the spot," by this time, and ready to "handle" all the subscriptions to The Carolina Churchman which may be put within his reach.

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The Rev. Dr. William G. McCready, of Asheville, has lately declined an importunate proposal from the Church of the Good Shepherd, Columbia, S. C., and gratified his friends by deciding to remain in this District, at its see city.

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The Rev. Messrs. Alfred H. Berkeley and Francis M. Osborne, of N. C., spent some time at Saluda this summer, the latter making use, upon hearty invitation, of the cottage of the Clergy House Association.

The Revs. John E. Carteret and Brook G. White, of the Diocese of Florida, have also spent a part of the summer at Saluda.

The Rev. W. B. Gordon, of South Carolina, has built a cottage at Saluda, and, with Mrs. Gordon, occupied it for the first time this season.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

Board of Managers.

Rt. Rev. J. B. Cheshire, D. D., Raleigh.
Rev. E. A. Osborne, Charlotte.
Rev. Isaac W. Hughes, Fayetteville.
Rev. A. DeR. Meares, Biltmore.
Mr. J. G. Shannonhouse, Charlotte.
Mr. W. A. Smith, Ansonville.
Mr. J. J. Croswell, Fayetteville.

Visitors.

The Bishops of the Diocese of North Carolina, of East Carolina and of the Jurisdiction of Asheville.

DIRECTIONS.

How to Send Money.—Procure a Check or P. O. Order, and send by mail, or else register your letter.

Do not send money in a box going by freight. It may not be found.

How to Send a Box.

1. Fill it with useful articles worth more than the freight.
2. Fasten it securely, and send by mail the list of contents and railroad receipt.
3. Do not put in any fire-crackers, chewing gum, baby shoes, baby caps, or worn-out clothes.
4. We need all kinds of food, strong cloth, spool thread, shoes above No. 1, school books and good books, etc.
5. Put the name of the sender on the outside of box or package.

How to Mail Letters and Parcels.

All letters and parcels intended for the children, should be addressed to the Thompson Orphanage, Charlotte, N. C.

All communications pertaining to the business of the Orphanage should be addressed to the Superintendent.

* * * *

Number of Children, 68.

Contributions received from September 1st to September 15th:

"Asheville No. 1," $5.00.

The Misses Curtis, Lincolnton, $1.00.

"In Memoriam," Wilmington, $10.00. **Total $16.00.**

Contributions in kind:

Box of clothing, ...

Package of clothing and hats, Mrs. L. E. Benson, Charlotte.

ORPHANAGE NOTES.

Our salutatory in starting out under our changed conditions will be brief. We feel a little awkward in our new dress, but we hope we will soon get used to it, and have more to say in our future appearance when we shall expect to have more material out of which to make a report. Look at the list for the first half of the month! Only sixteen dollars! About enough to take care of two children for a month! And yet each child gets his four biscuits for supper whether flour is high or low, or whether there is any money in the treasury, or not. Now is the time for our sympathetic friends to send in a little cash to show their faith by their works.

School opened the 15th of last month with all the teachers, and nearly all of the children in their places. Mrs. Hanks will have charge of the Senior Department, Miss Tomlin, of the Junior, and Miss Feild, of the Sewing Department. We are glad to have them all back again.

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Plummer and Charlie Minton will not return this year as their mother needs them at home, but there are others standing ready to take their places. The children want some good ropes for swings—some that will not wear out so easily.

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Mr. Shannonhouse, the children's ever faithful friend, got on the good side of the Gentry Brothers, and secured a free entrance for them into their shows, and it goes without saying that they had a good time.

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We want our good friends down in Burlington to know that a part of that special gift they sent us went for watermelons, and it is needless to say that the children "went for" them, too.

MESSENGERS OF HOPE.

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$175.00
Amount paid in	63.34
Amount still to be raised	111.56

Contributions from Aug. 28th to Sept. 15th.

Mrs. Pieard and Mrs. H. B. Hardy, Jackson, N. C...	$ .50
Woman's Auxiliary, Jackson, N. C., thro' Mrs. H. B. Hardy	.30
Young Christian Soldiers, Winterville, thro' Miss Esther Johnson	.25
Junior Auxiliary, Hillsboro, N. C., thro' Mrs. S. P. Watters	2.00
"In Memoriam, Maude Walling Moore," Berkeley, Virginia	.25
	$3.30

My Dear Children:

As you see, we have made our appearance in a new place, and we will hereafter be, as I understand it, a twice a month affair. I have not been informed as to details so far, so I cannot tell you any more than that I hope, however, that we will have many new contributors and that the next list will be of more respectable proportions.

The first letter I may not print—I am sorry. The suggestion is good for larger places than this. Here the Church societies more than supply all local demand. I am hoping the wider field opened by the triple division paper will help us to a larger list of contributors and so make good the additional amount assumed. If all of our pledged supporters would add only a few cents more we could compass it—and I think they will, won't you children? My love to you, and yours, and ours!

Winterville comes first:

"Dear Aunt Becky:

"Enclosed please find 25 cents in stamps from the Young Christian Soldiers of St. Luke's, Winterville, for the Sewing Teacher's Salary. Hoping to find you well, I remain Yours truly"

Thank you, my dear, I hope you children will see your way to adding a little more to your contribution so as to

make up that additional twenty-five dollars that Mr. Smith asks for the salary. Even with that addition it is beggarly little for a whole year's work. Suppose some of you resolve yourselves into "Dollar Clubs" and see how many dollars you can make by teas and hay rides and similar entertainments, and by soliciting your grown-up friends. If your mothers and aunts are giving entertainments maybe they would give you the flower money and let you supply golden-rod or home flowers for decorations. This is only a suggestion, and I will be glad if some one else will make plans and better still, carry them out!

The next money came from our Junior Auxiliary, who have the most extraordinary financial tactics. Half of their number have gone off to school, but the simple plan of doubling the assessment of those who remain keeps their treasury at its accustomed gauge. I wish it was an example that the rest of us could follow. If it was I would have a Blue Flame Oil Stove, a Kohn Fireless Cooker and snap my fingers at the back of my vanishing cook, whose place the doctor forbids me to fill any more. Yet she goes tomorrow with no successor in sight and what then?

The last letter was a mother's unforgetting love, clinging pitifully to the precious memory that glorified life for a few short months and then left such emptiness behind.

The dear, faithful mothers! God help them to fold the empty arms unmurmuringly.

Now children that ends all the letters up to date. None of "the powers that be" have told me when our letter should be mailed to reach the office of publication in proper time, but I think you had betted send to me by the 13th of each month for the first letter and by the 28th for the second. If this is not right I will correct next time. My right wrist is now the size of two wrists, rheumatism having set its claws therein two weeks ago, so writing is difficult.

My love to you all and the hope that we are to have many new recruits.

Your loving

"AUNT BECKY."

Address: Miss Rebecca Cameron, P. O. Box 32, Hillsboro, North Carolina.

MAYODAN.

The fifth anniversary of the pastorate of the Rev. Alfred R. Berkeley was observed Sunday, September 12th, in the Church of the Messiah, Mayodan. Two large and attentive congregations attended the services.

At the morning services Mr. Berkeley spoke from the text, Deut. IV, v. 32 a. (Ask now of the days that are past), and Philippians III, v. 13 and 14. He reviewed briefly the history of the mission from its beginning—and outlined the ideal he would have the congregation attain.

When Mr. Berkeley took charge of the Mission in September, 1904, there were seven families, nineteen baptized persons and eleven communicants. May 1st, 1909, the Mission reported 85 families or parts of families, 131 baptized persons, 85 communicants, 9 Sunday School teachers and 250 scholars. The total contributions of the congregation for the year were $719, of which $154 went for purposes outside the Mission.

During the five years of his pastorate Mr. Berkeley has baptized 104 persons, more than half of them with the adult service and has presented 70 persons for confirmation, 41 of them during the past year.

The success of the work at Mayodan is largely due to the faithful and consecrated efforts of Mr. Berkeley's co-laborers, Mr. C. P. Willcox and Miss Emma Karrer, who have served respectively as Lay Assistant and Parish Visitor for the past three years.

ST. MARY'S SCHOOL, RALEIGH.

St. Mary's School, our school, the Diocesan school of the Church in the two Carolinas, opened on Thursday, September 16th, with a larger enrollment than ever before in its history. The two new wings, containing eight class rooms, and rooms for four teachers and fifty-six pupils, were all ready for occupancy. The new dining room and gymnasium building, which was ordered May 25th, 1909, and contracted for May 31st, will be ready in about a month. The new front to the main building, including a handsome porch and a gable in the roof above to bring it into harmony with the wings, is complete; except for an unfortunate accident to the large columns, extending for two stories. These columns could only be sent in a car with a door at the end on account of their size, and while waiting to secure the car, the factory with all its contents was a total loss by fire. They will be put in place in a few weeks, and the improvement of this venerable building with the addition of porch and wings will be very great.

A complete modern system of heating, known as the Warren-Webster Modulating System has been installed in the new buildings, and mains of the same complete character have been laid into all the buildings on the property, except the Rectory. A duplicate of the old boiler is to be added to the heating plant.

All the arrangements for steam, hot water, live steam, for cooking, etc., have been of the best and most permanent character.

Every one has been pleased with the success of every detail in the new buildings. More than $70,000.00 has been added this year to the school, which with the land was previously valued at about $100,000.00. The legacy of $30,000.00 from Miss Clement has paid part of this, and the rest has been obtained by an issue of bonds that can be recalled after five years. It is very desirable that the advancement of the school should not suffer on this point, and that the friends of the Church, of education and of St. Mary's should rally to the aid of the school to pay off this debt at an early date, and make possible still further advancement.

The Rev. McNeeley DuBose, of Morganton, N. C., is the chairman of the Committee to Raise Funds, and it is hoped that many generous subscriptions, either in a lump sum, or with a reasonable expectation of an annual continuance for five years will be sent to him, or to the other members of the Committee, Rev. M. A. Barber, Raleigh, N. C., for the Diocese of North Carolina; Mr. George C. Royall, Goldsboro, N. C., for East Carolina; Mr. P. E. Hayne, Greenville, S. C., for South Carolina, and Rev. George W. Lay, Rector of the school.

DR. BERNARDO'S RULES FOR HIS SON.

It is mean to allow another boy to be blamed for your faults.

It is mean to take advantage of a fellow who does not know about things as well as you do.

It is awfully mean to take anything that is not yours, even if it is only a stamp or a pencil or a button.

Keep honest and always quite straight in little things.

Always speak the truth.

Keep your mind and your thoughts pure and clean. — Selected.

(Continued from Page 13.)

CHRIST CHURCH, RALEIGH.

Now that the hot summer season is over, the Parish is settling down to good solid work for the fall and winter. This does not mean that the Parish has been asleep during the summer—far from it. The congregations Sunday after Sunday have been excellent. The Woman's Auxiliary has had regular meetings, and during the summer has raised over one hundred dollars (special) for a Mission School in the District of Asheville.

Still, we always try to brace up and make a fresh start the first of September. By that time many of our people have returned from their vacations, and the various schools in the city open between September 1st and 15th. With the opening of the schools comes an increase in our congregations. We get a goodly number of the A. & M. College boys; and on the first two Sundays in September we had quite a number of girls from Meredith College (Baptist.) On both Sundays the Church was almost filled.

In addition to the work at St. Saviour's Chapel, the Parish Mission, we are doing regular missionary work at Clayton, a thrifty little town in Johnson County, 14 miles from Raleigh, and at Method, a little village three miles from Raleigh. On the 2nd Sunday of the month two services are given to Clayton, the Assistant going over for the morning service and the Rector for the night service. The services are held in the large public school building. Up to a few months ago there had been but one Episcopal service in the town. The people seem to welcome our coming. We have good congregations, and the people take part in the services in an encouraging way.

The work at Method is the child of St. Andrew's Brotherhood. Members of our Parish Chapter and other teachers have a Sunday School there every Sunday afternoon. Three Sundays of the month either the Rector of the Parish or the Assistant goes along and says Evening Prayer and makes a brief address, in addition to the Sunday School work. In this Sunday School we have 30 or 40 grown people. This is unusual in an Episcopal Sunday School, in shame be it said: though the Rector has inaugurated a men's Bible Class in Christ Church, which looks promising, starting off on the first Sunday with 20 men. It is hoped to increase it to 50 at least.

Archdeacon Hughes held a Mission at St. Saviour's Chapel during the first week in September. He did some excellent preaching and teaching. The congregations were rather small at first, but towards the last the congregations were good. It seemed a pity that the Mission could not go on for another week. But we feel sure that the Mission did permanent good.

ST. AUGUSTINE'S SCHOOL, RALEIGH, N. C.

There were 466 pupils under instruction during the last year.

The new St. Agnes Hospital has just been completed at a cost of $30,000. The stone was quarried on the school grounds and the building was erected by the students of the masonry class under the direction of Rev. H. B. Delaney, who has since been made Archdeacon for the colored work of the Diocese. The inside plastering work was also done by the students. In connection with the hospital is a training school for nurses, where twenty young colored women are now under instruction. Their services have been found acceptable wherever they have gone. Patients come to the hospital from all parts of the State and sometimes from adjoining States. The Surgeon-in-Chief is Dr. Hubert Royster. Patients are charged $5.00 a week, but the hospital must necessarily depend very largely upon the offerings of Christian people who are interested in this work.

VERY LOW EXCURSION RATES.

The Norfolk and Southern Railway will sell very low round trip excursion tickets from principal points on its line to New York City and return, account Hudson-Fulton Celebration, daily, September 23rd to September 30th, limited to return leaving New York City up to and including, but not later than mid-night of October 10th, 1909.

For further particulars apply to Norfolk and Southern Ticket Agents, or address, H. C .Hudgins, G. P. A., Norfolk, Va.

VERY LOW EXCURSION FARES.

The Norfolk and Southern Railway will sell very low round trip excursion tickets from principal points on its line to Pittsburg, Pa., and return, account Centennial Celebration, International Christian Society, Churches of Christ in America, on October 9th, 10th, 14th, and 15th, limited to return leaving Pittsburg up to and including, but not later than mid-night of October 25th, 1909.

For further particulars apply to Norfolk and Southern Ticket Agents, or address H. C. Hudgins, G. P. A., Norfolk, Va.

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Schedule effective May 2nd, 1909. Subject to change without notice.

Local sleeper between Wilmington and Hamlet on 44 and 45 open for passengers at Wilmington at 9:00 P. M., connects at Hamlet with all trains North, South and West with No. 33 at Hamlet, through train for Atlanta, Birmingham and Memphis.

Trains Arrive at Wilmington as Follows:

No. 44 at 12:30 a. m. from Johnson City, Charlotte, Hamlet and points North.

No. 40 arrives 1:15 p. m., from Charlotte, connecting at Hamlet with No. 36 from Birmingham and Atlanta, No. 33 from Norfolk and Raleigh; No. 81 from New York and Washington, and all points North and South.

Trains Leave Wilmington as Follows:

	No. 45	No. 39
Lv. Wilmington	3:00 A. M.	3:20 P. M.
Ar. Lumberton	5:30 A. M.	5:37 P. M.
Ar. Maxton	6:12 A. M.	6:35 P. M.
Ar. Hamlet	7:00 A. M.	7:30 P. M.
Lv. Hamlet	7:25 A. M.	8:15 P. M.
Ar. Monroe	9:25 A. M.	10:20 P. M.
Ar. Charlotte	10:25 A. M.	11:20 P. M.

No. 45 connects at Hamlet with Nos. 38 and 66 for all points North at Monroe with No. 59 for Atlanta and continues on through to Johnson City, arriving 8:05 P. M.

No. 39 connects at Hamlet with No. 37 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 for Washington and New York, No. 32 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

For time tables and any information apply to your nearest Ticket Agent, or Ca llPhone No. 1294. For time tables and information apply to B. W. Arrington, Union Ticket Agent, 'Phone 1294.

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Volume 1 *Number 2*

The Carolina Churchman

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BISHOP COADJUTOR OF VIRGINIA.

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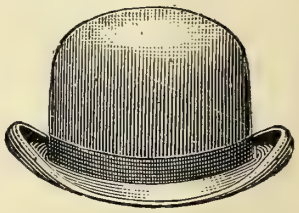

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The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, NOVEMBER, 1909 No. 2

CALENDAR FOR NOVEMBER.

1.—All Saints' Day. (White).
7.—22nd Sunday after Trinity. (Green).
14.—23d Sunday after Trinity. (Green).
21.—Sunday next before Advent. (Green).
28.—1st Sunday in Advent. (Violet).
30.—St. Andrew, Apostle. (Red).

DR. LLOYD'S LETTER.

New York, Oct. 11, 1909.

My dear Bishop :

At its meeting on Sept. 28, the following resolution was unanimously passed by the Board of Missions :

> RESOLVED, That the Bishops be requested to set apart in their respective dioceses and districts the second Sunday in Advent, Dec. 5th, 1909, as a day of thanksgiving for the goodness of Almighty God in leading the Church to a more adequate conception of its Mission and enabling it to undertake and achieve larger things for the Glory of God and the welfare of His children.

I am sure you will have pleasure in doing what you may to see to it that the suggestion of the Board is heartily taken up so that the 5th of December may be a real day of thanksgiving. It seems to me that there has never been a time in the life of the American Church when there was more occasion for rejoicing, not so much because of the amount of the offering received (this is really small as compared with the ability of the Church to support this work intrusted to it), but on account of the general and intelligent interest that has been manifested during the last year in the work intrusted by the Church to the Board of Misisons.

Throughout the country there has been manifested a sense of responsibility and a desire to extend the Church's borders that, it seems to me, has never been manifested before since I came into the office, and I am sure it will be well for the Church to stop and render thanks for this mark of fidelity. I should think it would be wise if it were definitely understood everywhere that this is no day of appeals to secure funds for any purpose, but rather of thanksgiving that the Blessed One has put it into the heart of His Church to stay by the work that He asked it to do for Him.

Since this must be the last communication that you will receive from me, I am glad it must be of this sort. May I not take advantage of the opportunity also to thank you for the good will and consideration that I have received at your hands during all these years, and the generosity without which I could hardly have been able to say as I do that no man ever spent ten happier years than have fallen to me as a servant of the Board of Missions.

Very respectfully yours,
A. S. LLOYD,
General Secretary.

LETER FROM TREASURER.

New York, October 14, 1909.

Reverend and dear sir :

I venture to copy below a letter which Ihave lately sent to every Bishop of the Church. May I ask you to believe how earnestly everyone at the Missions House is doing his utmost to carry out the directions of the Board for the Master's service? Believe me,

Very truly yours,
GEORGE GORDON KING,
Treasurer.

Right Reverend and dear sir :

As I was elected Treasurer of the Society on Sept. 28, I feel constrained to send you a few words of greeting.

I want you to know how deeply I appreciate the honor of my election, and how earnestly I want to do everything in my power to further the Missionary work of the Church. As occasion offers, I mean to emphasize by letter and by word of mouth the needs of each Missionary District, both at home and afar, and wherever situated.

May I call your attention to the foot-note on the front page of the accompanying circular? And may I further reiterate the fact that the Apportionment system is not a tax nor an assessment; neither is it all that one may contribute : no one is limited in this respect, and all who desire to do so, parishes and individuals alike, may contribute more than their Apportionment,, and by so doing they materially assist those other parishes which for various reasons may not this year be fully able to meet all that is asked of them.

Very truly yours,
GEORGE GORDON KING,
Treasurer.

THE APPORTIONMENT.

New York, October 14th, 1909.

Reverend and Dear Sir:

Once again the time has come for sending out the Apportionment notices to the several dioceses for the ensuing year. In doing this the Board of Missions, through its Committee, is desirous of making known some of the reasons why the Apportionment is not increased, but kept at the same figure as for the year just closed, which was extended to thirteen months.

The Commitee realizes, in the removal of its great and good Treasurer, Mr. Thomas, how severe is the blow to the Church and to the Board. But it also knows that he was ready for that work prepared for him, that he was called to it, and that it is not for the Board to complain, but rather—to do more than it has hitherto dreamed of doing, in trying to make known to others the Master whom he loved.

And first of all, the Board of Missions wishes the Church to know of its gratitude to the Giver of Life for putting into the hearts of His people the realization of their responsibility and for the noble manner in which they have striven to meet the Church's obligation.

While it is true that the Apportionment for the year just closed has not been actually met, the income from other sources has paid the year s appropriations in full, and reduced the deficit of a year ago to $33,000.

Over seven hundred additional congregations have contributed this year. This is a splendid encouragement, and we do not doubt but that, having now allied themselves to the missionary cause, the Church may depend on their future sympathy and co-operation.

May we briefly rehearse the Apportionment system? From the Diocesan Journals of a given Diocese for the past five years, the gross receipts, as given in the Journals, are summed up, the average taken for the five years, and from this average 5¼ to 2¼ is taken as the sum apportioned to the diocese. This is done in each case. The Board of Missions does not claim this system to be perfect, but for lack of a better one it seems well to adhere to the present system of making the apportionment only apply to offerings from Parishes and individuals and not including the offerings of the Woman's Auxiliary and the Sunday Schools. This question was this past summer submitted to the Bishops of the Church and the other members of the Board of Missions, and the resulting vote was overwhelmingly in favor of continuing the present method.

As the General Convention meets in October, 1910, it will be necessary to close the books of the Society on September 1st, 1910 (as hitherto, with the exception of this year). This means that the Board of Missions has but eleven months to do a year's business, and in which to receive a year's income. This is one of the reasons for not increasing the Apportionment.

The Church knows well how vastly the work of the Board has increased in recent years. It is not conceivable that the Church desires this work to remain at a standstill this year, will you not take under considera-

tion the advisability of a slight increase being made a year hence, in order to partly take care of the ever-growing work?

The Board knows it has your sympathy and your affection, for without both its past work could not have been done. Wil you not continue your interest and strengthen its hands, so that it may reach out in those directions where it seems that the Word is most needed?

EDWIN S. LINES,
THEODORE SEDGWICK,
GEORGE GORDON KING.
For the Board of Missions.

Will the Bishops or those on the Apportionment Committees send to George Gordon King, Treasurer, 281 Fourth Avenue, New York, at the first possible moment lists of the detailed apportionments to the Parishes for the new year so as to further the work?

BOYS IN COLLEGE.

October 5th, 1909.

To the Editor of the Mission Herald, Wilmington, N. C.
Dear Sir :

In August we made a request through the Church papers for the names of young men and boys leaving their homes to enter colleges and boarding schools, the purpose being to insure their keeping in touch with the Church and their Christian duties. The response thus far on the part of Rectors and parents, while very encouraging, is not by any means all that it might be, and we would like those who read this letter to write us at once if they are interested in any such boys or young men. Please tell us the school or college to which the young man is going, and so far as possible the exact address at which he may be found by the Rector of the nearest Parish. We will ask the latter to call upon him.

May we presume upon your space to say that the general work of the Follow-Up-Department of the Brotherhood was never so encouraging as it is to-day. During the last four years the work and results have steadily increased, and a careful tabulation shows us that during that time nearly 1,000 young men going to college or boarding schools or removing to new homes, have through the efforts of the Brotherhood's Follow-Up-Department been definitely attached to the Parishes nearest them. This net result is more encouraging because the figures represent 26 per cent. of the young men whose names were received in this office, and undoubtedly there are many others who have been thus connected of whom we have no reports. We bespeak for this most important part of the Brotherhood's general work the sincere interest and co-operation of every Rector and parent in the Church throughout the United States.

Very truly yours,
GEORGE A. RANDALL,
Associate Secretary.

Brotherhood of St. Andrew,
88 Broad Street,
Boston, Mass.

A TWENTIETH CENTURY CRUSADE.

(By Robert H. Gardiner, President of the Brotherhood of St. Andrew.)

The fundamental lesson Christians need to learn today is that love—burning, eager, impatient, indomitable love—and not statutes or canons, constitutions or organizations, is the power that will redeem and recreate the world. Such love springs only from the perfect union with God who is Love; and the means to that union are prayer, and, above all, the sacraments.

The Church of to-day does not pray with the sure confidence that its prayers will be answered by an immediate revolution. Therefore it no longer affects the great mass of the life of the world. What reason have we, more than the apostles had, to think that God does not desire the regeneration of the world to-morrow? We say that God's dealings with men show that His methods are infinitely patient; but what is that but to say that the infinite and untiring Love bears patiently with the continual failure of men to accept the power which is promised to every one who has faith as a grain of mustard seed.

The apostles knew nothing but Christ—crucified, risen and ascended; and therefore human life became to them a new thing. Man ceased, to them, to be material, and became spiritual, actually capable of being immediately filled, if he chose to surrender himself, with indomitable power. They did not postpone the delivery of the message till they had built a stone church with marble floors. They set about regenerating humanity wherever they found it. They knew that if they could reach the heart of a man and fill him with the comprehension of the possibility of his actual membership in the ever-living Christ, he would give all that he had, and do all that he could, to bring about the immediate establishment of Christ's Kingdom of peace and righteousness and love. Many of us, even of those most loyal to the Church, need to learn that the eternal and inspiring motive for work for the Church is the actual and vital union through prayer of the individual with the being and mind of God, so that each of us shall share God's purpose, and labor with Him and for Him in His redemptive and regenerative love.

What the Church now needs is a crusade for a new doctrine and practice of prayer—spiritual, vital, immediate, practical. And that is offered now. Representatives of fifteen lay organizations in the larger Christian bodies of the United States met in Pittsburg last February to consider how they could best help each other in their common desire for the establishment of the Kingdom. Their immediate and unanimous decision was that the great need of Christianity to-day is prayer, and they resolved to urge all Christians, of every name, in every part of the world, to observe the first week in Advent next as a season of special prayer for the spread of the Kingdom—prayer so earnest and heart-searching that all Christians will be led to recognize their personal responsibility for the effort to hasten its coming.

Let the Church preach a crusade for the observance of that week. Let it take the lead in this effort to develop again the need and nature of prayer, and to make men see that eternity is now: and that through prayer we come to the knowledge of God, in which standeth our eternal life. Power from on high will come to-day, as twenty centuries ago, to those who continue to pray.

God the Holy Ghost is ready now, as on the first Whitsunday, to fill His Church with the power to revolutionize the world, but we do not ask him. It is too true of most of us that our conception of prayer is materialistic, magical. We think of it as a means of revising the laws of nature, as Aladdin rubbed his lamp. But most men no longer believe that kind of prayer will be answered, and so they do not pray. We rely, not on the power of the Holy Ghost manifested through strong, vital, human personality, but on methods, organizations, congresses, conferences, and conventions. We need a revival of the spirit of true prayer, the sense of actual, perpetual communion with God, the energizing belief that the Holy Spirit will lead His Church to immediate victory over every problem, however difficult.

The Church fears, and with good reason, the unnatural excitement of the preaching "Revival." In this Week of Prayer we have an opportunity for a quiet praying revival. Thoughts for meditation and prayer for each day of the week are being distributed by the Brotherhood of St. Andrew as widely as possible. They are only suggestions, and, of necessity, brief and inadequate. But if our bishops and clergy will spend the time between now and Advent Sunday in teaching us what to prayer is now and how to pray, and if each layman will do his utmost to prepare his heart for the indwelling of the Holy Spirit, and, in this Week of Prayer, will come to know God as never before, then surely all our difficulties and divisions, our timidities and jealousies, will disappear, and with one heart and one mind all who are members of the Holy Church universal will press forward to the immediate establishment of the Kingdom of the one Lord, in the one Faith, and through the one Baptism.

It is needless to point out to Churchmen that the observance of the week should begin and end with the Eucharist. May we not hope that a more concerted and vigorous effort than ever before will be begun now, to bring to the altar on Advent Sunday every male communicant throughout the country?

(Published by the Brotherhood of St. Andrew, 88 Broad St., Boston, Mass.—Three cents each. Twenty cents 100.)

By invitation from a committee of the Faculty of the State University the Rev. Francis M. Osborne preached to the student body on Sunday October 17th.

THE CHURCH AT THE UNIVERSITY OF N. C.

Until the Chapel of the Cross was erected at Chapel Hill, fifty years ago, the students of our University were required to attend the services held on Sunday in the University Chapel and only after vigorous protests were students allowed to follow their own wishes in this matter. Later other churches were erected and "religious liberty" on Sunday was allowed and compulsory attendance at the College Chapel on Sunday was abolished. This step was doubtless a wise one for it developed the moral responsibility of the students in a new way but it also laid upon the churches the new responsibility of providing for the instruction and development of the religious life of the students. Yet strange to say the Church and the three denominations represented in the four Chapel Hill churches have only recently seemed to realize that this responsibility rests not so much upon the local congregations in Chapel Hill as upon the congregations all over the state which send their young men there. In our own case the faithful little Parish of the Chapel of the Cross has been caring for an average of a hundred church boys a year for fifty years at almost no cost to the church at large.

These are the thoughts which prompted an alumnus of the University five years ago to call the attention of the convention of the Diocese of North Carolina to its duty to take steps to secure a proper co-operation of the church people at large with the parish at Chapel Hill in their mutual responsibility. It was also pointed out that this body of young men is a strategic point in the growth of the future strength of the church in North Carolina.

The result of this discussion was the appointing of a committee to look into the question and take steps to improve conditions. All this was done with the approval of the vestry at Chapel Hill. Rev. Francis M. Osborne who was the mover of the resolution was made chairman of this committee.

The first task to which the committee addressed itself was the matter of securing the co-operation of the Diocese of East Carolina (which generally sends more church boys to Chapel Hill than the Diocese of North Carolina) in the matter of giving the work a proper financial support. By this effort and the further generous sacrifice of the faithful parish at Chapel Hill in course of the next three years the living was increased from $650 and use of the rectory to nearly $1,100 and use of the rectory.

Then the saintly and beloved Dr. Meade resigned and the serious task of trying to fill his place was before us. Then the parish, Bishop Cheshire, Bishop Strange and Bishop Horner entered into an agreement to call from the large and strong parish of St. James, Wilmington, its rector Rev. R. W. Hogue and to pledge the support of $1700 a year. So at a large sacrifice Mr. Hogue took up the work and has carried it forward for over a year in a most gratifying manner. Last spring the original proposition to make the living equal the salary of a college professor was again taken up and $2,000 was pledged as follows: the Chapel Hill parish, the Diocese of North Carolina and the Diocese of East Carolina each $600 and the Jurisdiction of Asheville $200.

As the chairman of a committee and a Treasurer who helps to collect some of this salary there are two or three plain questions which every congregation and every church family that sends a boy to Chapel Hill ought to face.

Whom do you hold responsible for the spiritual training of your boy at the University if you fail to support the church that is doing this work?

If you expect to bear the cost of his board and his tuition why not the cost of his Spiritual food and instruction?

If by making the church at Chapel Hill strong we can have our young men come back after their years of college life zealous and active churchmen will it not pay any parish to invest twenty-five or fifty dollars a year in this work?

And, lastly, after you have said "the church ought always to keep a strong man at Chapel Hill" who is "the Church" but you?

FRANCIS M. OSBORNE.

Convocation of Wilmington Meets in St. John's, Wilmington, November 17, 1909.

CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The twenty-fourth national convention of the Brothhood of St. Andrew met in Providence, R. I. on October thirteenth with delegates from Canada to Louisiana and from New Brunswick to California. The farthest south was represented by a delegate from Panama.

At a quiet hour, in St. Stephen's Church, on the evening of October 13 Bishop Codman, of Maine, prepared the way for the sessions by a solemn presentation of the significance of the Holy Communion as interpreted by the Hebrew sacrificial system.

At the opening Communion service in All Saint's Church, Bishop McVickar addressed the men on "The Return of the Seventy Delegates" drawing an analogy between their work and that of the Brotherhood "They had little organization. They sought men in daily walks of life. This convention is a returning with joy to the Master to report our labors."

In the absence through illness of President Robert H. Gardiner, Mr. H. D. W. English called the convention to order and Mr. Courtney Barber, of Chicago, was elected chairman of the convention.

In the afternoon the Rev. R. P. Williams, of Washington, delivered the annual charge in Grace Church, and warned the men on the basis of the incident in 1 Kings 35-43, not to be busy here and there, so that the man of their care shall escape them. Persevere with one man until your efforts for his welfare are successful. Reach men by strictly religious methods in distinction from modern institutional activities. Let your constant motive be love for others like Christ's love for his own.

The first days registration of delegates was 443.

The chief feature of the second day's session was the address of Bishop Parker, of New Hampshire, on "House to House Visiting." He described the aims, methods and results of systematic visitation in his diocese. The advantages gained are knowledge of where our people are and how to reach them in person and by mail.

The business session of the third day revealed the fact that 189 chapters had been formed or received and that the amount given for the Forward Movement Fund was over $18,000 which was $3,000 more than last year. Among the various lines of work carried on by the Brotherhood the council urged more earnest effort in the Bible class and hotel work. The steady improvement in the Junior Department had justified the work put into it and the Big Brother Movement, whereby men shall become responsible for a boy in sore straits, has developed into a distinctive department of Brotherhood activity.

Early Sunday morning came the great service of the Convention in the Corporate Communion at Grace Church, when 850 Brotherhood men knelt at the chancel rail to renew allegiance to their Lord.

Later in the forenoon the anniversary sermon was preached in St. John's Church by the Bishop of Delaware. In the afternoon Father Bull addressed the boys' meeting, and Bishop Gailor, of Tennessee, and Mr. Wharton Pepper addressed the one for men. In treating of "Responsibility of Man for Man" Mr. Pepper pointed out three directions in which we are responsible for our fellowmen: In example, in unconscious influence, and in indirect influence. We Brotherhood men are no more responsible than Christians, but we recognize that responsibility and are organized for the discharge of it.

It was fitting that the last service in the evening at All Saints' Church should include a memorial address in affectionate remembrance of Mr. George C. Thomas, whose presence a year ago was so much of an inspiration.

After the reading of the names of those who had died during the year the benediction came from the Bishop of Rhode Island, and the Convention closed with the familiar strains of the Gloria in Excelsis.

The Chinese character for the word "library" means "a place for hiding books." Is it, then, strange that there is no such thing as a public library in the Chinese Empire? The corner stone of what is to be the first one was laid on June 1st at Boone College, Wuchang. It will hold 30,000 of our books and an indefinite number of Chinese volumes. It will have ample delivery, stock, and reading rooms, and an assembly hall for lectures upstairs which will accomodate 700 people. All but about $2,000 of the cost of the building is already in hand. A system of travelling libraries from this centre is being devised.

DEPARTMENT OF SEWANEE.

As previously anounced in a letter to the Bishops and other clergy of the Department of Sewanee, the Missionary Council will meet in St. John's Church, Montgomery, Alabama, at 8 p. m., November 9th, and continue through the 10 and 11th. The program appears below, with a partial list of the speakers. It is earnestly desired that this Convention should be a conference in the most real sense, Bishops, other Clergymen and Laymen alike making their contribution to the discussion of the important questions presented.

The members of the Council with the right to vote on the business matters of the Council are as follows:

(a) The Bishops of the Diocese and Missionary Districts within the Department.

(b) The members of the several Mission Boards, or Committees, of the Dioceses and Districts;

(c) The Rural Deans and Secretaries of the several Convocations;

(d) The Archdeacons and General Missionaries of the Dioceses and Districts;

(e) The Department Secretary;

(f) The Vice Chancellor and Chaplain of the University of the South;

(g) Three Clerical and three Lay Delegates elected by each Diocese or District.

Elected Delegates must furnish the Council with a certificate signed by the Secretary of their Diocesan Councils, or attested by the Bishop.

All Clergymen within the bounds of the Department are declared to be members of the Council without the right to vote, except in the cases above specified.

No one who can attend should absent himself because he happens to be a member without the right to vote. There is no reason to believe that more than half an hour each day need be consumed in the business sessions. The chief purpose of the Council is to awaken missionary interest, and to extend missionary information, and in these sessions every one present will be upon an equal footin. Will not every Clergyman in the Department endeavor to be present himself, and engage the attendance of at least one representative Layman from his Parish?

We ask the prayers of the Church in public worship and in private devotion that the Spirit of God may guide and bless us in the approaching Missionary Council, for Christ's sake, and for the sake of all the children of the Father in every land.

ROBERT W. PATTON,
Department Secretary.

THE FIRST EVENING.

1. 8 p. m. General Meeting.
Place: St. John's Church.
Processional Hymn.
The Creed.
Hymn.
1. What this Church has done and is doing for the Nation.
2. Some personal observations of the Church's Work, in the Orient.

THE FIRST MORNING.

7:30 a. m. Celebration of the Holy Communion.
III. 10:00 a. m. Organization and Business for Delegates.
IV. 11:00 a. m. Conference Session.
1. Best method of Church work among Negroes in Department of Sewanee.
2. How far have we failed in Church work among Negroes?
12:25 p. m. Mid-day Prayers.
12:30 p. m. Recess.

AFTERNOON SESSION.

V. 2:30 p. m. Conference Session.
1. What has the Church in the Fourth Department done to advance Christianity among Factory workers?
2. What is the Church doing for the Mountain people?
5:00 p. m. Recess.
VI. 7:00 p. m. Dinner for Laymen.
(1). The Laymen's Missionary Movement.
(2). Its Historical significance.
(3). Why every Layman should answer the call.
(4). How much better is a man than his money.

THE SECOND MORNING.

7:30 a. m. Celebration of the Holy Communion.
VII. 10:00 a. m. Conference session.
The needs, opportunities and achievements within the Department, as seen by the Bishops. (Fifteen minute talks by the Bishops present or their representatives. These should be carefully prepared in order that those who make reports may get into the time assigned, the maximum of definite information.)
12:25 p. m. Mid-day Prayer.
12:30 p. m. Recess.

AFTERNOON SESSION.

VIII. 2:30 p. m. Business session for Delegates.
3:00 p. m. Conference Session.
1. How to lead a congregation to the highest Missionary efficiency.
1. In prayer for the Mission.
2. In studying for the Mission.
3. In Giving for the Mission.
4. In Securing recruits for the Mission.
4:30 p. m. Prayer for the growth of the Missionary spirit in the Church at large.
5:00 p. m. Recess.
IX. 8:00 p. m. Final service: (Mass meeting in the theatre.)
Chairman:
(1). The Life of Christ, the Dynamic of Missions.
(2) No Missions, no Christianity.
(3). Farewell address.

Among those who have been invited to speak most of whom have signified their acceptance of the invitation, are, Rt. Rev. Thomas F. Gailor, Bishop of Tennessee; Rt. Rev. Charles E. Woodcock, D. D., Bishop of Lexington; Rt. Rev. W. A. Guerry, D. D., Bishop of South Carolina; Rt. Rev. T. D. Bratton, D. D., Bishop of Mississippi; Rt. Rev. F. F. Reese, D. D., Bishop of Georgia; Rt. Rev. Robert Strange, D. D., Bishop of East Carolina; Rev. Arthur Sherman, D. D., Missionary to China; Rev. Henry Phillips of Atlanta, Ga.; Rev. Beverley Warner, D. D., New Orleans, La.; General Rufus Rhodes, Birmingham, Ala.; Captain Gay, of Atlanta, Ga.; Mr. W. A. Erwin, Durham, N. C.; Rev. W. P. Witsell, Meridian, Miss.; Rev. John Mockridge, Louisville, Ky.; Rt. Rev. Daniel S. Tuttle, St. Louis, Mo.; Mr. Marcellus Green, Jackson, Miss.; Major W. W. Screws, Montgomery, Ala.; Rev. R. W. Patton, Department Secretary.—The Church Record.

BISHOP LLOYD CONSECRATED.

The Rev. Arthur Selden Lloyd, D. D., was consecrated Bishop Coadjutor of the Diocese of Virginia in Christ church, Alexandria, on October 20. About eighty vested clergy took part in the procession. The consecrator was the Rt. Rev. Daniel Sylvester Tuttle, D. D., Presiding Bishop. The co-consecrators were the Bishops of Virginia and Southern Virginia, who assisted Bishop Tuttle as gospeller and epistoler at the celebration. The presenters were the Bishops of West Virginia and the Bishop Coadjutor of Southern Virginia. The certificate of election was read by the Rev. E. L. Goodwin, secretary of the diocese of Virginia; the testimonials by Colonel Arthur Herbert, a member of the Standing Committee; the certificate of ordination by Dean Crawford, of the Virginia Seminary; the consents of the Standing Committees by the Rev. Mercer P. Logan, D. D., and those of the bishops by the Bishop of Georgia. Bishop Coadjutor Gravatt, of West Virginia, read the litany. The attending presbyters were the Revs. John J. Lloyd and William Meade Clark. Bishop Doane, Bishop Harding and Bishop Courtney, participated with the bishops already mentioned in the laying-on of hands. The impressiveness of the service was increased by the associations of historic Christ church, hallowed by the memories of generations of distinguished Churchmen and, as it chanced, also the early Church home of Dr. Lloyd, being near the place of his birth and of the seminary from which he was graduated twenty-nine years ago. Among those who were gathered to witness the consecration were clergymen from many parts of the country, representatives of the Board of Missions, the Woman's Auxiliary and of other Church organization that have been so deeply indebted to Dr. Lloyd during his inspiring years as General Secretary of the Board of Misions. The consecration service was followed by a collation and an informal reception. Bishop Lloyd expects to enter upon his work immediately, and his first visitation will be in the counties of the section known as the Northern Neck of Virginia.

THOUGHTS FOR THE WEEK OF PRAYER.
BEGINNING NOVEMBER 28, 1909.

SUNDAY.

Romans, viii. The Idea of Prayer: the lifting up of the heart to God, with all that is in the heart—our joys and sorrows, hopes and fears, sins and doubts and needs.

Psalm cxli, 1-2.

The elements of prayer:

1. Worship, for what God is in Himself, Rev. iv ii.

2. Thanksgiving, for what He has done for us in Creation and Preservation, Redemption, Sanctification. Rev. 1, 5-6; Rev. v. 9-10.

3. Confession of our sins and unworthiness. Ps. li.

4. Petition for our real needs, for the body and soul, for our selves and for others.

Psalm lxii, 8; Zech. xii, 10; 1 Kings viii, 38-39.

Let us ask for a spirit of prayer, for a right understanding of its meaning, for a filial confidence in approaching God, for the recognition of His hand in all the ordering of the world, for all who are living without God in the world, for all who are negligent in prayer, or formal in its performance.

MONDAY.

1 Cor. xii. Agreement in Prayer: the meaning of Christ's promise to two or three who agree in prayer (Matt. xviii, 19-20) is the elimination of selfishness from our prayers, desire for the common good; for God, our common Father, desires the good of all His children. And prayer, being communion with Him, must be directed to His purposes. John iv, 24; Rom., xiii, 10; 1 John iv, 7-8; Hebrews x, 24.

The law "Our Father, give us—forgive us, deliver us."

What we ask for ourselves we must desire for others.

----------prize----------share with----------
----------dread----------ward off from----------

TUESDAY.

1 John v, 14 and 15. Prayer and the Will of God:

1. Prayer is not to bend God's will to ours, but to lift our will to God's.

2. Our wills can remain in union with God's only so far as we determine that they shall, therefore we must pray continually.

3. Prayer does not expect God to further our plans, but waits on God that we may cc-operate in the accomplishment of His purposes. Hebrews xiii, 21.

4. Prayer is not in violation of His laws, does not seek to upset the order of the world, but calls forth His power, which is always exercised in wisdom and love.

5. True prayer, that is, the entire surrender of our will to God's, is the real spiritual work. It calls forth the power of God, and sets Him free to accomplish through us His purpose. Therefore we must pray nothing doubting; it is blasphemy to pray without confidence of result. Mark vi, 5,6, James 1, 5, 7.

Prayer does not set aside any of the means, whether instruments or agents, which God ordains, but uses them all as links with Him.

Let us pray for a real surrender of our will to God's, that we may work together with Him, that we may repudiate all that would be contrary to His will, that we may subordinate our desires to His purpose, and place all our powers at His disposal.

WEDNESDAY.

John xiv. Prayer in Christ's Name: John xiv, 13, 14, xv, 16, 17, xvi, 23, 24. It is not to use Christ's name as a charm with God; but that we may rise up to our dignity as members of Christ. To ask in Christ's name is to ask with Christ's authority for what He would ask, 1 John v, 14.

The prayer that He sanctions, inspires; so we pray in the Holy Spirit (Jude 20, Rom. viii, 26.)

Let us pray for the missionary work of the Church at home and abroad;for an increase of missionary zeal throughout Christendom; for all engaged in missionary work, teachers, doctors, nurses and others, as well as ministers, large heartedness; recognition of God's manifold wisdom in dealing with various peoples; witness in life and temper to Christian standards and Christian grace; a spirit of entire self-sacrifice.

THURSDAY.

Philippians ii. Prayer and work.

Prayer is not a substitute for work, but to inspire it. We are to be fellow workers with God. Therefore we must gain His point of view, cultivate all our powers; use our best endeavors.

We must seek the accomplishment of His will and the setting up of His Kingdom (the rule of truth and justice, of purity and love), in every department of life, domestic, social, civil, commercial.

Let us pray for a due supply of workers in Christ's cause, for a multiplication of vocations to the ministry and to special service for all Christian workers, sanctification of life, loyalty to Christ and His truth, knowledge and judgment, spiritual leadership, zeal for souls, power in speech, devotion in prayer.

FRIDAY.

Hebrews iv, 14, v, 10. Prayer and sacrifice.

Prayer involves self-surrender, the offering of all we have and are, the oblation of ourselves, our souls and bodies, as a reasonable, holy and living sacrifice to God (Rom. xii, 1), to do and bear and dare whatever He may appoint, for His glory and the good of our brethren.

After the example of Jesus Christ (John xii, 24-28 Luke xxii, 42).

Let us pray (a) for all sufferers in mind, body or estate, patience, relief and the hallowing of their sufferings, (b) for a spirit of self-sacrifice, and a readiness to suffer for the name of Christ, in resisting temptation, in meeting opposition, in laboring in His cause.

SATURDAY.

Ephesians iv, 1-16. Prayer the road to unity.

In pray it is God's will we seek to have done, His Kingdom set up and extended.

In prayer we see others from God's point of view—their capacities and possibilities.

In prayer we are approaching the one Father in the name of the one Mediator with the aid of the one Spirit.

Let us pray for the reunion in one body of all disciples of Christ.

For the correction of what is amiss, the supply of what is wanting, the strengthening of what is good in every part of the Church, for the removal of prejudices, suspicions and misunderstandings, for the guidance of all endeavors to promote unity, for a brotherly spirit.

SUNDAY.

Philippians 1. Prayer and Thanksgiving.

Prayer isues in Thanksgiving as we note God's dealings.

Thanksgiving leads to prayer, experience of the past giving confidence for the future.

This is St. Paul's general rule at the beginning of his Epistles, e. g., Phil. 1, 3-11, 1 Cor. 1, 4-9.

This is the rule of the Lord's Prayer, "Hallowed be Thy Name," the first of its petitions.

We must thank God for known and unknown answers to prayer, for answers better than we had asked or desired.

True thanksgiving means a deeper consecration of one's self.

Let us offer thanks for all blessings known and unknown, spiritual and temporal, for life and health, kinsfolk and friends, for recoveries and deliverances, for education and advantages, for our knowledge of the Christian religion, for the means of grace, received or offered, for calls and recal's to God's service, for success and checks, for all that God has done for us and in us and through us, for all answers to prayer, recognized and unrecognized, for all extension of Christ's Kingdom, for all advance toward unity, for the uplifting and hallowing of domestic, social, commercial and civic life by Christian principles.

"Stablish, O. Lord, that which Thou has wrought in us."

WEDDING OF INTEREST.

Mr. James E. Clark
invites you to be present at the marriage of his niece
Willie Ruth Hargrove
to
Mr. John Goldsmith Bragaw, Junior
on the morning of Wednesday the sixth of October
nineteen hundred and nine
at ten o'clock
St. Peter's Church
Washington, North Carolina.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL.

COUNCIL MISSIONARY.

As noted on another page, Missionary Council of the Department of Sewanee, to which all North Carolina belongs, will be held in St. John's, Montgomery on November 9th, and the list of distinguished speakers augurs well for the fine enthusiasm that will be kindled at these meetings. The glow of Christian Missions has indeed reached over the world; and it must soon result in the definite response. "Here am I, send me."

In this connection we gladly speak a word, to call attention to the Laymen's Movement now in session in Richmond, which exhibits the business man, with his fine business efficiency lending his best efforts to the doing of the Master's will.

THE CAROLINA CHURCHMAN.

The Carolina Churchman has been most favorably received and from many sources come expressions of gratification over the first issue.

We appreciate these expressions and feel greatly encouraged by the manifestation of interest—the venture seems fully justified by the response and when the paper goes, as it should and will, into every home of our people, its usefulness and power cannot be easily measured.

BROTHERHOOD CONVENTION.

Another interesting and stimulating meeting of the Brotherhood of St. Andrew has recently been held in Providence, Rhode Island, which shows that branch of Church life to be most vigorous. We welcome every activity in the Church that wells up from a deep spiritual life; but none is more welcome than that which is led by men, strong able men. men who have caught a larger vision and are impelled by a fine sense of the great privilege of service. An account of this Convention is given in another column.

WEEK OF PRAYER.

"I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men"—"I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting."

In these words St. Paul expresses his strong conviction of the place of prayer in the life of the Church and it is with the greatest satisfaction that we note the increasing conviction to-day of the place and power of prayer in our life. Men have been so filled with thoughts of material things, not only in the realms of physical construction but in the care of the body and even in the cure of souls, that little real importance was felt to attach to prayer, which might do very well as a pacifier, especially for nervous women, but it had no definite place in the busy life of real men of affairs.

Our vision is growing clearer and now comes a call from the great organized movement of Laymen in all the great communions urging men to pray. "More things are wrought by prayer than this world dreams of" and no more potent agency could be brought into play for the vitalizing of our Christian life than prayer and from no source does it come more fittingly than from men, who thus exalt and dignify manhood by a recognition of its dependence upon "a power not ourselves," whom the Christian has learned to call Father.

We are printing in this issue the full program for the "Week of Prayer", beginning with the Advent season, and urge upon all our own people; and upon all other Christians to join heartily and faithfully in this great service, which is incalculable in its power for good. It is a pleasure to give special emphasis to President Gardiner's strong, helpful words in this connection; and we print them in full on another page.

PRAISE FOR THE LIVING.

It is too often the case that we do not give expression to the appreciation of a much loved and useful leader until he has been called to his reward. We should not keep all the flowers to be strewn upon the grave; we should send them to cheer the brave toilers in the heat and burden of the day.

In Saturday's Washington News, Mr. John A. Arthur, a gifted writer on that paper, pays high tribute to Rev. Nathaniel Harding upon the occasion of the anniversary of his thirty-sixth year as rector of the Washington Episcopal church. It is an exquisite tribute to "Washington's most popular citizen". He is still filling his first and only charge. In his service he has baptised 562 persons; married 185 couples; officiated at 367 funerals; served as secretary of his diocese a dozen years; served in the General Convention of his church continuously; is the oldest chaplain in the North Carolina National Guard; and, in addition to his other sacred and secular duties, has been county superintendent of schools for twenty-five years. Mr. Arthur gives the story of his high usefulness in all that he has undertaken and says:

"What Tell was to Switzerland, what Bruce was to Scotland, what William of Orange was to Holland, he is to our people. Only a faint idea of the deep , fervid, exalted sentiment which our people cherish for him can be written. He is of them, one of them. His thoughts, feelings, his words are all theirs—their shepherd their companion, their friend, their guide, blood of their blood. He has been to us what the north star is to the storm-tossed and despairing mariner."—News and Observer, Sept. 21, 1909.

ST. PETER'S, WASHINGTON.

On the Fifteenth Sunday after Trinity Rev. Nathaniel Harding completed his 36th year as Rector of this Parish.

The Holy Eucharist was celebrated at 7:30, and an unusually large number received, a goodly proportion of men being present—these chiefly of the Brotherhood of St. Andrew.

The church building was full at Morning Prayer, and the service was particularly beautiful and impressive. The sermon, preached by the Rector, was from the text, "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever: He shall be our guide even unto death": Ps. 48: 13-14.

An interesting feature of the day, though a regular one, is the fact that one of the Rector's sons played the organ, another sang in the choir, while a third is Superintendent of the Sunday School.

IMPORTANT NOTICE.

For the benefit of our subscribers, correspondents and friends, who may have business with The Carolina Churchman, we give the folowing points :

1. The name and adress of the Editor, the Business Manager, and the Associate Editors, are shown at the head of the editorial columns on page 8 of every issue. Under these names, in the editorial column, are standing instructions where to send "articles for publication," and where to send "Business Letters."

2. Each of the two Dioceses, the District of Asheville and the Thompson Orphanage, has a special department of two pages for the publication of local or other matter pertaining chiefly to it. Each of these departments has an Editor and Business Manager whose names and addresses appear in every issue at the head of their respective departments.

3. All "ARTICLES FOR PUBLICATION,, should be sent to Rev. Thomas P. Noe, Editor, Wilmington, N. C.

4. All "Articles for Publication" of a local or diocesan nature should be sent first to the Editor of the department to which the matter pertains. He will edit it for his department, and then forward it to Rev. Mr. Noe, Editor-in-Chief.

5. All "BUSINESS LETTERS" should be sent to Rev. Wm. E. Cox, Business Manager, Wilmington, N. C.

6. Business matters in each Diocese or District will be looked after by the Business Manager of the respective Diocese or District.

7. While ORDERS and REMITTANCES for subscriptions may be sent to the Manager for the respective Dioceses or District, it will save time and trouble for them if such orders and remittances are sent DIRECT TO REV. WM. E. COX, Business Manager, WILMINGTON, N. C.

8. Cash in advance for subscriptions is not insisted upon, that is, orders for subscription with promise to pay are gladly accepted and booked as subscribers. But where subscribers are ready to pay NOW, please do not hold back the money waiting to be called on for it. It takes $20.00 for postage alone, not to mention stationery and labor, to send out 1,000 bills. We send the paper at a very low price, and we wish to be saved every expense possible.

9. On the subscription list of the Mission Herald, and also of the Messenger of Hope, are many names in arrears for subscription. We do not wish to lose these subscribers. We want them on the subcription list of The Carolina Churchman. But the law forbids our carrying them longer, unless they pay up and renew. The law reads as follows :

> "A reasonable time will be allowed publishers to secure renewals of subscriptions, but unless subscriptions are expressly renewed after the term for which they are paid, within the following periods :
>
> Dailies, within etc.
>
> Monthlies, within four months;
>
> they shall not be counted in the legitimate list of subscribers, and copies mailed on account therof shall not be accepted for mailing at the second-class postage rate of one cent a pound, but may be mailed at the transient second-class postage rate of one cent for each four ounces or fraction thereof, prepaid by stamps affixed. The right of a publisher to extend credit for subscriptions to his publication is not denied or questioned, but his compliance or non-compli ance with this regulation will be taken into consideration in determining whether the publcation is entitled to transmission at the second-class postage rates."

We expect to send copies of this issue to all subscribers now in arrears, together with bill for arrears. Please bear this notice in mind. We do not wish to discontinue your paper; but the law compels us to do so unless you renew your subscription.

THE CAROLINA CHURCHMAN.

(First Number of the Organ of the Protestant Episcopal Church in North Carolina.)

The first number of The Carolina Churchman, the organ of the Protestant Episcopal church in the State of North Carolina, has been issued, and it is a credit to the denomination and to the able staff of editors which has it in charge.

The Carolina Churchman is published monthly at Wilmington and into it is merged the Mission Herald and the Messenger of Hope, and becoming the official organ of the church interests of the Diocese of East Carolina, the Diocese of North Carolina, the District of Asheville, and besides these having a Thompson Orphanage Department. The first number of twenty pages is an excellent one and is proof that the new publication, built upon the solid work of the papers merged in it, will grow better and better.

The editor is Rev. Thomas P. Noe, of Wilmington, and the associate editors are Rev. J. H. Brown, of New Bern, Rev. J. B. Gibble, of Windsor; Rev. S. R. Guignard, of Greensboro; Rev. F. M. Osborne, of Charlotte; Rev. E. N. Joyner, of Tryon; Rev. A. DeR. Meares, of Biltmore; and Rev. W. J. Smith, of Charlotte, the business manager being Rev. Wm. E. Cox, of Wilmington. These gentlemen issue a publication that is filled with matters of interest, and which should receive a warm welcome from members of the denomination because of its merit. The subscription price is fifty cents a year.—News and Observer.

DR. LLOYD'S DEPARTURE.

On Friday, October 15th, the Rev. Dr. Lloyd, the retiring General Secretary, said farewell to the Church Missions House. His resignation was handed to the Board at its October meeting, to take effect on the day before his consecration as bishop co-adjutor of Virginia on October 20th. His last act was the celebration of the Holy Communion in the chapel of the Missions House, at which all those who have been associated with him in the work which centres in the building were present and made their farewell to one whom they will always regard with the utmost reverence and affection.

THE NEW TREASURER OF THE BOARD.

Mr. George Gordon King, elected on October 12th, as Treasurer of the Board of Missions, in succession to Mr. George C. Thomas, is a man who has for many years given steady and intelligent service as a member of the Board of Missions, a delegate to the General Convention, and a leader in the work of Trinity Church, Newport, and the Church of the Incarnation, New York. Not being subject to the exacting requirements of active business he intends to open an office in the Church Missions House and devote a certain part of his time to the work there. It is believed by every one who knows him that his election will greatly strengthen our missionary staff.

The Rev. W. H. Shepard, missionary of the Southern Presbyterian Church in the Congo Free State, who was recently charged with libelling the Belgian government because of his disclosures with regard to the Congo atrocities, has been tried and acquitted.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

VISITATIONS OF THE BISHOP.

Nov. 1-7. (Mission), Grace, Plymouth.
Nov. 8, St. John's, Edenton.
Nov. 9, St. Paul's, Edenton.
Nov. 10, Holy Innocents, Avoca.
Nov. 11, Holy Trinity, Hertford.
Nov. 12, Good Shepherd, Winfall.
Nov. 13, St. Joseph's, Camden.
Nov. 14, a. m., Christ Church, Elizabeth City.
Nov. 14, p. m., Christ Church, Elizabeth City.
Nov. 14, afternoon, St. Philip's, Elizabeth City.
Nov. 15, p. m., St. James', Belhaven.
Nov. 16, a. m., St. James', Belhaven.
Nov. 16, p. m., Colored Mission.
Nov. 18, a. m. and p. m., St. John's, Sladesville.
Nov. 19, p. m., All Saints, Fairfield.
Nov. 20, a. m., All Saints, Fairfield.
Nov. 21, St. George's, Hyde County.
Nov. 22, Swan Quarter.
Nov. 24, p. m., Church of the Advent, Roper.
Nov. 25, a. m., and p. m., Church of the Advent, Roper.
Nov. 26, p. m., Christ Church, Creswell.
Nov. 27, a. m., St. David's, Scuppernong.
Nov. 28, St. Andrew's, Columbia.
Nov. 29, p. m., St. Paul's, Vanceboro.
Nov. 30, a. m., St. Paul's Vanceboro.
Dec. 5, a. m., St. Peters, Washington.
Dec. 5, afternoon, St. Paul's, Washington.
Dec. 5, p. m., St. Peters', Washington.
Dec. 6, a. m., Brotherhood Hall.
Dec. 7, a. m., Zion.
Dec. 8, a. m., Zion.
Dec. 8, p. m., Bath.
Dec. 9, a. m., and p. m., Bath.
Dec 10 a. m., Bath.
Dec. 10, p. m., Yeatesville.
Dec. 11, a. m., Yeatesville.
Dec. 12, a. m. and p. m., Greenville.
Dec. 13 p. m., Williamston.
Dec. 14 a. m. and p. m., Williamston.
Dec. 15, Edward.
Dec. 16, a. m., Bonnerton.
Dec. 16, p. m., Edward.
Dec. 17, a. m., Bonnerton.
Dec. 17, p. m., Aurora.
Dec. 18, p. m., Aurora.
Dec. 19, a. m., Aurora, Chapel of the Cross.
Dec. 19, afternoon, Aurora, Colored Mission.
Dec. 19, p. m., Chapel of the Cross.

BISHOP'S LETTER.

My dear Brethren:

Let me begin my letter by expressing my satisfaction with "The Carolina Churchman" and offering my congratulation to the Editors and Business Manager. It is only honest for me to say that when we met together in Charlotte I was rather doubtful of the wisdom of the step. But the loving wisdom and enthusiasm Messrs. Cox, Noe, Berkeley, Guignard and Osborne carried me along with them, and I entered as zealously as they into the project. The first number has proved all that we expected, and we are now confident of going forward to greater things. Next to the Diocese, the Church of the State is my chief interest and responsibility and I believe that this one paper will draw us closer together in all things that make for the common good.

I came from Virginia the 30th of September to begin my fall visitations with a service at St. Mark's, Wilmington, with the retiring rector, Mr. Bennett, who goes to Florida to become Bishop Weed's Archdeacon for the colored work. I held the service with Archdeacon Avant, and confirmed one person but missed Mr. Bennett, who was very ill at his home across the street, having been poisoned with oysters at a supper given in his honor.

The next morning I went to Clinton, and that night preached and confirmed ten persons. Archdeacon Webber had held a mission here the week before, had deeply interested the community and had done much good to the Church.

Sunday morning I was in the Chancel at St. James' with Dr. Milton to welcome him to his new charge. His record in Southern Virginia has been very fine; he impresses me as a strong earnest man and I have high hope of his doing good work in the parish and the Diocese. Sunday night I preached in the Church of the Good Shepherd, Monday night made an address on education to the negro Baptists in Shiloh Church, Tuesday night consulted with the Vestry of St. Mark's about calling a rector, Wednesday night confirmed two persons at St. John's, and afterwards in the Parish House met the Brotherhood chapters and introduced Mr. Finney.

Thursday morning I left for Winterville where I officiated that night and next morning with Mr. Huske, who has charge of Winterville and Ayden with Greenville. Friday night and Saturday morning at Ayden—at the latter service confirming a young man who came from Kinston with Mr. Griffith for that purpose. Sunday morning was with Mr. Griffith at St. John's, Pitt County; held full morning service, celebrated the Holy Communion, confirmed one person, and met the Vestry. Sunday afternoon preached in the Methodist church in Grifton. Monday morning, Oct. 11th, went to Roxobel and began the Mission that night. We continued the work—Mr. Gibble and I—through the week, closing with a splendid service Sunday night. Much interest was manifest, much information given as to the Church and her ways, the gospel was simply and earnestly preached, and the spiritual life of the community was deepened.

Monday we went to Murfreesboro, held service that night and the next morning we consecrated the beautiful little church. Our few faithful communicants deserve much credit for the faith and persistence of their work. I congratulated them and their faithful rector, and was much gratified myself. That afternoon we took the boat for Winton, where I stopped for service that night and the next morning. I confirmed two children at night, and met nearly every communicant at the Holy Communion the next morning at nine o'clock. Wednesday night and Thursday morning we held service in Gatesville. This church is now practically a new one. They are looking forward eagerly to the coming of the new furniture next month and to the consecration of the church next fall. Thursday afternoon General Roberts drove me over to Sunbury. Mr. Smith met me at Mr. Nixon's and we held the first service in the new church that night. Owing to a change of arrangements about Ahoskie, I was able to stay with them for a service of the Holy Communion Friday morning and for confirmation Friday night. The church was filled with a large and interested congregation, many of them being in an Episcopal church for the first time. Our eight old members with the five new ones confirmed Friday night, were much delighted, and dersevedly so. They have built a pretty and comfortable little church with but very little out-side help; and under Mr. Smith's wise and loving guidance they have won the good will and the interest of the whole community. The prejudice against the Church is breaking down; and when once we win the ear of the people, we can look forward with confidence to touching their hearts and satisfying their reason.

When the next issue of The Carolina Churchman reaches us, we will be in the midst of the Week of Prayer called by the Brotherhood and societies for men of all the Churches. It is preeminently the Week of Prayer for Christian men. They have caught the secret of real success in all high things—Prayer.

I do hope it will be observed in all our parishes and missions, that the men will come together to pray.

ROBERT STRANGE.

MISSION AT ROXOBEL.

Episcopal Mission—By Rt. Rev. Robert Strange and Rev. John Benners Gibble, Rector of the Missionary District of Windsor, in St. Mark's Church, Roxobel, N. C., from October 11th to October 18th.

NIGHT SUBJECTS.

Monday—Salvation.
Tuesday—Repentance.

Wednesday—Faith.
Thursday—Baptism.
Friday—Conversion and Confirmation.
Saturday—Prayer.
Sunday p. m.—Love.

Daily morning sermons on "Holy Living". The Holy Communion Tuesday, Thursday and Saturday.

All are cordially invited to come.

Above is given the announcement which was given out regarding the Mission at Roxobel on October 11-18; and reports received, give most enthusiastic accounts of the services which were attended by large and interested congregations.

Many came from miles around to be present and on Sunday the building, which had been filled at all the night services, was packed to overflowing.

THE MISSION AT GLENDALE SPRINGS.

The second annual Mission was held this year for a period of six days, beginning August 20th and ending with the Early Celebration of the Holy Eucharist Thursday morning, August 26th. We were especially fortunate in having for the Mission the Rev. William E. Cox, Rector of St. John's Church, Wilmington, N. C., who was with us last year at the inauguration of these annual Missions, and who at that time won a great many friends in this community.

Profiting by last year's experience, it was thought best not to have more than two services a day, the Holy Eucharist at 8 a. m. and a shortened form of Evening Prayer, with sermon at 8 p. m., making the preaching the chief feature. This schedule of services was adopted and proved very satisfactory.

Mr. Cox preached a very strong and helpful series of sermons on the fundamental principles of the doctrine of Christ, taking his text from Heb. 6: 1-2. With a very forceful and earnest delivery, simple and direct language, an abundance of interesting information and well chosen illustrations, and a free use of the Bible in hand, the congregations were noticeably impressed, and the Gospel message of the Kingdom was delivered and received with a conviction which in God's good time will bear abundant fruit. The work here has indeed had a great uplift, and we are most grateful to God for sending to us such a blessing.

SECRETARY'S NOTICE.

To the Clergy of the Diocese of East Carolina:

Through misunderstanding my instructions, the Journals sent to you were not prepaid by the publisher. If you will let me know what was the Express charge on your package I will refund the amount.

Let me call your attention to a recommendation of the Treasurer (see Treasurer's Report, pages 4 and 5). This recommendation was "that each Parish and Mission be required to make one collection each year for contributions "for Bishop"s House" until the debt is discharged. This recommendation was endorsed by the Committee on Finance (see page 57 of the Journal), and the report of the Committee was adopted by the Council.

Yours faithfully,
F. N. SKINNER,
Secretary of the Council.

Beaufort, N. C. Sept. 29, 1909.

MURFREESBORO—St. Barnabas.

Dear Mr. Noe :—

October 19th being appointed by Bishop Strange to consecrate St. Barnabas Episcopal Church, at Murfreesboro, our Rector, Rev. Mr. Gibble, invited twenty-three of the clergy to be present. We regret that only Dr. Drane could come.

Monday evening Dr. Strange preached in his usual clear style, from Roman's viii : 29—"And we know that all things work together for good to them that love God." It was a grand sermon; full of inspiring thoughts.

Tuesday, 10 o'clock A. M., the church was cosecrated, Rev. Mr. Gibble reading the Instrument of Donation, and Rev. Dr. Drane reading the Sentences of Consecration. The church was tastefully arranged and the Bishop referred to it as one of the prettiest little churches in the Diocese. His morning text was taken from four verses of Scripture. The subject being the Episcopal Church and what it especially stands for, namely: Truth, Order, Liberty and Unity. The sermon was an instructive one, and abounded in appropriate illustrations.

The celebration of Holy Communion closed a service which will remain always a happy memory in our hearts.

Sincerely,
M. L. WYNN,
Secretary.

RESOLUTIONS OF REGRET.

We the ladies of Holy Trinity Church desire to place on record our deep and sincere regret, at losing from our choir Messrs. Stotbrant and Miller, and our grateful appreciation of their long service.

Their fine cultivated voices uplifted in praise and adoration, thrilled the hearts of the congregation and added beauty and impressiveness to the service.

The sweet melody—alas, now no more—will long linger a cherished, beautiful memory.

Our prayers go with them, wherever they may roam and if not again in this life—may we meet around the Great White Throne and their voices mingle with the Choir Angelic.

Hertford, N. C., September 1909.

ARCHDEACON'S LETTER.

New Bern, N. C., Oct. 14, 1909.

The work at St. Mark's Wilmington is now without a Rector and the Archdeacon is trying to get all things in order to have some other Priest to take up the work where Rev. E. R. Bennett leaves it. The ex-Rector is now called to the Diocese of Fla., as Archdeacon for the colored work there. He has done some good work in St. Mark's. He leaves behind him many warm friends, whose prayers and best wishes will follow him to his new work.

Rev. J. L. Taylor, Rector of St. Cypian's, New Bern, is attending the Brotherhood Convention at Providence, R. I., and is also soliciting aid for the new brick church which we hope to build on the old site, where now the old frame building stands. The good people of St. Cypian have about 85,000 brick on the ground all paid for and both Rector and people are striving to reach the place where they can begin the new and beautiful building which will add much to the influence of our work here.

St. Joseph's, Fayetteville, under the leadership of Rev. W. B. Suthern is stronger than it has been for actual worth I mean the real church life of the people. They give more time, better service and more money than ever taking the congregation straight through.

We are very glad to have Rev. W. J. Herritage return to his old work at Edenton and Elizabeth City. He begins his work at both places in a condition less bright than when he left them. He is now an older man and wisdom has also increased. Hard work, with which heis acquainted, and already started, will we trust, have some cheering things for the work. It is quite a pleasant thing to have the oldest colored Priest of the Diocese, the Rev. J. W. Herritage, laboring in the same vineyard of the Lord. The latter has charge of the work in Kinston and Goldsboro.

We are proud to add to the number of churches one more. The building at Belhaven is now so that we can have services, and on its way to completon. We shall have an interesting clas at this place for our good Bishop when he visits us on the 16th of November. The people here have done their best. I must here make special mention of Mrs. Susan Hawkins in whose house the mission was formed. She has not ceased in her work and prayers to this day. Her good deeds are a memorial before Him. Her husband and their family are true and loyal churchmen. We have largely done this work ourselves, being a carpenter.

We are asking the people under us to take a greater interest in all branches of the work. We like the larger field for our church paper and shall do what we can towards its support.

W. GEO. AVANT,
Archdeacon.

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

BISHOP'S LETTER.

To the Clergy and Laity of the Diocese of North Carolina.

Dear Brethren:

The Board of Missions, calling our attention to the increasing interest manifested throughout our Branch of the Church, in the missionary cause, being the very vital breath of Christianity, recommends the setting apart of the second Sunday in Advent, Dec. 5th, as a day of special thanksgiving to God our Father for this reviving of the true life of the church. In accordance with this action of our Board of Missions, I do hereby appoint the second Sunday in the coming Advent Season as such a day of thanksgiving; and I do earnestly press upon you all the importance of special gratitude to God that we have thus begun to see the opportunity and the duty which He now sets before His Church, and before His members We cannot take pride or pleasure in what we have done; it is pitiful in its inadequacy. But all can be thankful that we now see how much we have been lacking in the past, and that He mercifully affords us the opportunity in some measure to buy back the lost time by a greater diligence and zeal in the future. Let me beg the Clergy on that day specially to set before their people the greatness of the opportunity both at home and abroad, and the importance of a more general and active personal interest in missionary work by every individual member of the church. And let us not be straightened in our sympathy and affections, so that we fail to realize and to thank God for the work of His grace in our Christian brethren of whatever name in this broad America where there are so many evidences of a growing missionary interest and activity among the laymen of all churches and communions Let us consider one another to provoke one another to love and to good works, and so far as we can let us all join hands and hearts in winning the world for our Common Master.

Praying for God's blessing upon the Clergy and Laity of this Diocese, that we may all set forward the progress of His Kingdom, and praying further that we may be more and more joined together with all Christians in this holy cause of extending the knowledge and the love of our Saviour Christ among all men, I am,

Your servant in Christ.
JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

Ravenscroft, Raleigh, N. C.. Oct. 15, 1909.

THE BISHOP'S APPOINTMENTS.

Attention is called to changes which the Bishop has been obliged to make in his appointments for November and December.

Nov. 7 Sunday a. m.—Wadesboro.
" 14 Sunday a. m.—Concord.
" 14 Sunday p. m.—Charlotte, St. Martin's.
20 Saturday a. m.—Williamsboro.
21 Sunday a. m.—Warrenton, Emmanuel.
" p. m.— " All Saints.
23 Tuesday a. m.—Gaston.
" p. m.—Roanoke Rapids.
26 Friday p. m.—Weldon.
28 Sunday—Scotland Neck.
Dec. 7 Tuesday p. m.—Hamlet.
8 Wednesday p. m.—Rockingham.
12 Sunday a. m.—Laurel Hill.
" p. m.—Laurinburg.

The Holy Communion will be administered at all morning services and at every service the offerings of the people will be asked for the work of the Diocese.

NEWS FROM THE BISHOP.

September 5th Sunday 13th after Trinity visited St. Paul's Church, Louisburg and the Colored Mission of St. Matthias in same place. Had service morning and night in St. Paul's Church confirming four persons at the former and a sick woman and her husband in private.

Services in St. Matthias' at four o'clock in afternoon, assisted by the Rev. John London, rector of St. Paul's and confirmed two persons.

Fourteenth Sunday after Trinity the Bishop had the pleasure of spending with the Rev. Malcom S. Taylor at the Patterson School in the "Happy Valley" near Lenoir in the District of Asheville. The late Samuel L. Patterson, Commissioner of Agriculture of the State who died in September 1908, left his beautiful and extensive paternal estate with its spacious and handsome residence, Palmyra—long the abode of the best types of Christian culture and hospitality, to the District of Asheville for the establishment of an Agricultural Training School for boys. Bishop Horner has been most fortunate in finding just the right man to begin this important and interesting work. The Rev. Malcom S. Taylor, a graduate of Princeton and of the General Theological Seminary has been placed in charge and has opened the school with good prospect of doing an effective and successful work. Bishop was much pleased to avail himself of an invitation from both Bishop Horner and Mr. Taylor to visit the school, and was much pleased and encouraged by what he saw of Mr. and Mrs. Taylor and of the pleasant preparations for opening the school. He assisted Mr. Taylor in the services Sunday morning in the "Chapel of Rest" near the school and preached to a good congregation of the neighbors.

Sunday, September 19th, he had the pleasure of conducting the service and preaching in St. James' Church, Lenoir. The interval between these Sundays he spent in a visit to old friends and scenes at Valle Crucis and Blowing Rock.

Sunday October 3rd, The Bishop visited Cuninghan Chapel in the forenoon and Christ Church, Milton, in the evening.

Tuesday evening October 5th conducted the service and preached in Trinity Church, Mount Airy.

Wednesday, October 6th, visited St. Philips Church, Germanton.

Thursday, October 7th, visited St. Paul's Church, Winston, preached, confirmed and addressed twelve persons.

THE CONVOCATION OF CHARLOTTE.

The Convocation appointed to meet Tuesday and Wednesday the 19th and 20th of October in the Church of the Messiah Mayodan the Rev. A. R. Berkeley minister in charge was preceded by a Mission which began on the 10th and was continued through the week to Sunday the 17th. The Bishop, the Rev. E. A. Osborne and the Rev. W. J. Smith having arrived at the morning service Sunday Mr. Cypian Porter Wilcox, who has for three years been Mr. Berkeley's lay assistant, was ordained to the Diaconate. The Rev. Mr. Smith acted as the Bishop's Chaplain, the Rev. Mr. Berkeley presented the candidate and the Bishop himself preached the sermon. It was a beautiful service and deeply impressed the large congregation present. The Rev. Mr. Wilcox is to continue with Mr. Berkeley in this large and most important and effective mission work which includes the chapels at Madison and Stoneville and other points.

On Sunday night both the Archdeacon and the Rev. W. J. Smith addressed the congregation and on Monday night the services being continued the Rev. S. J. M. Brown preached the sermon.

Tuesday afternoon at 5:30 the convocation proper was called to order by the Archdeacon with nine of its clergy

and three lay delegates present, six more clergymen coming in a little later including the Rev. Mr. Lay, Rector of St. Mary's School, leaving only two of the whole members in the convocation absent. After organization and a short discussion a recess was taken for the night service at which the Rev. Francis M. Osborne preached the sermon and the Rector presented four candidates to the Bishop for confirmation. All the clergy were in the chancel and the choir singing heartily lent indeed an inspiration to the whole service.

At 7:30 Wednesday a. m. there was a celebration of the Holy Communion and after morning prayer at 9:30 the convocation was called to order by the Archdeacon and the minutes read by the Secretary, the Rev. F. M. Osborne, were adopted.

The Treasurer Mr. C. E. Frick then read his report the greater part of which is herewith quoted.

"I am glad to report that there is enough money on hand to pay the stipends promised to the missionaries in full to October 1st. Twenty-one of the forty-eight congregations have paid their apportionment in full, and in several cases, more than the apportionment, while three congregations have made no payments whatever. The fact that more than half of the congregations failed to pay the amount asked for is a serious matter and must be considered by the Executive Missionary Committee in mapping out the work for the coming year. In fairness to the missionaries the committee should not promise a stipend that it can not pay when due, and it has not been able to do this several times during the past year, because too many of the congregations seem to be living for themselves alone and to care nothing for the upbuilding of the church outside of their own parish lines. If the money is to go out of the parish, they give very little or nothing at all. They can not realize that the missions and the smaller charges are in many cases the best feeders the city churches have, and that many earnest church workers have had their early training in the missions.

Probably a great deal of this lethargy is due to ignorance. The members do not seem to know that they must make a monthly contribution for Diocesan Missions if they wish to follow the laws or Canons of the Church. Either one or two things must be done. The congregations must meet their apportionments, or the stipends must be reduced and the work curtailed. To do the latter will be a confession to the world that while we claim to be members of the Catholic Church, we have not sufficient faith in our Divine Master to give the means to help spread His Church.

The Sunday School Advent Offering shows the gratifying sum of $154.47 against $111.62 for last year. Mayodan leads the Sunday Schools with the handsome contribution of $25.00.

I can not close this report without paying a tribute to the earnest, tireless and unceasing work of the Archdeacon, who has labored in season and out of season to raise the money to carry on this work."

The details showing receipts and disbursements were printed in pamphlet form and distributed to those present.

The Archdeacon then read his report which told of much work done during the year and presented clearly the present condition of the general mission work in the Convocation. The number of services and sermons he reported perhaps exceed those of any Rector in the convocation while there were a number of baptisms and burials as well. And the report shows that he collected or was instrumental in securing a great part of the money that has passed through the hands of the treasurer. From this the people of the church should relieve him by more regular and generous contributions. There are six self-supporting parishes, nine weaker parishes, that must be in some way united with other congregations or aided by the missionary funds, and thirty-four missions. And that in addition to the present number of missionaries the work is greatly in need of more active and efficient young men. And that for this work there should be $3,400, which is much more than we have raised in the past. The report gives in detail the conditions of almost every mission showing that they are encouraging and could the work receive the much needed support there would soon be realized an abundant harvest.

The special order then followed which was the motion by Mr. Cocke that hereafter at each meeting of the convocation there be a "quiet day," with a special order of spiritual meditations. After some discussion it was carried.

The Bishop asked that the Executive Committee make an appropriation of $150, for the colored work in the convocation, and also requested that the clergy observe as requested by the Board of Missions, the Second Sunday in Advent, (Dec. 5th) as day of thanksgiving. The Bishop, Mr. Osborne, and Mr. Guignard, referred to the Carolina Churchman asking the support of the clergy. Mr. Guignard called attention to the General Laymens Missionary Movement Convention for the State of North Carolina, to be held in Greensboro the second week in January, and Mr. Ogelby to the Brotherhood Week of Prayer beginning November 28th.

A committee was appointed to draft resolutions on the death of the Rev. F. J. Murdock, D. D., which were read later and will appear in a subsequent issue of the Carolina Churchman.

A motion was made and carried that hereafter the Finance and Auditing Committee be appointed previous to the meeting of the convention.

The Rev. Mr. Lay spoke of the Laymen's meeting in interest of the Diocesan Missions to be held in February.

A committee was appointed to present resolutions as to the resignation of the Archdeacon which reported later giving as the unanimous thought of the convocation its high appreciation of his most valuable, faithful and most efficient service in the past, requesting at the same time that he not resign but continue in the work; to which the whole convocation assented by a rising vote.

From one to three o'clock there was a recess during which time the ladies of Mayodan and Madison served a most delighful lunch in the rooms of the Parish house. After inspecting the church plant, which consists of a Parish house and a most commodious and well arranged Sunday school building, the convocation was called to business, when the report of the committee to whom had been referred the treasurer's report provoked quite a discussion upon the general financial prospect. But all management was left to the Executive Committee.

Mr. Isaac Hardeman of Charlotte, then read a very interesting paper on "How to Run a Church From the Business Standpoint," which will appear later in the Carolina Churchman.

The Rev. F. M. Osborne was re-elected Secretary, and Mr. C. E. Frick Treasurer, of the Convocation; and with them including the Archdeacons and Bishops the Rev. G. L. Ogelby, the Rev. Mr. A. R. Berkeley, Mr. James Ker, Jr., Mr. Isaac Hardeman and Mr. L. S. Holt, Jr. were elected as the Executive Committee, and Mr. J. L. Sexton Secretary of the S. S. Advent Fund. The time and place of the next meeting were left to the Bishop and Archdeacon and with resolutions of thanks to Mr. Berkeley and his good people of Mayodan and Madison, the convocation was adjourned at the close of the evening service. At this service the church was again filled to overflowing, the Rector presented three more candidates for confirmation which with one confirmed in private made the total eight at this visitation. After words of commendation from the Bishop, the Rev. Mr. Mallenckrodt and the Rev. Mr. Lay made stirring addresses on the Sunday school work of the church. The whole meeting was helpful and much enjoyed and we all wish it not long before we return to Mayodan.

The sub committees of the Sunday School Commission of the Diocese met in Raleigh on the 29th of September and after much study of the Sunday School question, decided to recommend that our schools be graded according to the ages of the children, that the subjects for instructions as arranged by the New York Sunday School Commission be adopted and that for the present the interdioceson leaflets be used for text books.

The Laymans Missionary Movement endorsed by the Organized Foreign Missionary Agencies of America is planning a National Missionary Campaign and will hold large conventions in fifty main cities in the United States. The convention for North Carolina is to meet in Greensboro the second week in January and will likely be attended by 1500 men coming from various churches in all parts of the State.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

BISHOP'S JOURNAL FOR SEPTEMBER.

Sept. 5 Thirteenth Sunday after Trinity: Celebrated the Holy Communion in Trinity Church, Asheville.

Sept. 12. Fourteenth Sunday after Trinity, Preached and celebrated the Hily Communion in St. George's Church, Prentiss, 4 p. m., preached in St. Cypian's Church for colored people, Franklin, and confirmed one person.

Sept. 13. Monday: Preached and celebrated the Holy Communion in St. John's Church, Nonah.

Sept. 14. Tuesday: Preached in the Church of the Ascension, Slagle.

Sept. 19. Fifteenth Sunday after Trinity: Preached in St. Matthias, Church, Asheville.

Sept. 26. Sixteenth Sunday after Trinity: Preached and celebrated the Holy Communion in Chapel of the Holy Cross, Valle Crucis.

BISHOP'S APPOINTMENTS FOR NOVEMBER.

Nov. 7. Fletcher: Ordination.
Nov. 9. Montgomery, Ala: Mission Council.
Nov. 12. to 30: New York and Philadelphia.

EDITORIAL.

It is but a just tribute to denote the excellence of its first number.

The front cover is simple and dignified, therefore appropriate. And this is not the opinion of your mountaineer editor alone but he has heard, and in letters received, other expressions of satisfaction and confidence. It will encourage the "Management," and support the interest of our people of the District, to hear our Bishop express the judgment as he did to your editor here, that "The Carolina Churchman would do much good in the District."

And in behalf of the paper, as well as himself, he expresses his appreciation of the promptness of the Bishop, and his other brethren (most of them), to whom he applied, in forwarding "copy". In each case a cheery epistle came with the manuscript.

The failure of this writer in the last, or first number, to effect a play on words in three tongues, is not surprising. Indeed, the amazing part of it is, that he should have tried it, that he did, proves how little he is like the renowned German Marshall von Molkte, of whom it was said that he could "hold his tongue in seven languages."

However, we must call somebody to account, no doubt the dear little "devil" 'way back in the office, for making us libel the Missionary and Education Committees of this District. "The time when the interests committed to both were furthered chiefly from beyond our borders, is passing"—that is what we said and are proud enough to repeat. Yet the regions "from beyond" need not abruptly snap their "port-monies" in our face, for we cannot yet go alone.

The Rev. Reginald N. Wilcox has been encouraged during the last year, as to his property holding at Hendersonville. He bought some valuable real estate some years, ago, and with it "bought trouble", in the sum and substance of a suit at law, and all unwillingly. After a long time and divers shifts, this has been withdrawn and he is free to develop the property, pay for it, if he can, and apply it as his judgment decrees. Mr Wilcox has, besides the parish church of St. James, Hendersonville, several lively Missions, with schools, in the country.

The address of the Rev. E. N. Joyner, after Nov. 15th, will be Biltmore, N. C.

Christ School, Arden has resumed work. Mrs. Thos. C. Wetmore being "lady superior." The Rev. R. R. Harris, the former rector, resigns and returns to Alabama.

This District, it is not consoling to learn, is to lose the Rev. John C. Seagle, who goes to the Metropolitan Diocese of New York.

One of our brethren of the clergy writing to us of his possible departure, by and by, speaks of regretting if he go, to leave "the best of Bishops, and the finest body of clergy in the world, with one exception." Of course every one should know that the 'one exception' is 'us', as none other was mentioned. But we would confront the worst and still be happy, if only so good and true and loving brother and friend as_____will but stay with us. This District needs more such and has not one to give away.

Be it remembered that the Rev. A. DeR. Meares, of Biltmore, is the Manager and all business matters must be referred to him. He is home again, after an absence of several weeks, at Baltimore.

The Clarence Barker Memorial Hospital, at Biltmore, within the cure of the Rev. Rodney R. Swope, D. D., rector of All Souls' has been a real blessing to some of our clergy; it's so fascinating in its arrangement and management that all who are "treated" there are so well treated that it becomes a haven and has the flavor of a home. It is run at great expense, for nothing is spared to serve its purposes; and while it ought to be maintained by its patients, yet the kindthoughtfulness of those in control invites a perennial deficit. However—"Blessed is the man who considereth the poor and needy."

VALLE CRUCIS.

Bishop Horner opened the Industrial School at Valle Crucis on Tuesday, October 5th with four teachers and thirty-five students enrolled, the faculty, the following: Miss Tongue, Principal, Miss Medford, Miss March, Miss Phelps and Rev. J. C. Seagle, teachers, Mrs. Holcombe, Matron, Mrs. Finley Mast instructor in weaving.

On Wednesday, October 6th the Bishop, assisted by Revs. Dobbin, Seagle and Savage of the clerical staff of the Valle Crucis Associate Mission, blessed the new dormitory of the school, calling it Archmintz Hall in honor of a New York church woman of that name who generously gave most of the money which enabled the Bishop to put up that splendidly equipped building. It contains rooms for the teachers and students, library, reception hall, principal's office, industrial room with loom, laundry in basement, and moreover has several bath rooms and is heated by steam.

Bishop Horner spent ten days at Valle Crucis attending the opening exercises of the school, looking after the interests of that institution and assisting in gathering and packing for shipment his fine crop of apples from the school orchard which is among the best in Watauga county.

Rev J. Norton Atkins, of the clerical staff of the Valle Crucis Associate Mission is spending a month at Arden.

Rev W. H. Hardin and family of Gastonia, formerly at the head of the Valle Crucis schooi spent the month of August in Watauga county among the hills he loves and often sighs for.

W. R. S.

CHURCH OF THE ASCENSION.—Hickory.
(Rev. J. S. Moody.)

The Rev. John S. Moody, who for three years has had charge of St. James, Lenoir, with its three missions, and Church of the Ascension, Hickory, which also included Newton and Granite Falls, preached his final sermon at

Lenoir on Sunday, Sept. 17th, on "Truths and Thoughts of Enduring Value," I. Pet. 1-24-25.

The Rev. Alfred S. Lawrence of Patterson School, became Rector of St. James, Lenoir, Oct. 1st.

The church people of Hickory have manifested great interest in the new venture—"The Carolina Churchman," the Rector having secured about twenty subscribers—one for each family. While taking services at Lincolnton Sept. 19th, the new paper was mentioned from the Chancel, and Mr. F. Anthony, Lay Reader of St. Luke's, Lincolnton, since Mr. Johnson's departure to Mississippi, a year ago, immediately agreed to canvass the Parish for subscriptions. The same step was taken at Lenoir before my resignation, and it is hoped large returns may come in from both Parishes. The new paper will easily succeed if each clergyman throws himself earnestly into the enterprise. As a goal for my ambition this fall I set out to enroll every woman in the membership of the Woman's Auxiliary and every man of the Parish, in the Men's Guild. "Splendid success attended my efforts and the Auxiliary roll leaped from eleven to twenty-eight members, and our Mens' Guild will muster twenty-five, for whose first monthly meeting we have invited Col. John A. Henderson, of Salisbury, to make an address on Laymens' Work and Opportunities To-day."

The next Convocation of the Morganton Deanery convenes at Morganton November 17th.

The usual Wednesday evening services have been converted into a Mid-week Bible Study Class, St. Luke's Gospel as our Text Book.

THE FRANKLIN MISSION.

This Mission lies in Macon County and consists at present of five Stations, St. Agnes Franklin, St. Cyprians Franklin, St. John's Nonah, nine miles west, Ascension, fifteen miles west, and St. George's Prentiss, four and a half miles south. Until recently we have labored under the disadvantage of a monthly service, which does not tend to build up. In June last, the Rev. Theodore Andrews came as an Associate Priest, and is giving good service, doing work that my infirmities forbade, even if the time had been at my disposal. Congregations are small, every station has suffered severly from removals. At one point the twenty-seven communicants in August were reduced to only two by October of the same year. Others are now moving in, a few communicants have been added and the work is becoming more hopeful. In the meantime our ministrations were continued, doing as well as we could for all. The interest at all of these places shows life, and we are hopeful for the future.

St. Georges' Chapel was built at Prentiss late last year, the day school (our only day school for the whites) was very helpful. The school was reopened Sept. 29th last, and we are hoping for a successful years work.

St. Cyprian's (colored) has, in addition to the regular Sunday work, day school, sewing school and mechanical school. We are fairly well supplied with machinery and tools, have two regular apprentices, and several others who come in as they can for lesons. A very good quality of furniture for church, office and house is made, and the output helps us to defray the heavy expenses. The colored Deacon, Rev. J. T. Kennedy, has the management, holds services and preaches each Sunday morning, except the fourth, and holds service and Sunday School in the afternoon. I have the general supervision, and on the fourth Sunday preach for them in the morning, and administer the Holy Communion.

St. Agnes and St. Cyprian's make up my special work, the other stations are under the care of Mr. Andrews. No work can be justly estimated by its numerical results, and this is certainly true of the work of the Franklin Mission, it is reaching and influencing for good many lives out side of our own little flocks.

Faithfully yours,
J. A. DEAL,
Priest in Charge.

BLACK MOUNTAIN MISSIOIN.

Rev. A. DeR. Meares has raised $810.70 for a lot and church at Black Mountain. He has paid $400 for four lots practically in the center of the town. He hopes to begin building next spring. He has on hand $333.85 with which to begin. He also has $25 for a bell. Several hundred dollars should come in before building begins.

Reliable information has been received that the Y. M. C. A., the Y. W. C. A. and the Young People's Missionary Movement have purchased 770 acres at Swannanoa, seven miles from Black Mountain, on which will soon be spent $75,000. The Presbyterians have over 100 building on their grounds at Montreat, three miles from Black Mountain, and the Baptists have sold many lots at Blue Mount, two miles from Black Mountain, on which they have erected an auditorium, and quite a number of buildings. All of which goes to show what the country thereabouts is thought of by others. No doubt thousands of church people will be attracted every summer to that country. Shall we be prepared to meet them with services in a church of our own? Send subscriptions to Bishop Horner or Rev. A. DeR. Meares, Biltmore, N. C.

ALL SAINTS.

(Rev. vll: 13-17.)

"Who are these
Whose white array you see, and whence?"
The elder asked.
"I know not, Sir," what sense
Of being I retained let me reply—
"Tell me, thou knowest"—and his eye
Kindled with rapture of seraphic pride:
"This white-robed multitude before The King,
Whose marvelous array
Fills you and thrills you with an awe profound,
All these who sing
Majestic paeans to The Lamb, are they
Who, for the love they bore the Crucified
Carried His cross upon the other side.
Their robes, once soiled, they patiently made white
By washing day and night,
In that most bitter fount
Out of His riven Heart Who died
To conquor death. Before the Throne
They serve Him, and no more
Shall they, His very own,
From out His Presence pass. Spread o'er
This mighty host, from Eden on,
His banner is, of love; and they shall feast
Upon the food of angels, and shall drink
Of waters fresh and sweet forever. Every eye,
Tearless, and with no cloud to blink
Its vision, shall behold The King
Clad in his beauteous vestiture of light"—
And then the elder vanished from my sight.

E. N. J.

Saluda, N. C., Oct. 11, 1909.

My dear Mr. Noe:

The first number of The Carolina Churchman has come, and "been devoured," and it is in my heart and mind to say, that it does you, and its readers, and its aim, justice. I feel pretty sure that it will find due support, and accomplish ever so much among our church people. Do let me congratulate you upon it, and all who are concerned. To be sure, one who writes could wish that your proof reader was a bit more expert, or painstaking, but things like that a seasoned old news-paperite must expect, and endure. Among the excellencies that is minor, and doubtless even that will be forefended with time.

What is desired in this epistle is to express my satisfaction in the appearance and contents of the paper, to wish you every success, and to assure you of my desire to be as useful to you as possible.

Sincerely yours,
E. N. JOYNER.

Miss Kate Cheshire, Secretary of the Woman's Auxiliary, lately visited a number of the Auxiliaries in the western part of the Diocese and as usual her presence created new interest and endeavor for good work.

The Rev. Clement G. Bradley, who was called in July to Trinity church, Scotland Neck, will be duly instituted as Rector of the Parish on the first Sunday in Advent November 28th.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

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Rev. E. A. Osborne, Charlotte.
Rev. Isaac W. Hughes, Fayetteville.
Rev. A. DeR. Meares, Biltmore.
Mr. J. G. Shannonhouse, Charlotte.
Mr. W. A. Smith, Ansonville.
Mr. J. J. Crosswell, Fayetteville.

Visitors.

The Bishops of the Diocese of North Carolina, of East Carolina and of the Jurisdiction of Asheville.

DIRECTIONS.

How to Send Money.—Procure a Check or P. O. Order, and send by mail, or else register your letter.

Do not send money in a box going by freight. It may not be found.

How to Send a Box.

1. Fill it with useful articles worth more than the freight.
2. Fasten it securely, and send by mail the list of contents and railroad receipt.
3. Do not put in any fire-crackers, chewing gum, baby shoes, baby caps, or worn-out clothes.
4. We need all kinds of food, strong cloth, spool thread, shoes above No. 1, school books and good books, etc.
5. Put the name of the sender on the outside of box or package.

How to Mail Letters and Parcels.

All letters and parcels intended for the children, should be addressed to the Thompson Orphanage, Charlotte, N. C.

All communications pertaining to the business of the Orphanage should be addressed to the Superintendent.

ORPHANAGE DEPARTMENT.

Number of children 68.

Contributions received from Sept. 15th, to Oct. 15th: Mr. C. M. Hawkins, Marion, $5.00; W. A., Transfiguration, Smithfield, $10.00; W. A., Calvary, Wadesboro, $6.25; W. A. Calvary, Tarboro, $10.59; W. A., St. Peter's Charlotte, $12.70; W. A., Christ Church, Raleigh, $1.75; W. A., St. Matthew's, Hillsboro, $5.45; W. A., St. John's, Battleboro, $1.90; St. Agnes' Guild, Christ Church, Raleigh, $11.00; "Messengers of Hope", S. T. S., $3.30; S. S. & St. Mark's, Halifax, $3.00; Rev. Edward Wootten, Wilmington, "In Memoriam," $5.00; Mr. James Gattis, Charlotte, $7.00; Mrs. W. L. Holt, Fayetteville, freight on barrel, $1.00; St. Athanasius' Parish, Burlington, $6.50; Trinity M. E. Church, Charlotte, $10.00; Mrs. George T. Williamson, Graham, $5.00; St. Agnes Guild, Christ Church, Raleigh, $11.00; "Our Babies Memorial Fund," $6.00; Ellen, Melissa, Nancy and Burks Yuille, Mt. Vernon, N. Y., $30.00; Mrs. D. M. Furches, Statesville, $7.00; S. S. & Grace Church, Weldon, 75 cents; "In Memoriam," Wilmington, $10.00; Mr. H. A. Williams, Mt. Olive, $5.00. Total $173.19.

Contributions in kind; 70 spools of cotton, and more than 16 papers of needles; St. Andrew's S. S., Greensboro; package of clothing; _____,Charlotte, package of sheets, Daughters of the Confederacy, Charlotte, package of outing, _____,Gastonia, 51 spools of cotton and 2 dozen papers of needles; W. A., Grace Church, Weldon.

On the 27th of last month we went to Wilmington to see the Editor and Business Manager of The Carolina Churchman in regard to certain matters pertaining to the new paper which could not well be attended to by letter. We were met at the station by Mr. Noe who took us direct to Mr. Cox's study over the Parish House where we found the proof of the first issue of the new paper awaiting us. We all three went to work at it, and in a short time the task was done. The paper was made up in due form and sent off by mail that evening to Newbern to be printed. We then settled some points in regard to the Messenger of Hope, and the next morning did some work on the old accounts. After that the Superintendent called on the Rev. Dr. Carmichael, and the Rev. Mr. Wootten, both of whom are good friends of the Orphanage. We returned home by way of Raleigh where we attended a meeting of the Diocesan Sunday School Commission. We are sending out bills to the old subscribers of the Messenger of Hope who are in arrears, and as no one has called on many of them for a number of years we are making reductions in many cases which we hope will be satisfactory, and we will be satisfied with whatever they think is just and right.

Please notify us of any mistakes, and we will try to correct them.

We again wish to call the attention of our friends to the small list of contributions towards the support of our work. We need money right now to pay our bills, and so we hope you will send us something now, and do still more on Thanksgiving Day. "Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble."

ORPHANAGE NOTES.

Bertha Parrish, an older sister of Carrie Parrish, came in from Mayodan on September 22nd, and was placed in Bronson Hall.

Sophronia Barrier, of Charlotte, came in on the 30th of September to stay a month with us during the absence from the city of the family she is living with.

We received last month the sum of one hundred dollars from the estate of the late Mrs. Rowena Micks, of Clinton. Owing to the condition of our treasury we were obliged to put it in the current fund, but we will turn it over later to Mr. Shannonhouse to be invested with the other permanent funds.

Sometimes our friends wish to know some of our special needs, and so we will mention that we now need a few bed springs and mattresses, and a bureau for the large girls' room in Thompson Hall.

The boys' amusement is now divided between base ball and pitching horse shoes.

We are writing this on the 15th, the day Mr. Cox expects us to mail it to him, and anything intended for the Orphanage Department should reach us before this date.

Mr. Jamison is digging his sweet potatoes to-day, and we are afraid the crop will be short. We hope, however, that some of our more fortunate friends will remember us a little later on in the season.

MESSENGERS OF HOPE.

Amount required	$175.00
Amount paid in	76.06
Amount still to be raised	98.94
(Contributions from Sept. 15 to Oct. 12.)	
Mrs. Ricard and Mrs. Hardy, Jackson, N. C.	$ .50
Junior Auxiliary, Windsor, N. C., through Miss Janie Allen Cherry	.50
Helen Kathryn and Mantlon Church, Middleburgh, N. C., through Director	.40
Penelope Biggs, Williamston, N. C.	.25
Junior Auxiliary, Washington, N. C., through Miss Tillie Morton	.75
Junior Auxiliary, Ridgeway, N. C., dues from Aug. to Nov., inclusive, through Miss Anne Falkner Collins	1.00
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Watters	1.00
Junior Auxiliary, Louisburg, N. C., to Dec. inclusive, through Miss Mary K. London	1.00
Junior Auxiliary, Scotland Neck, N. C., from May to Sept., through Mrs. G. S. White	6.92
Grace Church S. S., Weldon, N. C., through Mrs. Eva C. Davis	.40
Total	$12.72

My dear children:

I suppose you all know about the change of papers and dates. The twice a month issue is not to be made at once and the date of publication requires that all your

letters must be in my hands by the twelfth of each month. Please remember the date. I must receive them by the 12th of each month, or it will be two months before you see them in print and two months is a long time to wait for acknowledgement of money sent that one holds as a treasurer.

The first letter is one of those dear sweet letters that I may not print, which always makes me feel as if I were eating a piece of nice candy behind the door because I was not willing to divide.

A personal letter has already answered this one my dear madam. so love and thanks for you both are all that I need say here.

Windsor, N. C.

Dear Miss Cameron:

Enclosed find 50 cents for Sewing Teacher's Salary from the St. Thomas Junior Auxiliary.

Please let me know for what months we still owe. I have been away all of the summer and have forgotten when we last paid. With best wishes, I am,

Very sincerely,

Your last contribution my dear young lady was received on the 29th of March, which seems a rather long gap, does it not?

Then the little band of juniors from Middleburgh write a letter which they beg I will not print and of course I won't, for tho' a woman I can hold my tongue, and I send my love to you all and am glad you are together again, and now I will be looking for more pennies than ever for we have had twenty-five dollars added to the salary and we haven't raised half of it yet and this is October. Williamston comes next.

Dear Miss Cameron:

I enclose twenty-five cents for Sewing Teacher's salary.

Give my love to your little niece, I hope she has become reconciled with the contents of your purse.

Yours,

Thank you very much dear child. No, Annie is not at all satisfied with the penny I keep in my purse even tho' I tell her it is my lucky penny. She says very defiantly, "But it is my Bee."

Then follows Ridgeway.

My dear Miss Cameron:

Enclosed you will find $1.00 for the Sewing Teacher's salary from the Junior Auxiliary, Ridgeway. Our dues for four months ending with November.

Yours very sincerely,

Thank you very much, my dear young lady tho' the intervals are rather long.

In steps little Washington; saying:

Dear Aunt Becky:

Of course the Juniors will try and do their part always. Next time we will try and send more. Enclosed you will find twenty-five cents for the Sewing Teacher's salary. The Juniors are very few but very willing.

With love,

You have always been faithful and willing my dears. Perhaps you are living up to the great name of your town.

Hillsboro's Juniors sent their money by the hands of my little niece, so nothing is left me to say to them but thank you, as much for the good example they set as for the dollar they give.

The next letter comes from Louisburg and says:

My dear Miss Cameron:

Please find enclosed one dollar towards Sewing Teacher's salary from the Juniors of St. Paul's Church, Louisburg. This amount pays through November.

We have been patiently waiting for some of our little boys and girls to grow, so that they may be large enough to enter the Juniors. This month we hope to enroll several new names, so hope to be able to do more in the future for the Sewing Teacher's salary.

There have been only four of us and we clothe one little orphan boy as well as try to do our part in other little ways, these four will this month enter the Woman's Auxiliary.

So you will probably hear the next time from Mrs_____ who has the work in charge. With love and best wishes,

Yours sincerely,

I am very glad the small fry have consented to grow up Junior size my dear young ady for I certainly do not want to lose you out of my list of correspondents for you may tell your mother you are my niece. I hope the pennies will speedily grow into the much needed dollars.

What is the advantage in the quarterly payments?

Then the long, too long, absent Scotland Neck Juniors come in sight, saying:

My dear Miss Cameron:

Enclosed you will find a P. O. order for $6.92, for the Sewing Teacher's salary for the month of May, June, July, August and September. I hope it is just as convenient for you to get the Sewing Teacher's salary, or our part of it, once every five or six months, as it would be every month, if it is not please let me know and I will send it every month.

I hope you are very well. My little girl is getting on very well, I hope, she goes to school, but still has no appetite. She is always eager for her five cents for "Aunt Becky's" Sunday, as we call the second Sunday in each month. With love and best wishes, I am,

Faithfully Yours,

If you will let Mr. Smith and me choose some lady, we will vote as a unit for the once a month remittance. He wants the money: I want the letter and the example.

The more names that appear each month the more recruits there will be—even measles (weasels" my little niece called them), are not more contagious than example.

I am very glad the little dear daughter is improving. Give my love to her please.

Then Weldon comes as a finish.

sickness and absence my dear madam excuse every thing like delay. Who knows better than myself how hindering they are.

I hope now that cool weather has come you will grow stronger. Now children put out a brisk leg and get the pennies together in double quick time or the new year will find us in what the Rev. Maj. DeB. Waddell would call, "The middle of a bad fix.

For in my opinion the worst possible fix people can be in is debt or pledge to pay given and unredeemed.

Good-bye, big people and little people till next time.

Lovingly,
AUNT BECKY.

Address:
Miss Rebecca Cameron, P. O. Box 32,
Hillsboro, North Carolina.

A NEW ORPHANAGE.

(T. O. Guild, Charlotte.)

It was with deep regret that the "New Orphanage" cry could not have gone out into Carolina homes with the first voice of The Churchman, for it is fitting and exceeding necessary that no opportunity be lost of making the state realize this need which appeals to it with impassioned voice. The children housed and fed by us are improperly housed and improperly fed because the facilities are lacking—in tottering and unhygienic walls—for properly housing or properly feeding a growing child.

The fall has come and with it a deep intent that something shall be done within the year toward uplifting the conditions surrounding this institution.

The women of the Thompson Orphanage Guild of Charlotte are taking the first step toward this direction; but they cannot step far without your assistance nor do they wish to. About the middle of November they will hold a sale of useful and fancy articles made by them and by you—let us hope.

We may call it "A Foundation Sale"—since on its success rests our basic hopes. Cannot you insure its success by making us one article? There will be no doubt of that article's sale. Success depends upon our capacity to make you realize our need of you and of that brick you hold within your hand. If we are to have a home for homeless children let us see that it is fitting for a home. This cannot be until Carolina understands that we depend upon the help of Carolina—not on St. Peter's of Charlotte nor Christ's Church of Raleigh—but upon Carolina from the mountains to the sea.

ESTABLISHED 1860

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For map of cruise, booklet and other information, write Rev. HARRY E. ROBBINS,
Care Carolina Churchman, WILMINGTON, N.C.
Free Information Bureau.

DEFINITE RESULTS.

Some years ago the Rev. H. B. Delaney, who was then the vice-principal of St. Augustine's School, Raleigh, while riding through the country saw a negro boy plowing in a field. He was the only one at work, as his fellow-laborers, man and beast, had succumbed to the intense heat. But the boy with his cheerful whistle was trying to encourage his mule to further effort. Attracted by the boy's grit, Mr. Delaney invited him to come to St. Augustine's. He did and entered as an industrial student. From the very first he did his share of daily work, and after serving a year as a work student entered the school, where he persevered in his studies and at his trade with the same grit with which he had kept at work on that hot day when Mr. Delaney found him. He graduated and is now an efficient teacher of masonry.

NORFOLK & SOUTHERN RAILWAY.

The Norfolk & Southern Railway takes much pleasure in announcing that effective Sunday, October 10th, 1909, Raleigh Division Trains Nos. 14 and 15, between Washington, N. C., and Raleigh, N. ., will be operated DAILY instead of DAILY EXCEPT SUNDAY, as at present.

The schedule of these trains is as follows:

TRAIN NO. 14.

Lv. Washington	7:15	a. m.
Lv. Chocowinity	7:27	a. m.
Lv. Greenville	8:10	a. m.
Lv. Farmville	8:38	a. m.
Lv. Wilson	9:32	a. m.
Ar. Raleigh	11:27	a. m.

TRAIN NO. 15.

Ar. Washington	8:40	p. m.
Ar. Chocowinity	8:25	p. m.
Ar. Greenville	7:45	p. m.
Ar. Farmville	7:16	p. m.
Ar. Wilson	6:22	p. m.
Lv. Raleigh	4:25	p. m.

OPENING OF TRAFFIC OVER PINETOWN CUT-OFF

The Pinetown cut-off between Bishops Cross , on the Belhaven Branch, and Pinetown, on the Pamlico Division, will be completed and open for traffic October 10, 1909.

The opening of the Pinetown cut-off reduces the distance between Belhaven and Washington, or New Bern, thirty-four (34) miles; the distance via the new short-cut being, between Belhaven and Washington is twenty-nine (29) miles, and between Belhaven and New Bern, sixty-five (65) miles.

Effective October 10, 1909, new and improved train service will be inaugurated between Belhaven and New Bern, via Washington, as follows:

TRAINS NOS. 37 & 38.

Lv. Belhaven	7:30	a. m.
Lv. Bishop's Cross	7:45	a. m.
Lv. Pinetown	8:24	a. m.
Lv. Washington	9:55	a. m.
Lv. Chocowinity	10:25	a. m.
Ar. New Bern	12:15	p. m.

TRAINS NOS. 39 & 40.

Ar. Belhaven	7:00	p. m.
Lv. Bishop's Cross	6:45	p. m.
Lv. Pinetown	6:06	p. m.
Lv. Washington	5:30	p. m.
Lv. Chocowinity	4:40	p. m.
Lv. New Bern	2:15	p. m.

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Schedule effective May 2nd, 1909. Subject to change without notice.

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Trains Arrive at Wilmington as Follows:

No. 44 at 12:30 a. m., from Johnson City, Charlotte, Hamlet and points North.

No. 40 arrives 1:15 p. m., from Charlotte, connecting at Hamlet with No. 36 from Birmingham and Atlanta, No. 33 from Norfolk and Raleigh; No. 81 from New York and Washington, and all points North and South.

Trains Leave Wilmington as Follows:

	No. 45	No. 39
Lv. Wilmington	3:00 a. m.	3:20 p. m.
Ar. Lumberton	5:30 a. m.	5:37 p. m.
Ar. Maxton	6:12 a. m.	6:35 p. m.
Ar. Hamlet	7:00 a. m.	7:30 p. m.
Lv. Hamlet	7:25 a. m.	8:15 p. m.
Ar. Monroe	9:25 a. m.	10:20 p. m.
Ar. Charlotte	10:25 a. m.	11:20 p. m.

No. 45 connects at Hamlet with Nos. 38 and 66 for all points North at Monroe with No. 59 for at Atlanta and continues on through to Johnson City, arriving 8:05 p. m.

No. 39 connects at Hamlet with No. 37 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 for Washington and New York, No. 32 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

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The Carolina Churchman

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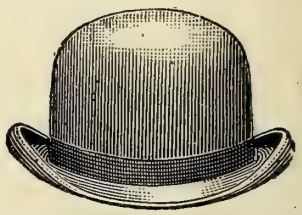

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The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, DECEMBER, 1909 No. 3

CALENDAR FOR DECEMBER

5. Second Sunday in Advent. (Violet).
12. Third Sunday in Advent. (Violet).
15. Ember Day.
17. Ember Day.
18. Ember Day.
19. Fourth Sunday in Advent. (Violet).
21. St. Thomas, Apostle. (Red).
25. Christmas Day. (White).
26. St. Stephen, Martyr.
Sunday after Christmas. (Red).
27. St. John, Evangelist. (White).
28. The Innocents. (Violet).

AN APPORTIONMENT OF MEN

By the Rt. Rev. C. H. Brent, D. D., Bishop of the Philippine Islands

If an apportionment of money, why, then, not an apportionment of men?

The Church made a great advance when the Apportionment plan was adopted for the financial support of missions. The plan lays the responsibility where it belongs —on the corporate body. The Church as a whole makes her offering through diocese and parish to missions as a whole, and it is no longer left solely to the individual to give as he will to what he will. When at last, the Church shall have risen to the recognition of the privilege of an equitable sharing of her wealth, the need of appeals for special aid by missionaries will be minimized, though never will individuals be content to confine their gifts to the Apportionment. The Apportionment represents a minimum, not a maximum, of what should be contributed. In the bright future, when the Church shall have given all that is needed for the equipment and maintenance of the ordinary work of missions, there will still remain ample margin for special offerings—probably more than now, because those who are most generous in making special gifts are the very ones who are giving far beyond their share to the Apportionment.

The time has come for us to consider the responsibility of an Apportionment of men. The means whereby the mission field is now furnished with workers is desultory and uneconomical. An individual here and there is moved by a public notice, book, an address, an appeal of a friend, to offer for this or that missionary district. If he is accepted by the board he goes to the field of his choice, or else, in the rare instance in which a man places himself at the disposal of the board, to the field selected for him. Men are asked to offer themselves; they are not, barring an occasional case, called individually and particularly, because those upon whom the responsibility of choice rests discover fitness and ability. Missionaries should be both called and sent by the Church. Their sense of commission should not be left to rest wholly upon the inner call or the appointment of an executive and administrative body like the Board, but should have behind it the Church as represented by the diocese and the parish.

That parish must be spiritually poor indeed which out of, say, two hundred communicants cannot contribute from time to time, if not each year, at least one qualified lay worker to the mission field. Why should not a parish come together annually with the consciousness of the Divine guidance, and lay the responsibility upon some one of their number to give himself to the mission work of the Church? Declination should be followed by a new choice, until one, the best available, who would worthily represent the parish, had accepted. Appointment, of course, would, remain, as now, with the Board. A missionary thus selected would go forth with a profound sense of commission, without which there can be no high degree of efficiency and enthusiasm. He would go not only because he wished to go and believed himself to be not without a measure of qualification, but also because he was bidden to go, just as truly as the ambassador who is sent by his country to a foreign court.

Even this does not take us far enough. That diocese is poor indeed that cannot offer at least one priest or deacon annually to the mission field. Let the choice be made at the diocesan convention of the best man (or men), physically, intellectually, and spiritually, and let the responsibility of acceptance or declination rest on his (or their) shoulders. Why should we leave it to the individual clergy to discover by chance, each for himself, their missionary vocation? I cannot but believe that it is the Church's duty, by some such method as I suggest, to call upon priests and deacons to go hither and yon, just as she does in the case of Missionary Bishops.

There is no special hardship in becoming a missionary in these highly civilized times, and it is a pity to continue a superficial distinction between work at home and work abroad. When this is eliminated the question resolves itself into a matter of sharing clergy and money in an approximately equitable fashion throughout the whole Church. It ought to be no cause for wonder that a rector of Grace Church, New York, for instance, should be asked by his diocese to resign in the midst of a successful pastorate to go to Salt Lake City or Hankow as a missionary priest.

Supposing, then, each diocese were to agree to send annually one or two clergy, in addition to those who voluntarily offered, to the mission field for five years, what an enormous gain there would be both to the mission field and to the whole Church! Many dioceses, however, could contribute more than two. The great dioceses of New York and Pennsylvania could each give five good men and be richer in the end by giving than by retaining. No diocese should give less than one and the number above that could be apportioned on the basis of the number of the clergy and ordinations from year to year.

I do not mean that men should be given for all time to the mission field. On the contrary, let those who desire to return at the expiration of five years be free to do so. In a decade the missionary districts would be contributing strong men with broad experience and mature gifts to the dioceses, and the whole Church would be aflame with a sense of world-wide mission. The world is growing so small that it is culpable to live a provincial or isolated life. No govermnent that has any sense of responsibility fails to regulate national affairs with regard to international interests. No great business firm confines its attention to its own town or state or country. Why, then, should the one institution which has an age-long charter and a world-wide commission suffer its representatives to live a circumscribed life and be so snarled up in petty concerns as to be unable to see the depth of the sky and the breadth of the universe?

It may be objected that those who go abroad will be forgotten and when they return will find no place for themselves. Let them run the risk, I say. The only way to help the Church rise to her duty is to trust her. If the best men go on the mission field they will be the very ones to whom ultimately will be entrusted the biggest responsibilities at home. It is not within the realm of probability that the present occupant of the White House would be where he is, if he had not come, a while since, to the Orient as a missionary of government. Strong men can afford to be indifferent to the prestige of position, anyhow. Some of them, at least, do their best work by stripping themselves of honor and place and integrity, after the example of Him who, though He was rich, for our sakes became poor.

Again it may be urged by diocesan Bishops that they cannot afford to allow their clergy to go. Doubtless for a time it would mean a considerable sacrifice. But the law of sacrifice governs the diocese and parish as well as the individual. Most dioceses and parishes are in danger more from overcaution and the perils of a self-centered life than from a career of daring and sharing.

I should like to see the Church set about preparing for an Apportionment of Men, the best men, laymen and clergy. We need every type, every extreme that our

Church produces. I need some ritualists at this writing for our Northern work and some evangelicals for our Southern work; only, let them be men of character and piety—but they must be given by the Church, as Church, so that they will come to us crowned with the inspiration of commission. No Church but one organized as ours has the facilities for carrying out such a scheme. The lines of her organization are splendidly adapted for a Catholic work as well as worthy of that which is at present denied her, a Catholic name.

I have not touched upon the question of financial support for the greatly enlarged expenditure which the successful inauguration of the plan proposed would involve. Let us do the first thing first. Let us take the horse from behind the cart, where he is now, and put him between the shafts, where he belongs. In other words, let us set about getting men.

"Give us men !
Men—from every rank,
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of loyal breeding,
The Church's welfare speeding:
Men of breadth and not of faction,
Men of lofty aim and action:
Give us Men—I say again,
Give us Men!
Give us Men!"

MISSIONARY COUNCIL OF SEWANEE—FOURTH DEPARTMENT

The Missionary Council of the Fourth Department—Known as the Sewanee Department, was held November 9th, 10th and 11th in St. John's Church, Montgomery, Alabama. The Department includes the Dioceses and Missionary Districts within the states of Kentucky, Tennessee, the Carolinas, Georgia, Florida, Alabama, and Mississippi. All of the Bishops and representatives clerical and lay, from all the Dioceses were present, with the exception of East Carolina and Asheville.

The opening service was held Tuesday evening November 9th. Many of the Bishops and Clergy attended in their vestments, and an able and most interesting address by the Rt. Rev. Dr. Guerry, of South Carolina, set forth some of the most notable contributions which our church has made to American national life and development. First of all he showed how the open Bible, the Bible for the people, had been the gift of the Church; how from King Alfred and the venerable Bede, down through Wiclif, and Tindale, and on to the great version of 1611 it had been a continuous effort to bring the Holy Scriptures to be the familiar possession of the people. He spoke also of the Prayer book, of its widely extended influence—concluding with the present increasing desire for unity, and the special influence of the Chicago Lamberth Quadrilateral, in giving practical form to this movement for unity. It was perhaps the most notable address of the council. Bishop Guerry was followed by a returned missionary from Japan, who made an able address upon the progress of Christianity and appealed for help that he might go back with the means of developing and carrying forward his work. Before the close of the Council he had received in money and pledges a very large part of the needed sum.

The session Wednesday forenoon was devoted to a consideration of the work of the Church among the new mill-towns so rapidly springing in the South and among the people of our remote mountain sections; and also among the negroes. A very able and thoughtful address upon the best method of work among the negroes was read by the Bishop of Mississippi, followed by an address from the Bishop of North Carolina upon the question. "How far has success been attained in the Church among negroes?"

The most interesting subject however was that concerning work among the people of the mountains and of the new factory settlements. A very able paper upon the first branch of the subject was read by Bishop Burton of Lexington, Ky., and much regret was felt at the absence of Mr. Haywood Parker, of Asheville, who had been expected to address the Council on the same subject. The Rev. Mr. Harris late of the School at Arden very ably supplied Mr. Parker's place.

The Rev. Mr. Cornish, of Alabama, read a statistical paper upon Church work among cotton mill operatives, and a general discussion of much interest followed in which all the foregoing lines of work were brought in. Of special interest to our readers in North Carolina were the facts brought out in regard to the cotton mill operatives. It appeared in Mr. Cornish's paper that the State of North Carolina has 240 cotton mills, giving employment to 55,000 operatives, the next State in the number of operatives being South Carolina with 38,000. So far as the discussion developed the fact in the case it appeared that the Diocese of North Carolina was far ahead of all other Dioceses in endeavoring to care for the people of these new communities, having as was stated by her representatives in the Council, eleven churches and chapels specially erected for this work with five clergymen specially engaged in it and four or five others giving much of their time to it, and ably assisted by lay workers both men and women.

Among many other subjects of interest and importance considered during the session of the Council was the Apportionment for General Foreign and Domestic Missions, and all were much gratified to learn that very few of the Diocese of this Department had failed to pay their apportionment in full, and something over, and that those few which had not paid the full amount had greatly increased their payment during the past year.

The proposed $5,000,000 endowment for our General Clergy Relief also received attention and a resolution was prepared recommending that in each Diocese a committee be formed for the purpose of presenting this subject at some Sunday service in all the parish churches and securing a personal canvass of the parish by a local committee of laymen immediately after its presentation at the Sunday service.

A resolution was adopted asking each Diocesian Convention in the Department to make an annual appropriation of $25.00 for the expense of the Council.

It was further resolved that the membership of the Council besides those provided for in the Canon of the General Convention should embrace such clergymen and laymen as should be appointed and certified to the Secretary of the Council by the Bishop of the several Dioceses and Districts.

The Secretary was ordered to print the proceedings of the Council and the papers read at its several sessions, as soon as he should have funds in hand to defray the cost of the same.

The officers of the Council, elected to hold office until their succesor be elected, are:

President—The Bishop of Alabama..

Secretary—The Rev. James G. Glass, Anniston, Ala.

Treasurer—Mr. Frank B. Dancy, Atlanta, Ga.

The Secretary of the Department is the Rev. Robt. W. Patton.

Wednesday evening at seven o'clock a banquet was given in the New Exchange Hotel to the delegates attending the Council by the laymen of Montgomery, at which several hundred guests were present, and eloquent speeches were made by the Rev. Dr. Warner of New Orleans, the Rev. Robt. W. Patton, and Bishop Woodcock of Kentucky. The closing meeting was held Thursday evening at eight o'clock in the Mobile Theatre, with most eloquent addresses by Bishop Woodcock and Bishop Gailor, and a striking summing up of the work of the Council by the Bishop of Georgia.

On the whole, the Council was agreat success, and all who participated feel that it has given a distinct impetus to the work of the Church in the Fourth Department. There was not a dull speech made nor a slow movement from first to last.

BISHOP ATKINSON—AN ADDRESS

We printed recently, Bishop Cheshire's very strong address at the corner stone service in Charlotte.

This address, with a new and attractive photograph of Bishop Atkinson, is now being printed in pamphlet form, at a cost of twenty-five cents, and the proceeds, above cost will go toward the building fund of the Memorial Church.

These pamphlets can be obtained through the Carolina Churchman and from Alfred Williams & Co., Raleigh.

BISHOP HARE

The Right Rev. William Hobart Hare, D. D., Bishop of South Dakota, died October 23rd, 1909. He was one of the great missionary leaders of the American Church.

Born in Princeton, N. J., May 17th, 1838, he was educated at the University of Pennsylvania, and in 1859 began his work in the ministry of the Church. After serving for eleven years in important Philadelphia parishes he was appointed secretary and general agent for the foreign missions of the Church. Two years later he was elected Missionary Bishop of Niobrara and was consecrated January 9th, 1873. At first Bishop Hare's work was the care of Indian people in the Dakotas, in Nebraska and in Wisconsin. In 1883 he became Bishop of South Dakota, and his work was confined to that territory, as it was then, including care of the white people as well as of the Indians.

When Bishopp Hare went to the West in 1873 some work had already been done among the Dakota Indians, or the Sioux, as they are more generally called. They were for the most part, however, wild and heathen. Three years later some of them took part in the famous Custer massacre in Montana. With rare statesmanship and endless patience Bishop Hare laid his plans and entered upon his work. He made the Church boarding schools for Indian children, of which four were eventually established, one of the important features of his programme. Through these schools hundreds of Indian youth have been trained to decent living and to telling service on behalf of their own people. From them have come many of the Indian clergy, catechists and helpers.

There are no railroads in the Indian country in South Dakota. Every year Bishop Hare drove hundreds of miles over the prairies to visit the scattered Indian homes and congregations. In the earlier years of his episcopate he slept many a night on the ground under his wagon or in the little army tent which formed a part of his equipment. It was not long before the Indians began to look upon him as their father and friend. He never betrayed their confidence. No service was too difficult for him to render. He treated them with the utmost courtesy and consideration.

If one goes to the central section of South Dakota to-day, where the Indian reservations are located, he will find the whole character of Indian life utterly changed. Of the 25,000 Indians, more than 10,000 are baptised members of the Episcopal Church. This means that the Church has a larger proportionate membership among the South Dakota Indians than among white people in any part of the country. Bishop Hare has confirmed about 7,000 of the Indians, and there are to-day more than 4,000 living communicants. They are organized in about one hundred congregations, ministered to by five or six white clergy, twenty Indian clergy and about sixty Indian catechists and helpers.

A CONGREGATION INSIDE THE ARCTIC CIRCLE

Writing from Point Hope, in Alaska, Bishop Rowe tells a wonderful story of our congregation there. He says: "These Eskimos are able to say or sing the responses of all the usual services, the Canticles, Psalter, and about fifty or more hymns. I don't know whether it would be possible to find another congregation anywhere so well trained. I heard this congregation repeat the Catechism from the beginning to the end almost perfectly. I confirmed eighty and it was interesting to know that a whole village of adults with very few exceptions, received the Holy Communion."

Are there many Bishops who, even in a great city, lay hands on eighty at a single visitation, and is there anywhere a place of which it may be said that practically a whole village of adults are communicants?

PROGRESS IN THE PHILIPPINES

The Rev. John A. Staunton writes from Sagada: "During the last year and a half there have been 235 baptisms, 54 confirmations, 10 marriages, 18 burials. There are 18 children in the mission school, and 279 communicants. There have been 5,750 medical and surgical cases. The influence of the mission is being felt upon the Igorots of this whole district. There has been a total of 752 baptisims since the mission was opened and in every way native life is being toned up. If our resources only keep pace with our opportunities there is every prospect that in a few years more the Igorot population of this district, numbering many thousands, will have been converted to Christianity under our auspices."

Henderson, N. C., November 5, 1909.

The Church of the Holy Innocents of this parish, has taken on new life and activity. And with the turning of the autumn leaves begins a new chapter in her history, under the auspicious guidance of the Rev. Isaac Wayne Hughes, formerly of St. John's, Fayetteville, N. C., who entered upon his official duties here October 1st, 1909; the parish having been without a Rector since the resignation of the Rev. Julian E. Engle, who after thirty years service as Rector of the Church of the Holy Innocents, was forced to retire on account of failing health. While all of the Church work has been carried on by the congregation in a most commendable manner and the Mission School at the Henderson Cotton Mills has been the means of sixteen baptisms since April 1908, the body of the Church must have suffered, during an interval of nine months without a head. However, the masterly vigor with which Mr. Hughes has begun work in the parish and the loyal manner in which the congregation has responded to his call and rallied around their new leader, holds promises for the future of this parish, as bright perhaps, as that of any in the state. The lethargy that invariably creeps over a shepherdless flock has been thoroughly shaken off; and every branch of the Church has awakened to the necessity of laboring with renewed energy for the harmony and success of the entire body in a manner that foretells a successful attainment of its highest ends.

THE CLERGY PENSION FUND

The Diocesan Committee, appointed to help raise the $5,000,000 to be used as a Pension Fund for the Clergy, has received litle encouragement from the Clergy of this Diocease. We issued a personal letter to the brethren on March 15 of the present year. We called on them for a subscription and asked the mto take the lead in this great work—at least to set the example, so that when appeal was made to the laity later on, we might assure them that the Clergy had done their part.

To this first appeal a very few responded. A little later, the Chairman, through the Messenger of Hope, again urged the Clergy not to forget the Pension Fund. And later still, he spoke briefly to the Diocesan Convention then sitting in Christ' Church, Raleigh.

Only thirteen of our brethren have responed with subscriptions aggregating about $413.00. That means about forty-five others have given us nothing. I hope it is well understood that whenever the Treasurer of the Automatic Pension Fund has in hand as much as $10,000, the amount is invested to increase the stipends of our present Aged and Infirm Clergy. We do not wait until the $5,000,000 shall have been raised, but we get the benefits now. Between 60,000 and $70,000 have already been secured by the Rev. Dr. Wilkins for the Pension Fund Commission.

I do hope our clergy will more and more appreciate this splendid movement in their interest, and will send in their subscriptions now. If the pledge forms which were sent out in March have been lost, the Chairman will gladly supply others upon application.

Faithfully yours,
S. S. BOST,
Chairman.

Durham, N. C., November 15, 1909.

OUR MULLAH BOOK

The missionary at Cape Mount, West Africa, writes as follows: Many of the native Veys are Mohammedans. Often quite young boys are taught Arabic by the Mullah men, and as a rule the only Arabic book they have is the Koran. When we have these Arabic New Testaments on hand at the House of Bethany, men are constantly coming to ask for our Mullah book. Sometimes the boys are taught Arabic from these books, and by giving them out in this way perhaps some of these natives may be brought closer to our Lord."

CHRISTMAS NUMBER OF THE SPIRIT OF MISSIONS

An atractive Christmas number of The Spirit of Missions is in preparation and will make an attractive Christmas remembrance for Sunday Schools and Guilds. Orders will be filled in quantities of ten or more at the rate of 7 cents each. Address The Spirit of Missions, 281 Fourth Avenue, New York, N. Y.

THOMPSON ORPHANAGE GUILD.

The Utility Sale to be held on the 23rd of November has proved most absorbing to the Guild during the last month. Every effort has been made to have the sale one of utility to them and to the public. Of course, feminine hands can but fall into feminine ways and dainties will be there, but at this ante-christmas season even geegaws are useful. Generally speaking, the Guild has made the effort to put on the Bazaar market practical things—things one needs in daily living—simple and useful, and for this reason they expect success.

Counter interest has been aroused by launching a plan to raise a mile of pennies for the new building.

There has been a solemn compact among the members of the Guild to reaceh the first mile post toward building during the fall months and in this scheme lies their hope. The plan they expect will appeal to the State at large. Indeed, it is set on foot not for local but for federation development.

There should be an Orphanage Guild in every town, but where there is none the mile of pennies may still go forward. Let it spread out among the hills and reach far into the valleys. Instead of gaining one mile post why not travel on indefinitely?

The scheme is very simple and demands only interest to succeed. A strip of card board 12 inches in length (representing a foot rule) is lacquered with glue of sufficient weight to hold the penny when moistened and placed upon it. The strip holds sixteen pennies when placed close together, each strip representing sixteen cents—12 inches towards the first mile post. It seems a tortoise scale, yet many travelers may cover many miles.

By writing to Miss Emma Hall, Charlotte, the strips (as many as you wish) will be mailed to you and you may so return them after the pennies are placed.

CHURCH OF THE ADVENT, WILLIAMSTON

On Wednesday night, November 17th, the Junior Auxiliary under the leadership of Miss Elizabeth Gordon, gave a very interesting and amusing Chinese Tea at the Rectory. The Chinese Doll, Miss San Lae, is now on her round of visits to the Junior Auxiliaries of the Diocese, and her presence in Williamston was the occassion of this tea given in her honor. Much interest was added by the exhibit of pictures and clippings and other curios illustrative of China and the Chinese, collected by Mrs. J. B. Gibble, of Windsor, the Junior Diocesan Secretary, and sent around with Miss San Lae. There were also on exhibit some forty or fifty kodak pictures of Chinese secenes, lent by Rev. A. M. Sherman, of Hankow, who was to visit Williamston this fall had not sickness interfered. The members of the Auxiliary were dressed in appropriate chinese costumes and rice (pudding) and rats (candy) were served with tea, etc. to all. Each visitor was asked to bring a penny for each year of age, with the condition that no one would be supposed to be over twenty-five years old. The proceeds, including small amount for expenses, were $18, which amount is to be given for General Missions.

Williamston had an enthusiastic delegation of ten, including the Rector, at the Windsor Convocation—three from the Juniors, four from the Seniors, one from the Daughters of the King, and one male delegate. This includes also the Vice President of the Convocation, who did much to make this especially large delegation possible.

ST. MARTIN'S, HAMILTON

The parish and community were stirred and deepened spiritually by a three-days mission conducted by Rev. C. F. Smith, on Oct. 6-8. St. Martin's Church has had a most remarkable series of losses by death this year—the most recent being the sudden death of Mr. James LaFayette Barnhill, the parish treasurer, on Monday, Nov. 15.

KINSTON AND ADJACENT MISSIONS

Under the Rev. J. H. Griffith, Kinston and the surrounding missions are doing excellent work.

St. Marys, Kinston, is keeping right abreast of the improvements that are going on in the town. During the past few weeks a bed room, study and bath room have been added to the rectory. The bath room has every possible convenience of the latest pattern.

On the night of November 5th a silver tea was given at the rectory. It was a great success financially and socially. Throngs of callers were in during the evening and the donations amounted to something over $77.00, which has already been spent in painting and furnishing the new bed room (the prophet's chamber as the Rector likes to call it already.)

The Woman's Parochial Society of Kinston is very busy working up a couple of missionary boxes—one for the Orphanage, the other for the Oneida Indians.

On November 10th Rev. Mr. Griffiith and Rev. Milton Barber of Raleigh, went to St. John's, Pitt county, for a wedding at 2:30 o'clock. Immediately after the ceremony Mr. Griffith was called upon to baptise an infant (at 3 o'clock) and at 3:30 he read the burial office over the remains of one of the departed faithful. All these offices read in the same church in an hour.

Since November 1st Mr. H. C. V. Peebles, a Lay Reader of St. Mary's, Kinston, has been reading services at St. John's, Pitt county, at the request of the people of St. John's and with the Bishop's sanction.

Mr. Griffith finds one of his most encouraging works at St. Barnabas, Snow Hill. Though only a handful, the congregation is zealous in church matters. During the past year much has been done to beautify the church within and without, and just now the people are interested in purchasing a new bell and carpet for the church, and a wire fence for the town cemetery, which is owned by the church.

IN MEMORIAM

A Minute Adopted by the Junior Auxiliary of St. John's Church, Fayetteville, N. C. at the First Fall Meeting Nov. 8th, 1909.

Near midnight of October 14th, 1909, the spirit of Elisabeth Nash Holt entered into the joy of her Lord.

She was so fair, so winsome, so good; her presence was such a benediction to the sweet home of which she was the joy and pride, and she brought such happiness into the lives of her friends, that no one thought of her going so early to Paradise. But her spirit was borne away by "those shining ones," even while our trembling hearts prayed for life for her.

He heard our prayers and answered them—for "He gave her a long life, even forever and ever."

All about the home, so saddened now, are the sweetest, tenderest memories of a beautiful life given to bless for awhile, and taken to brighten the path which leads to a better land.

And in our hearts, mingled with the sadness of the parting, is the joy of having touched a life so good, so pure, which, like some sweet flower unconsciously shedding its fragrance abroad, filled the lives of all about her with its own sweetness. "Meetings and partings, hand-clasps and farewells, loving nearness and grieving tears, these are our lot on earth;" but in the beautiful land into which she has gone, there is neither weeping nor any sound of sighing and there shall be no parting there.

Oh, stricken hearts be still, for God has given you the honor of moulding a life fit indeed for the Master's use.

And let us, her friends, also bless His name for the sweet influence of her beautiful life and gentle companionship, and pray that our lives, like hers, may be lights along the road to make the way brighter for those about us, and for those who shall come after us.

"A maiden fair and full of grace,
Bore for her King a lamp, whose flame
Burned steadily with purest rays,
Its clear soft light, always the same,
Shone ever in the good King's face.
Men saw and glorified His name.

She did not know—it did not seem
To her that she did anything
For him she loved—she did not dream
Her gentle words and ways were strings
Of gems about a lamp whose gleam
Showed forth the glory of her King."

Committee.

IN MEMORIAM

Mrs. Lossie DeRosset Myers, Born December 23rd, 1834—Died June 28th, 1909.

The Woman's Auxiliary of St. James Parish, and the Church in this Diocese, has suffered a great loss by the death of Mrs. Lossie DeRosset Myers.

During a long and arduous life her devotion and love for the Church, and especially of the work for Missions, were most marked.

Always in her place both on Sunday and at week day services, she was ever active in good works done in the most faithful and quiet way.

Too modest and retiring to accept the leadership which would have been given her most gladly, she preferred simply to serve this Society as treasurer, and the Diocese as treasurer of the United Offering. Her record tells how faithfully she filled both offices, especially during the last five years when, despite her failing health and many cares, she increased the United Offering for 1907 to the highest amount it has ever attained.

Quickly she fell asleep, zealous and diligent to her latest breath, but none too suddenly for one so well prepared to meet the Master face to face and hear His words "Inasmuch as yet did it unto one of the least of these."

Surely, her example will be our inspiration, and this brief memorial a slight tribute to the loved memory of one of our most faithful, intelligent and valued members.

Resolved, That in the death of Mrs. Myers the Woman's Auxiliary loses a devoted and untiring member and officer—one whose death is deeply mourned by all, and can be evinced in no better way than to make the United Offerings, of 1910, reach the amount which it did in 1907, as a fitting monument to one who had toiled unceasingly to raise the sum of one thousand dollars.

Therefore, resolved, That we, the women of this branch of the Auxiliary, will make an earnest effort, collectively and individually, to secure the amount.

Also, resolved, That her beloved name, the date of her birth and the date of her death, with a copy of this memorial, and the resolutions be inscribed on a page of our minutes, and a copy of same be sent to the family.

St. JAMES WOMAN'S AUXILIARY.

Wilmington, N. C., October 25th, 1909.

THE MAKING OF A CHURCHMAN.

(A Review).

Among the books that have recently come to the Carolina Churchman is a most excellent little volume entitled "The Making of a Churchman," by the Rev. Ernest Vincent Shayler, Rector of Grace Church, Oak Park, Illinois. It is a handy little volume of 120 pages, sold in red cloth for twenty-five cents, or in white cloth, gilt edges, for Christmas presents, for thirty cents, postage in each case four cents extra.

In the judgement of this writer tnis book is among the best of its kind, certainly best among those with whicn we are familiar. We know of no book better adapted to the preparation of Confirmation classes, especially for personal perusal by the candidates themselves. It may not be sufficiently full and comprehensive to satisfy every Rector as a course of confirmation lectures, but it is nevertheless suggestive and very helpful, both in the outline of its chapters and in the treatment of each. And for general reading it is admirable. It is brief, simple, clear and yet strong. It states facts fearlessly, yet without prejudice, even with a sweetness of spirit that wins the reader.

By way of illustration we quote part of Chapter 4, headed, "The Kingdom Established!" as follows:

"In Jerusalem about 30 A. D., kindly remember the time and the place, Jerusalem not Rome, nor London, nor Chicago—Jerusalem, about 30 A. D., the Church was established. Our blessed Lord told His ordained Apostles (St. Mark 3:14) that they were to do all things that He had commanded them. (St. Matt. 28:19, 20). He further instructed them to wait at Jerusalem for the coming (Acts 1:4) of the Spirit which He had promised.

"They patiently obeyed, and while they waited, the power of the Holy Spirit came upon them that day of Pentecost, and they were empowered by the Holy Ghost to literally organize the Church. Read the inspiring account of it in the whole of the second chapter of the Acts of the Apostles.

"Three thousand souls were admitted into it by baptism (Acts 2:41), and they continued in (1) the Apostles' Doctrine, (2) the Apostles' Fellowship, (3) the Breaking of Bread, and (4) the Prayers (Acts 2:42). Thus we see the intelligent record of the organization of the Christian Church and the means of gaining entrance into it. The four distinctive marks of it were: (1) The Apostles' Creed, or belief in God the Father, Son and Holy Ghost; (2) the Apostles' Fellowship, that is, the ministry of bishops, priests and deacons; (3) the Breaking of Bread, of the Holy Communion, the chief service of the Church; (4) the Prayers, the form of prayer, the liturgy."

In the next few chapters the history of the Church is continued, through the Reformation to the present day. Then comes chapters on Baptism, Confirmation, the Holy Communion, the Ministry of the Church, the Creed, the Ten Commandments, the Bible, the Lord's Prayer, and a chapter each on the Roman position and the Protestant position. All are splendid, but especially fine are the chapters on the Commandments and the Lord's Prayer.

The last thirty pages are given to a well chosen series "Review Questions" which bring out clearly and with emphasis the argument o fthe book; and to an "Explanatory Appendix" touching such questions as "Prayers out of a Book," "Vesments," "Postures," etc.

We have given unusual space to the review of this book because we believe it deserves it. It will help any man that may read it. Orders may be sent to the author, address given above.

W. E. C.

THE CHURCH AT THE UNIVERSITY.

October 19, 1909, a meeting of the Committee on Church Work at the University of North Carolina, from the Diocese of North Carolina, and the Diocese of East Carolina, was called to meet at Chapel Hill with the Treasurer of the Chapel of the Cross, and the other members of the vestry at that place, to discuss matters relating to the support of the rector of the Chapel of the Cross.

The meeting was held and the following were present: Mr. A. Henderson, Mr. A. H. Patterson, and Mr. C. H. Herty, of the Vestry; the Rev. B. F. Huske, of the East Carolina Committee, and Mr. A. L. Cox, and the Rev. Francis M. Osborne of the North Carolina Committee.

After a full discussion of the subject, it was resolved,

1, That this meeting recognizes the necessity of raising $2,000.00 a year for this work, and that in order to do this the meeting further recognizes that it is imperative that the Diocese of North Carolina and the Diocese of East Carolina contribute, each, $600.00 annually in addition to the $600.00 a year guaranteed by the Chapel Hill Parish, and the $200.00 a year promised by the Bishop of Asheville.

2, In order that this plan may be systematically carried out and the funds regularly disbursed, the Committee recommends that (a) the Treasurer of the Chapel of the Cross, Chapel Hill, receive and disburse the same. (b) And that all funds that can be immediately collected be paid to the Treasurer of the Chapel of the Cross as soon as possible after November the first, which date marks the beginning of the fiscal year of this joint arrangement for the support of the Rector of Chapel Hill.

AMONG THE SAND HILLS OF NEBRASKA

Bishop Graves tells the astounding story of a layman who, working among the ranchers in the sand hills of Nebraska, has within the last six months presented 100 for confirmation. This is the response to efforts made among a people destitute of religious opportunities. Speaking of one visitation made in this locality, the Bishop says: "Of the ninety-five inhabitants of the village, seventy-five were in the hall. I preached and confirmed twenty-five adults, although this was the first time I had ever visited the place. Some of those confirmed came over thirty miles. The next morning in the same hall I gave an extended instruction on the Holy Communion and administered it to twenty-eight persons. The day before that there were only four communicants within forty miles of the place."

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EDITORIAL.

THANKSGIVING

Another call to Thanksgiving has been given by the Church and the Nation. To many it was an opportunity of privilege, to make public expression of thanks; to some it was a day of feasting or hunting—or continuing the grind of toil, too full of the cares of this life to stop, to think, to pray, to join heart and voice in praises and thanksgiving.

It is not enough to feel thankful, our emotion must express itself in deed—in thankful, loving act.

To the nation there is profound cause for thanksgiving in the gathered wealth of harvest and restored confidence and prosperity; to the Church there is unusual cause for thanksgiving, in the great missionary response made by our people, in this year of double loss in our leaders; to the individual there is cause for deep thanksgiving for the blessings, as each one best can realize, that have come to brighten his life this year.

Because we are His off-spring, we present ourselves in thanksgiving before our Father, simply to tell Him our love.

THOMPSON ORPHANAGE

This is the season when our gifts, often very inadequate, are made for the Orphans; and our thoughts turn to them for a time, at least.

The care of the orphan has appealed deeply to the love of the Christian father and mother, especially when one can realize how sore, at best, is the loss sustained by the little one, when mother or father is taken.

We stand as guardian for these little ones; are we giving them our best thought and love?

It must be evident to any thoughtful father or mother, who has visited the orphanage, that we are not doing our full measure for the orphans.

It is doubtless quite true that most, or all, of them, have better housing and clothing than would have been theirs outside the orphanage, left to the care of the world, or to relatives and friends, themselves too poor to do the needful little things to make them comfortable. But in the care of the helpless and homeless little ones, the Church cannot guage her gifts on the minimum—the minimum of house comfort, the minimum of dress comfort, the minimum of wholesome food for growing young bodies.

No doubt the worn garment has its useful place in our orphanage boxes; but it is none the less pathetic to see a band of little ones, many of whom seem comical, to say the least, in their overgrown, or what we may call, for lack of a better term, out aged dresses.

These words are not written in condemnation either of the orphanage or its superintendent, for whom everyone has the very highest personal regard and admiration. But we need to take our orphanage seriously—it should not be dependent upon "penny foot" offerings, however worthy the motive that prompts their inception.

We have, at Charlotte, a goodly possession. It could be sold for enough to equip the institution with new grounds and moderate buildings, in every way adequate—this course would seem most wise and just.

If, however, sentiment clings too strongly to the present location, for whatever reason, to make a change desirable; then we owe it to the orphans to give them better and more adequate equipment, to enable them to "make good", in their already unequal battle of life.

We believe that the Church is both able and willing to do what is necessary for the care of these wards; and we urge upon those charged with the responsibility for this matter, to give the Church an opportunity that shall constitute a paramount obligation.

ADVENT AND PRAYER

When this paper goes out to its readers, we shall be in the midst of the "Week of Prayer," answering a call of the Laymen of our land, bidding Christian men to prayer. What more fitting entrance upon the Advent Season—the season of preparation of anticipation, of looking earnestly for the Coming of the King—than a week of prayer—turning to God with earnest, confident, expectant faith; looking for a vision; listening for a call; ready to receive a command; willing to go where He sends and to do what he bids.

It betokens a yet more glorious day, when men shall become men of spiritual power because men of prayer.

He is ever coming: in great world movements that reveal Him to nations; in daily triumphs of civic righteousness; in the yearning of great masses of men for the spread of His Kingdom and doing of His Will; in the silent moments, when the individual wrestles with himself, like Jacob of old, refusing to yield, until he has found the blessing, until he has seen the vision. But no more effective approach to God in Christ is known to man than the approach through fellowship in prayer. Therefore during these days and during all the days, let us pray with increasing fervor and with increasing faith; and we may well trust God to vindicate His promise, knowing that He will give us infinitely more than we deserve and so much more than we really expect.

APPORTIONMENT OF MEN

Bishop Brent has again placed the Church under obligation, by laying before her the need and practical wisdom of an apportionment not only of money but chiefly of MEN.

To some he will seem a mere dreamer of dreams;

but there are others who will realize that he has seen a glorious vision: and if the Church has the courage to test her sons and daughters by making the call—not to the great mass but to men and women, known and trusted for their worth, we do not for a moment doubt the splendid response.

When the Diocese and the Parish call and send men to the field—and bravely stand behind those who go—a bright day will break on our work of Evangelizing the world.

There are not wanting in North Carolina, in each of its ecclesiastical jurisdictions, men and women of consecreation and power, who would be willing to respond to such a call and receive such a mission as Bishop Brent brings to the Chucr from his experience across the seas.

"CHRISTMAS GIFTS."

Can we not hope for a saner sentiment, among Christians, at least, as to giving, in token of thankfulness 'hat our Lord Jesus has been given us? An unconsidered custom has grown upon us which falls far short of the ideal aim one ought to cherish, if that aim has any association with "the Gift of God," celebrated in the blessed nativity. The serious-hearted souls looks towards Christmas-coming with a feeling almost hopeless of its helpful relation to the "Divine Event." As it is, the season is a burden and a reproach. One dreads it.

This is, in a peculiar way, a children's festival. It brings an opportunity to make the little ones happy, and equally to instruct them. Studied simplicity of whatever is given them, or prepared for them, ought to be a character of the season. If they are to receive gifts, let them be, if possible, of come significance, even of use. Parents in good or better circumstances, or best, ought to compel themselves to both judgement and reserve in providing "Christmas cheer" for their children. The outpouring of presents oftimes destroys all zest for anything. The senseless extravagence is wicked, both on principle and as an example.

We do not propose to exhaust this topic. We do hope, if practicable, to persuade our readers to reckon calmly with themselves and this whole matter, as Christmas comes. And this ought to be presented, this question, directly—in real honor of the Immortal Gift, most worthy as a sentiment, most fitting as an aim,should not Christians, "come to years of discretion", make their bestowals in honor of Christmas, service to the needy, and not "to please ourselves;" that the children under the tuition of Mother Church ought to be taught, and best of all, in action, how is it that our Lord has said, "It is more blessed to give than to receive?"

Alas, alas, even while we take vast pains to make the children happy—the children in the home, the school, 'he mission, we are wearying ourselves to banish out of their lives the one beatitude which brings anyone his truest happiness!

DEPARTMENT OF SEWANEE

The Missionary Council of the Department of Sewanee recently held in St. John's, Montgomery, was inspiring and full of hope and courage.

A well arranged program of strong speakers was provided; and a leader in attendance assures us that there was not one dull moment during the session.

It is encouraging to find the subject of Missions—the Church's Mission—more and more deeply absorbing the attention and thought of the world; for truly it is a world movement, no longer sustained by the enthusiasm of a small band of zealous clergy and laity wit ha peculiar sense of responsibility for their stewardship, but challenging and commanding the best thought and endeavor of the great leaders in Church and State. Truly we may thank God that such a day is dawning.

HEAVENLY HERETICS

A few weeks since there appeared from the press of Messrs. G. P. Putnam's Sons, New York, a very attractive little volume of sermon—addresses by the Rev. Lyman P. Powell, rector of St. John's Church. Northampton, Massachusetts.

Mr. Powell writes in most pleasant style; and this collection of brief sketches of great preachers and leaders makes very interesting and instructive reading.

The aim of the work which is fully realized, can be best given in the words of the author, in his preface.

"Books in abundance have been written about Edwards, Wesley, Channing, Bushnell, Brooks. In some volumes, the facts about the men have been set forth; in others, their place in Church and State has been designated. In no book, perhaps, has there been briefly stated all the average reader wants to know in order to visualize as well as understand.

In attempting a hitherto neglected task, I have realized at every stage the difficulty of both interesting and edifying. To meet this difficulty, I have thought it worth while to make full use of local color, to call in the testimony of contemporary listeners, to analyse specific sermons and through the gateway of analysis to lead on to each man's general philosophy of life, and finally to state the salient facts and illustrative incidents in every instance in order that the rootage as well as the fruitage of America's best preaching may be evident even to the casual reader."

It was a genuine pleasure to read this book; and the interest was sustained till the last page was finished.

Other important books by the same author are: Christian Science: The Faith and its Founder; The Emmanuel Movement In a New England Town; the Art of Natural Sleep, etc.

The books are strongly written and in very interesting style and will well repay careful reading.

DEATH OF MRS. WATSON

On the morning of October 30th Mrs. Mary Catherine Watson, relict of the late beloved Bishop Watson, fell asleep peacefully, after a brief illness, at the home of her sister, Mrs. James C. Munds, Wilmington, N. C.

While Mrs. Watson had been in feeble health for some time prior to her last illness, her friends were not prepared for the shock which came in the announcement of her death, only two days before the festival of All Saints.

In the late afternoon of All Saints' Day after a beautiful service in St. James' Church, conducted by Bishop Strange, Rev. F. N. Skinner, Rev. I. W. Hughes and Rev. A. W. Seabrease, the remains were reverently laid to rest in Oakdale Cemetery, beside the late Bishop, whose faithful and devoted companion and co-worker she had been during the later years of his life.

The service at the grave was read by Rev. Robert B. Drane, D. D., and Rev. Thomas P. Noe, Bishop Strange pronouncing the benediction. It was a simple but beautiful service, and the day was one of sacred and hallowed memories of all those departed in His faith and fear.

Mrs. Watson was the daughter of the late F. A. and Columbia B. Lord, of Wilmington; and had spent the greater part of her life in Wilmington, being prominently associated with the activities of St. James' Parish, of which she was a devoted member.

In 1890 she became the wife of Rt. Rev. Alfred A. Watson, D. D., bishop of East Carolina, and during the remaining years of his faithful and zealous life, she was untiring in her devotion to the bishop and full of zeal for every interest of the Church in this Diocese.

After the death of the Bishop, Mrs. Watson made her home with her sister in Charlotte, where she remained until a few weeks before her death when she came to Wilmington, doubtless foreseeing the end.

Mrs. Watson gave the best years of her life to the Church in East Carolina and was untiring in her efforts to advance its interests and a large number of devoted friends among the clergy and laity mourn her loss to the Diocese and to the Church which she loved and served.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

VISITATIONS OF THE BISHOP.

Dec. 5, a. m., St. Peters, Washington.
Dec. 5, afternoon, St. Paul's, Washington.
Dec. 5, p. m., St. Peters', Washington.
Dec. 6, a. m., Brotherhood Hall.
Dec. 7, a. m., Zion.
Dec. 8, a. m., Zion.
Dec. 8, p. m., Bath.
Dec. 9, a. m., and p. m., Bath.
Dec 10 a. m., Bath.
Dec. 10, p. m., Yeatesville.
Dec. 11, a. m., Yeatesville.
Dec. 12, a. m. and p. m., Greenville.
Dec. 13 p. m., Williamston.
Dec. 14 a. m. and p. m., Williamston.
Dec. 15, Edward.
Dec. 16, a. m., Bonnerton.
Dec. 16, p. m., Edward.
Dec. 17, a. m., Bonnerton.
Dec. 17, p. m., Aurora.
Dec. 18, p. m., Aurora.
Dec. 19, a. m., Aurora, Chapel of the Cross.
Dec. 19, afternoon, Aurora, Colored Mission.
Dec. 19, p. m., Chapel of the Cross.

BISHOP'S LETTER

BISHOP'S HOUSE

Wilmington, N. C., November 16th, 1909.

To the Clergy and Laity of the Diocese of East Carolina:

My Dear Brethren:

In accordance with the request of the Board of Missions, I appoint Sunday, December 5th, the second Sunday in Advent, a day for special thanksgiving to Almighty God for the new thought filling the mind and for the new life, thrilling the heart of His Church; for the truer realization of our duty to carry out the Savior's command to preach the Gospel to every creature.

Never before, since the first days of the Christian Church, has the cause of missions—the call of the Master to his world—met with such hearty and wide spread response from men. Let us thank God for this, my brethren, and let us pray for grace to be more sacrificing and responsive in the future.

I ask the clergy to preach that day on the duty, the opportunity, and the privilege of working together with God, in extending His Kingdom throughout the world.

Faithfully,
ROBERT STRANGE, Bishop.

Please read Dr. Lloyd's and my letter to your people next Sunday.

CONVOCATION OF NEW BERN

The fall meeting of the Convocation of New Bern was held in St. James' Church, Ayden, N. C., on November 2, 3 and 4th.

The following arrived at Ayden on Tuesday afternoon November 2nd:

Rev. F. N. Skinner, Beaufort, N. C., Dean; Rev. J. H. Brown, New Bern, N. C.; and Rev. B. F. Huske, Greenville, N. C., Secretary and Treasurer. The Rev. Mr. Brown was called home that afternoon by illness in his parish.

The opening service of the Convocation was held that night, the sermon being preached by the Dean, Rev. Mr. Skinner.

At the service Wednesday morning, the Litany was said by Rev. J. H. Griffith, of Kinston, N. C., the sermon was preached by Rev. B. F. Huske, and the Holy Communion was celebrated by Rev. Mr. Skinner.

Business meetings were held Wednesday afternoon and Thursday morning. Mr. Heber McGlawhorn was the delegate from Winterville, and Mr. Abbott of Kinston, was present at the service Wednesday morning. On Wednesday night Mr. Griffith preached and the service was taken by Dean Skinner and Mr. Huske.

Morning Prayer was said on Thursday morning after the business meeting, and Mr. Griffith preached. Thursday afternoon was the time set apart for the meeting of the Woman's Auxiliary. Mrs. Woodley of Kinston, one of the Vice Presidents of the Diocesan Organization was present and in charge of the meeting. Ladies were present from Kinston, Greenville, Winterville, Grifton, Ayden and St. John's. Rev. B. F. Huske acted as Chaplain and Dean Skinner made a very interesting and helpful address. This was a very successful meeting and of much benefit to those in attendance.

The closing service came on Thursday night; a very fine congregation was present at this service.

Mr. Skinner and Mr. Huske both spoke on the opportunities of the Laity to carry on the work of Christ's Kingdom. At this service a vote of thanks to the people of Ayden, passed by the Convocation, was read.

With every cause for much thankfulness the Convocation adjourned to meet in Kinston in January.

WILMINGTON CONVOCATION

Regular Quarterly Meeting Held With St. John's Church Yesterday—Encouraging Reports and Inspiring Addresses.
(November 17)

The regular quarterly meeting of the Convocation of Wilmington was held yesterday with St. John's Episcopal Church and was pronounced a most successful gothering in every respect. The business session was held at 3 o'clock yesterday afternoon at which most encouraging reports of the missionary work of the Convocation were received and last night a service was held in the interest of the Laymen's Forward Movement.

The Convocation began with Holy Communion at 7 o'clock yesterday morning, celebrated by the Rev. Dr. James Carmichael, the venerable rector emeritus of St. John's Church, assisted by Rev. W. E. Cox, the rector. After the prayer service at 11 o'clock, Rev. Dr. W. H. Milton, rector of St. James' church, preached a very strong missionary sermon, using as his text, "God So Loved the World," with emphasis on the last word.

At the business session at 3 o'clock, a number of interesting reports of the missionary work in the Convocation were received. Of special interest was the report of Rev. Walter R. Noe, of Clinton, who has nine missionary points and is about ready to take seven more in adjacent territory. He told of the needs and possibilities of the field and his remarks were of an inspiring nature. The dean of the Convocation, Rev. Isaac Wayne Hughes, formerly of Fayeteville, now of Henderson, had tendered his resignation on removal from the Diocese, and Rev. Dr. James Carmichael and Rev. A. W. Seabreaze, were appointed a special committee to draft resolutions expressing the regret of the Convocation over losing him as a member. Rev. T. P. Noe, rector of the Church of the Good Shepherd, was nominated as dean in place of Mr. Hughes. Rev. Walter R. Noe, of Clinton, was elected secretary and treasurer, which office has been held by Rev. T. P. Noe. Rev. W. E. Cox made a report of his mission at Lumberton; Rev. Edward Wootten of the several missions under his charge, and Rev. T. P. Noe of the mission at Burgaw. The church at Burgaw is nearing completion.

At 4 o'clock the women of the various parishes of the city held a meeting in the Parish House with Mrs. James Carmichael, president of St. John's Woman's Auxiliary, presiding. There were present representatives from each of the parishes of the city. The feature of the meeting was an address by Miss Emma J. Hall, of Charlotte, in behalf of the Thompson Orphanage, Charlotte. She made a special plea for new and modern building and aroused much enthusiasm among the women here, who already feel a deep interest in the work. Several local women delivered interesting and helpful addresses.

"The Laymen's Forward Movement in the Diocese" was extensively and interestingly discussed at the night service which began at 8 o'clock. The opening address was by Rev. Walter R. Noe, of Clinton, who stated some of the needs and opportunities of the movement in his field, which embraces all of the towns on the Coast Line between Wilmington and Wilson except Goldsboro. His address was full of encouraging information of the opportunities waiting and showed that the great need of the movement is the means of entering the open door. He was followed by Mr. J. Allen Taylor, chairman of the

Laymen's Forward Movement for the Wilmington Convocation, speaking of the movement from a layman's standpoint—the business side of the question. He made the point that a man's religion was without value unless it produced results; if it is a real asset of character and life it is of value. Major B. R. Huske, of Fayetteville, also a member of the committee, spoke from the same standpoint. He said among many other things that the laymen must furnish the means for the ministers to carry on the work of spreading the Gospel already undertaken and that it is proposed to do. Colonel T. C. James made a short address in which he expressed himself as being heartily in favor of the movement and ready to give his best efforts. Impromptu remarks being called for, Colonel W. F. Robertson, of St. James' Parish, and Mr. H. G. Smallbones, senior warden of St. John's Parish responded briefly but interestingly.

At the conclusion of the addresses representatives of the various parishes expressed the belief that their parishes would meet their proportionate part of the $4,000 which it is proposed to raise this year for the movement. This is about three times as much as the Convention raised for this purpose last year.

The meeting was a most successful one in every sense of the word and those who attended feel that they are better prepared to carry on the work.—Morning Star.

RESOLUTIONS OF ESTEEM

The members of the Woman's Auxiliary Convocation of New Berne, of the Diocese of East Carolina, assembled in Ayden, have heard with great sorrow of the death of Mrs. Alfred A. Watson, widow of the first Bishop of East Carolina.

She was ever the tender companion of his later years, and we remember with deep affection her cheerful face as she accompanied him on his rounds.

Resolved; that this notice be spread upon the minutes of the Auxiliary meeting, that it be sent to The Carolina Churchman with a request for publication, and that a copy be sent to the family of the deceased.

MRS. E. C. COX,
MRS. E. L. TURNAGE,
MRS. F. G. BUHMANN,
Committee.

Wilmington, N. C. October 23, 1909.

Dear Co-Workers:

"I write to stir up your pure minds by way of remembrance" of our United Offering. We have now entered upon the last year of its collection, for 1910. The time is short, but much can and must be accomplished. Collectively and individually let us endeavor to bring every woman in touch with it, and thus make our offering next October such that we can feel and know, "Thy prayers and alms are come up for a memorial before God." To give and to pray is the Christian's greatest privilege.

Yours truly,
MARY C. JAMES,
Treasurer United Offering.

IN MEMORY OF MRS. Z. E. NEAL

Though the end was not unexpected, the announcement that Annie Grimsley Neal was no more brought sadness to the hearts of her friends.

She passed quietly away on Sunday night at the home of her sister Mrs. B. E. Batts.

It was only seventeen months ago she pledged her love to him who had won her heart's affection, and bidding farewell to loved ones went to reign queen of his home, Alas! that death should make such untimely intrusion into the home and rob it of its joy and light. Nothing that love or skill could perform for her restoration was left undone. "God's finger touched her and she slept,' leaving us to exclaim Oh! for a touch of the vanished hand, a sound of the voice that is still."

We realize God never makes a mistake and we must bow in humble submission and say, "Thy will be done."

She went about doing good, ever making those with whom she came in contact happier and brighter. Though for weeks she was confined to her bed, she bore the affliction with patience and fortitude and was ever hopeful to the last.

A FRIEND.

Greenville, N. C.

MISSION AT GRACE CHURCH, PLYMOUTH

Plymouth has recently enjoyed one of the most delightful seasons of religous privilege, namely, the "mission" held by Bishop Strange in Grace Church. He came Tuesday, having been unavoidably prevented beginning the services on Monday as he had intended. The sermon Tuesday night was on "Salvation," and with great earnestness he made plain the plan of salvation. Wednesday night his subject was "Repentance" and again in no uncertain sound he exhorted the unconverted to turn unto God. Thursday night "Faith" was the topic which held the rapt attention of the large audience. Friday night "Baptism" was his subject, which he handled with the charitable zeal which characterizes his sermons. Saturday night he again addressed a well filled church and Sunday night his sermon on "Love" was most excellent and he confirmed a class of seven. His sermons every morning at eleven o'clock and his talks of a half an hour in the afternoons were most instructive and helpful and I think many will remember the tender admonitions and the earnest prayers offered by this "man of God" in the quiet old church surrounded by the sleeping dead over whose graves the leaves of autumn silently fall.

The communion was celebrated at eleven o'clock Wednesday and at seven thirty Friday and Sunday mornings. May the faithful Bishop, and rector, Mr. Gordon, gather a rich harvest from these seed sown.

ST. PAUL'S, EDENTON

At old St. Paul's, Edenton, the Bishop's visitation Tuesday night, 9th November, attracted a good attendance. The service was heartily rendered, and many enjoyed the Bishop's preaching on "All things work together for good to them that love God", illustrated as it was, by lovely examples. Alarger number than usual were confirmed, and the list included family names new to the congregation.

REV. ROBT. B. DRANE.

Edenton, N. C., 16th, November 1909.

ARCHDEACON'S LETTER

On the evening of the 16th inst., at Belhaven, we presented a class of twelve persons for confirmation, and the material was of a good quality. It was in our new church and there the people are doing fine. Our good Bishop was pleased at the work. The church was full to its capacity and a most helpful sermon was preached by the Bishop. This gives us about thirty-five members at Belhaven and we have property there worth about one thousand dollars. The people have done the greater part themselves. We put a committee to work for a bell for our church. The new building is 25x50 and when finished will be a very pleasant place of worship. There is no doubt that this work stands at the head of any work in the State of our Church, where the colored people have done for themselves the manly thing. We have received less from the Bishop and the outside than any other work in the State. Our Sunday School superintendent Mr. Moses Richardson, has a fine Sunday School and much credit is due him and his co-workers.

We hope to be at St. Mark's, Wilmington for the 2nd Sunday in December. This church is still without a rector. We are looking for a good man for this point and hope soon that he may be forthcoming.

Rev. W. J. Herritage, at Edenton and Elizabeth City, is getting the work together again and we trust will soon be on an upward march.

We are proud of the work that the rector of St. Cyprian's has done in the North for the work here and trust that during the next year the work on the new church will be started. Rev. J. L. Taylor was called from his trip North to bury one of his most hearty workers, Mrs. J. H. Fisher, the wife of the cashier of the negro bank of our town. Mr. Fisher is the organist and has been for years giving a most lovely service and does not think of charging for his labor of love. May God comfort him in his grief.

Rev. J. W. Herritage, who has the work in Goldsboro and Kinston is holding his own and we trust the work there will begin to take on new life soon.

W. GEO. AVANT, Archdeacon New Bern, N. C.

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

LETTER FROM THE BISHOP.

Brethren of the Clergy and Laity:

I have called your attention to the action of our Board of Missions suggesting a special Thanksgiving on the Second Sunday in Advent—December 5th—for the increase of the Missionary Spirit and effort in all parts of the Church, and I have requested you to join in that thanksgiving on that day. In this same connection I now wish to ask your attention to the great meeting to be held in Greensboro the middle of January. A great Conference of the Laymen's Missionary Movement is to be held. It is something new in the history of our American Christianity and something very great in its significance and promise. It has aroused the missionary zeal and activity among all Christians in many parts of our country and I believe that it offers us a great opportunity. The purpose of this conference is simply to put before Christian people—Christian Lay people of every name—the duty, the opportunity and the privilege of increased efforts for the spread of Christianity at home and abroad. It raises no money, it asks for nothing, it has no treasury, and it exploits no financial scheme. Its only expense is for the incidental matters of printing, hall hire, lights etc., at its meetings. It has no selfish or sectarian or sectional purpose. It simply seeks to put the fact of the situation with reference to Christian missions before all the people of our land to urge and persuade, and encourage them—each man in his own place, and in fulfilment of his own obligations—to put his hand to the work and to do his duty.

I most earnestly request the clergy and the laity of the Diocese of North Carolina to inform themselves in regard to this great movement, and give it their hearty and united sympathy and support. I trust that our Diocese and people may be largely represented at the meeting in Greensboro. I hope that many, if not all of the clergy, may themselves attend and participate; and that they may secure the attendance of as many of the leading laymen as possible. Even should it involve their absense from their own parish for one Sunday, or for part of one Sunday, the Church will greatly gain if by that absence rector and people shall be aroused to a deeper sense of the greatness and the obligation of the chief work of the Church—the work of going into all the world and preaching the Gospel to every creature.

JOS. BLOUNT CHESHIRE.

All Saint's Day, 1909.

I have, at the request of the Convocation of Raleigh, appointed the following committee from this Diocese to urge upon our clergy and laity the importance of attending the Conference of the Laymen's Missionary Movement to be held in Greensboro. January 15th, 16th, 17th, 1910.

REV. I. McK. PITTINGER, D. D., Raleigh,
COL. FRED A. OLDS, Raleigh,
MR. Wm. L. LONDON, Pittsboro,
MR. DORIAN H. BLAIR, Greensboro.

THE BISHOP'S JOURNAL

October 13th in Grace Church, Lexington, Dr. Davis said Evening Prayer and I preached.

October 15th, in Davie County, near Cooleemee plantation, the residence of Mr. Peter W. Hariston and his sisters, I consecrated Ascension Chapel, Fork Church, being assisted in the services by the Rev. Thos L. Trott, Priest in charge of the Mission, Archdeacon Osborne, and the Rev. Simeon J. M. Brown, and the Rev. Henry T. Cocke, of Winston, who preached the Consecration sermon. The chapel has been erected almost entirely by the zealous efforts of the Misses Hariston, who for a number of years have carried on a Sunday School near their residence among the people of the neighborhood.

Oct. 16th, in St. John's Church, Madison, being assisted in the services by the Rev. Mr. Berkeley, Priest in charge, Archdeacon Osborne, and the Rev. Walter J. Smith, I preached and confirmed one person.

Oct. 17th, being the Nineteenth Sunday after Trinity, under the vigorous direction of the Rev. Mr. Berkeley, was a strenuous day. At 11 A. M., in the Church of the Messiah, Mayodan, I ordained to the Diaconate Mr. Cyprian P. Willcox, who for two or three years has been Mr. Berkeley's most faithful and efficient lay assistant in the work at Mayodan. I preached the sermon, the candidate was presented by the Rev. Mr Berkeley, Archdeacon Osborne, and Mr. Smith also participated in the services.

In the afternoon Mr. Berkeley drove me out four miles in the country to Knowlhurst Chapel, where I preached to a crowded congregation and confirmed three persons.

Immediately after this service we drove ten miles further to Walnut Cove; and in Christ Church, now removed from its former location upon the outskirts, to an excellent site in the midst of the town, and filled to overflowing with an attentive congregation, Mr. Berkeley baptized an adult, and I preached and confirmed two persons. Just at the conclusion of the service Mr. Berkeley was informed that an old colored man, "Uncle John Goolsby," whom Mr. Berkeley had shortly before baptized, and instructed for confirmation, was in the congregation, but had not understood about coming forward at the proper time. The congregation was requested not to disperse; and the confirmation service was repeated, and the venerable looking white headed old man received the Laying on of Hands. He had during the war been the body servant of the late Major Peter W. Hariston, in the army of Northern Virginia. It happened on one occasion that a very distinguished general, kinsman to his master, was in Major Hariston's tent and was expressing himself with an abundance of profane language for which he was noted. John after a while turned to him with the respectful familiarity of a trusted old family servant, and said, "Look here, Mars Jube, I dont cuss myself, and I don't love to hear nobody else cuss."

Monday, Oct 18th, I visited Emmanuel Church, Stoneville. Tuesday and Wednesday, Oct. 19th and 20th, I attended the meeting of the Convocation of Charlotte at Mayodan, of which a full account appeared in the last number of the Carolina Churchman. During these services I confirmed eight persons presented by Mr. Berkeley.

Oct. 21st, inSt. Luke's Church, Salisbury, I married a couple, being assisted in the service by the Rev. Mr. Cheatham; in the same church, I baptized an infant.

Oct. 24th, the Twentieth Sunday after Trinity, in the forenoon, I visited the Church of the Good Shepherd, Ridgeway, confirmed two persons and administered the Holy Communion, being assisted in the services by the Rev. Francis Joyner. The evening of the same day I visited the church at Middleburg and preached, assisted in the service by the Rev. Mr. Horton. Tuesday evening Oct. 26th, I visited St. Cyprian's colored mission in Oxford. Archdeacon Delany and the Rev. Chas. H. Male assisted in the service and the Rev. Francis Joyner preached. I confirmed two persons.

Oct. 26th, 27th and 28th, I attended the meeting of the Convocation of Raleigh in St. Stephens Church, Oxford. At the service Thursday evening the 28th, the Rev. Mr. Horsfield presented a class of fourteen young persons for confirmation.

Friday, Oct. 29th, accompanied and assisted by Archdeacon Joyner, I visited St. Peter's Church, Stovall. I preached and administered the Holy Communion.

Oct. 31st, the Twenty-first Sunday after Trinity, I visited in the afternoon St. Paul's Church, Goshen, and in

the afternoon the colored mission of St. Simeon's Satterwhite; at the latter I confirmed two persons.

Nov. 4th, I attended the opening session of the Farmer's National Congress, held in the great hall of the Agricultural and Mechanical College, Raleigh, at the request of Col. Benehan Cameron, President of the Congress, I offered a prayer at the opening of the Congress, and gave the blessing at the close of the morning session.

Nov. 7th, the Twenty-second Sunday after Trinity, I visited Calvary Church, Wadesboro; confirmed a sick girl in private; officiated twice in the church, and preached and administered the Holy Communion. Nov. 9th, 10th and 11th I attended the Missionary Council of the (Fourth) Sewanee Department, in St. John's Church, Montgomery, Ala., of which this number of the Carolina Churchman will contain a full report.

Nov. 14th, the Twenty-third Sunday after Trinity, I visited in the forenoon All Saints Church, Concord, confirmed two persons, preached and administered the Holy Communion. In the evening visited and preached in St. Martin's Chapel, Charlotte.

THE BISHOP'S APPOINTMENTS

Dec. 7—Tuesday P. M., Hamlet.
Dec. 8—Wednesday P. M., Rockingnam.
Dec. 12—Sunday A. M., Laurel Hill.
Dec. 12—Sunday P. M., Laurinburg.
The Holy Communion will be administered at all morning services and at every service the offerings of the people will be asked for the work of the Diocese.

THE CONVOCATION OF RALEIGH.

The meeting of the Convocation of Raleigh in St. Stephen's Parish Oxford, Oct. 26-28, was an inspiring one. There were present the Bishop of the Diocese and all the clergy within the Convocation except three, who were kept away contrary to their wishes. But the most valuable feature of the gathering was the presence of an unusually large and earnest delegation of laymen. Strong interest in the work of the Convocation was elicited at the first service on Tuesday night, the 26th, and was not only maintained but increased continuously until final adjournment, Thursday, the 28th.

At the service Tuesday night, Rev Geo. W. Lay, the appointed preacher, struck the keynote in a forceful sermon from the text, "Thy Kingdom Come." He brought home to the individual conscience that the true meaning of this petition could have its only adequate fufillment in the effort of every Christian to advance and establish the Kingdom by the consecration of all his own powers to that end.

After service Tuesday night the Convocation was duly organized. A departure from former customs was made in the election of lay delegate, Mr. Stedling M. Gary, of Halifax, as Secretary.

Wednesday morning at 7:30 there was a celebration of the Holy Communion, at which nearly all delegates were present. After Morning Prayer at 9:15 reports were made by the Archdeacon and the Treasurer of the Convocation. The remainder of the morning session was profitably spent in hearing from all the clergy present, and the laymen who represented mission stations read accounts of such matters relative to their particular work as were instructive or of general interest. At the afternoon session Rev. S. S. Bost, of Durham, led in the discussion of the subject, "What is the mission of this Church to other Christian Bodies." In the general discussion that followed, the number of speakers and the vigor of their remarks showed that the subject presented a large and living issue; and, it is hardly to be doubted, that as a result of the discussion to the minds of many our "Mission" emerged more clearly into the light.

Following this discussion, the Rev. Bertram E. Brown, of Tarboro, gave the Convocation a most interesting and instructive account of the wonderful rescue work done by the Rev. Mr. Hall, of Philadelphia, in the "Galilee Mission." Mr. Brown spent his summer vacation in visiting this Mission, and was thrilled by its tokens of the presence of the Holy Spirit.

In the evening session after the Creed and a few collects and hymns, Rev. R. B. Owens, of Rocky Mount, preached and the Rev. R. W. Patton, Department Secretary of Sewanee and the Southwest, made an address. Mr. Owens, in an impressive sermon from the text, "Take this child away and nurse it for me;" Ex. ii-9, drew the lesson of primary and momentous obligation upon parents for the religious training of their children.. Mr. Patton made a stirring appeal to laymen to rise to the duty and opportunity of the hour to advance the Kingdom of God; and urged that this Church unite heartily in the great Laymen's Missionary Movement.

Thursday was first, Sunday School day, and then, Finance day. An address by Mr. Robert C. Strong, of Raleigh, on "The Mission of the Sunday School," and another, by Mr. Thos. H. Webb, of Dukes, on "How to secure and maintain full attendance at the Sunday School, so approved themselves to the Convocation that a resolution was passed to have them published in the Carolina Churchman. The addresses were followed by a general discussion so eager that many who wanted to speak were prevented by lack of time.

Mr. W. L. Wall, of Durham, was reelected Treasurer of the Convocation. Rev. Mr. Lay for the Auditing Committee, presented a series of resolutions relative to the financial affairs of the Convocation which it is desired to have published later in full in our diocesan paper.

The Convocation voted to raise funds for missionary purposes as formerly by appointment among the several parishes and missions within the Convocational bounds, referring the duty of making both appropriations and appointments to the Executive Committee. On this Committee, the Bishop, the Archdeacon and the Treasurer are members ex officio, and besides these, Rev M. A. Barber, Mr. Robert C. Strong and Mr. Thos. H. Webb were elected.

With the singing of the Gloria in Excelsis and the Benediction pronounced by the Bishop, closed an assembly which, it is hoped, will prove to have generated spiritual energy and power.

Church of Messiah, Mayodan, N. C., Oct. 19, 1909.

Report of the Committee appointed by Convocation of Charlotte, to Prepare a Memorial in regard to the Death of the Rev. F. J. Murdoch, D. D.

We the undersigned, recommend the following minute as a faint expression of our sense of appreciation of the life and character of our friend and dear departed brother whom God in His mercy and love has called to the rest of His people.

Seldom has the Church in this Diocese been called upon to mourn the loss of a more valuable man in almost every essential that constitutes an ideal minister of the Gospel. For nearly forty years he devoted his splendid abilities to the service of God, in laboring for the advancement of His Kingdom, by able and faithful preaching, teaching, lecturing, writing and building,—thus laying strong and deep foundations for parish and missionary work, and instilling into the minds of a large circle of people a well grounded knowledge and understanding of Apostolic teaching, and a profound love and respect for the Holy Catholic Church, that will no doubt bear abundant fruit for generations to come.

While we mourn his loss, and seem to look in vain for some one to fill his place, we thank God for his good example, and wil carry with us through life the influence of his noble and self-denying life. We offer the following resolutions :

Resolved, That the foregoing statements be spread upon our Minutes, and that a copy of the same with the resolutions be sent to the family of our deceased brother, with the assurance of our profound and heartfelt and condolence.

(Signed) E. A. OSBORNE,
S. J. M. BROWN,
F. A. FETTER,
Committee.

The Archdeacon conducted the services at Rockingham and Hamlet on the third Sunday and while there arranged for the Rev. Mr. Eubanks to take charge of these two very important and promising missions. Also he arranged that the Rev. S. S. Thompson take charge of the church at Laurinburg. While here the Archdeacon visited the home of Mr. Mark Morgan who built the beautiful little church in Laurinburg.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

BISHOP'S JOURNAL FOR OCTOBER

Oct. 3—Seventeenth Sunday after Trinity.—Preached and celebrated the Holy Communion in chapel of the Holy Cross, Valle Crucis. 4 P. M.—Preached in the School House at the Mission on Dutch Creek, near Valle Cruicis.

Oct. 8-9, Friday and Saturday.—Made a visit to Craggy Mountain with Capt. Valentine, of Swananoa. From Craggy Bald are obtained the most sublime views of rugged mountains to be had in Western Carolina. The ten thousand acre area of the Craggy Lumber Co. is offered us as an "Appalachian Church Chatauqua" ground. It would make the finest site for such a purpose in the United States.

Oct. 10—Eighteenth Sunday after Trinity.—Baptised an infant and preached in the church of St. John in the Wilderness, Flat Rock.

Oct. 17—Nineteenth Sunday after Trinity.—Said Morning Prayer; preached and celebrated the Holy Communion in the Church of the Incarnation, Highlands. 4 P. M.—Said Evening Prayer and preached in same church.

Oct. 19—Tuesday.—Said Morning Prayer; preached and celebrated the Holy Communion in Church of the Good Shepherd, Cashiers. We have no minister in charge of the churches at Highlands and Cashiers at present. The school at Highlands is in a flourishing condition with two teachers. The Rev. Mr. Lawrence left this work to take charge of that at Lenoir and the Patterson school. The work at Highlands and Cashiers will be taken care of as soon as a suitable man can be found.

Oct. 24—Twentieth Sunday after Trinity.—In the absence of the rector, I held his services for him in Trinity Church, Asheville. 8 A. M.—Celebrated the Holy Communion. 11 A. M.—Said Morning Prayer and preached. 8 P. M.—Said Evening Prayer and preached.

Oct. 29—Friday.—Visited the Seven Springs, Farm and Industrial School, at Pineland, Mitchell County, on the C. C. & O. Ry. It is a beautiful location for such a school. It is to be know hereafter as "The Appalachian Industrial School."

Oct. 31—Twenty-first Sunday after Trinity.—Said Morning Prayer and preached in the Baptist Church, Burnsville. 8 P. M.—Said Evening Prayer and preached in same church.

Bishop's Appointments for December

Most of the month will be spent in the North and East in the interest of our missionary work.

December 25—Christmas Day—Asheville.

December 26—The Sunday after Christmas Day—Murphy.

December 28—The Innocents Day—Asheville.

SALUDA.

Rev. E. M. Joyner conducted the opening exercises of our Mission School Oct. 4. The school work had so increased that a second teacher has been employed. There are sixty children enrolled. The work is under the able management of Mrs. Phoebe McCollough Staton with Miss Ely D. Andrews Assistant.

The Twenty-second Sunday after Trinity a beautiful Altar Book-rest was dedicated to the memory of Deaconess Goelet—a gift of the church from her many friends

A most comfortable Kneeling Cushion has been placed along the chancel rail, a gift from summer visitors.

The Clergy houses have been occupied the past season by Rev. Frances M. Osborne in the general house and Rev. J. C. Galbraith in South Carolina's comfortable home.

Once a week the women of the community all gather together for sewing, reading, social privileges, and occasionally a cup of tea.

A nurse has been added to the Mission Corps this this season, who ministers to the sick as needed, and gives apropriate instructions in school to the larger pupils.

CLARA E. BARBOUR.

GASTON COUNTY MISSIONS.

During the past three years, much has been accomplished towards "lengthening the cords and strengthening the stakes" of our dear Lord's Kingdom in this spiritually needy, but nevertheless promising field.

Gastonia—the missionarys headquarters—next to Asheville, is the most important point in the District, and enjoys the distinction of being the largest cotton mlll town in North Carolina and one of the largest in the Southern States.

We have at present sixteen cotton mills, employing approximately five thousand operatives. While the air resounds with the hum of flying shuttles, and on every hand one sees evidences of material growth and prosperity, yet from a spiritual standpoint—like many other great manufacturing centers—there is still room for improvement. However, considerable betterment work is being done from time to time by the mill owners and religious organizations, in the way of establishing day and night schools for the benefit of the mill folks, which it is hoped it will ultimately have the effect of not only increasing the efficiency of their labor, but what is still more to be desired, their elevation in the scale of moralty and spirituality.

Unfortunately our beloved Church was late in presenting her claims to the people of Gaston county, but in spite of this and many other obstacles, during the past three years fifty-two have been added to the fold by Confirmation, and as many more baptzied.

At High Shoals, twelve miles west of Gastonia, will be found one of the most model mill settlements in the South. The entire town, with the exception of our church property, is owned by the High Shoals Company, of which the Hon. D. A. Tompkins, of Charlotte, N. C., is President.

THE PATTERSON SHOOL

An Industrial and Agricultural School for White Boys Yadkin Valley, Caldwell County, North Carolina.

To The Editor of The Carolina Churchman:

Dear Mr. Cox:

It will interest the Churchmen of the State to know that on September 29th there was opened here in Yadkin Valley, Caldwell county, a new school for boys known as The Patterson School. The school is the result of the wise and beneficent bequests of the late Hon. S. L. Patterson, State Commissioner of Agriculture, and his wife, who was his residuary legatee, and at whose death last February this place, together with most of Mrs. Patterson's private property, came into the possession of the Board of Trustees of the District of Asheville.

Mr. Patterson's will stated that he propery was to be used for "An Industrial and Agricultural School for White Boys," and I do believe that our efforts to carry out his intentions for it, both expressed and implied, are meeting with the saintly approval of the school's founders.

We have dormitory and table accommodations for 16 boys in the boarding department, and al are taken. We have class-room accomodations for 36, thus enabling us to admit 20 boys from the neighborhood. At present we have 9 day pupils, and as the school ceases to be a novelty we shall undoubtedly have as many day pupils as we can accommodate.

The school purposes, primarily, to prepare boys who have had limited educational advantages, for Christian living, rather than for any particular vocation, tho' in line with Mr. Patterson's expressed wish, we give more attention to Agriculture, especialy in its practical aspects, than other schools. We give no scholarships outright, but we are very glad to give to every poor boy who is sufficiently in earnest to take it, the opportnity of earning his own education by working here during the summer vacation. In addition, every boy in the boarding department works three hours every school day, thus materially reducing the money cost of his education, and at the same time teaching him that money cannot, beyond a limited extent, take the place of industry.

Three tuition charges prevail; one for the boarding department and two for the day pupils. The tuition fee for boarding pupils is $60 a year, payable either in

two installments of $30 each on the opening day of both terms, or in work during the summer vacation, in which case the rate of wage is 75 cents a day and board. The day pupils enrolled in the Lower School pay $17 a year and those in the Upper School $25 a year.

The school, even in this its opening year, covers in its clientage a large area of the State. We have two boys from Watauga County, two from Guilford, four from Gaston, two from Clay, one from Burke, one from Macon, one from Lincoln, one from Jackson, one from Charleston, S. C., and eleven from Caldwell.

Our curriculum embraces Arithmetic, Algebra, English, Bible, Writing, Spelling, Reading, History, Geography, Latin, Greek, Nature Study, Drawing and Agriculture. It is in charge of the Rev. Malcolm S. Taylor, B. A., (Princeton), Headmaster, the Rev. Alfred S. Lawrence, B. D., M. A., (Columbia), Miss Maria H. Pinckney, of Charleston, S. C., and Mr. M. L. Eargle, B. Agr., (A. & M. College), the school Agriculturist.

The money left by Mr. and Mrs. Patterson has enabled us to start the school, but is insufficient to make it independent. We must therefore depend upon the financial assistance of patriotic Christian friends who wish to help us to do this work for God. At this moment money is grately needed for running expenses, and, since everything needful for the advancement of the Kingdom of God is ipso facto an opportunity for some earnest Christian, we would urge you t realize that "our needs are your opportunities."

BLACK MOUNTAIN MISSION.

Rev. A. DeR. Meares, Biltmore, hopes to have completed a church at Black Mountain by next July, but without interior conveniences, furniture, etc. It will cost $1,000. He has paid $400 for the four lots. He expects to get $333 from a party interested, but that will not be given until $667 has been collected. As soon as $337 more has been collected the church can be built complete, including a bell.

Rev. Mr. Meares officiated two Sundays lately at Christ School, Arden. He has also been holding the week-day services at Trinity, Asheville, during the absence of the rector, also occasionally at St. Matthias, Asheville.

Mr. Meares is much indebted for a barrel of clothing received from a distant parish, the contents of which were much appreciated by several families at Old Fort. He would be glad to hear of any party that could send there a Christmas box for the school, and Christmas cards.

CONVOCATION OF WAYNESVILLE.

A meeting of this Convocation was held at the church of the Holy Cross, Tryon, October 19-20. Present, the Revs. Rodney R. Swope, D. D., dean, A. H. Stubbs, secretary and treasurer, the Rev. Messrs. Chapman, Livermore, Willcox, Aerson, Deal and Joyner, lay delegates, Messrs. F. P. Bacon, W. S. Smith and W. T. Lindsey, of Tryon. Evening Prayer was said on the 19th, sermon by Mr. Livermore.

20th, 7:30, Holy Communion.

At 10 A. M., convocation organized, minutes read, treasurer's report read and received; Mr. Stubbs was unanimously reelected secretary and treasurer. Morning prayer at 11, Mr. Willcox preacher. The dean celebrated the Holy Communion. 3 P. M., business session.

The following telegram was sent to the Rev. Dr. Lloyd, this day consecrated to the Episcopate: "Greetings; our thoughts and prayers are with you; best wishes."

The folowing resolution, offered by Mr. Willcox, was adopted: That it is the sense of this convocation that an archdeacon is sorely needed in this district, and that the Bishop be urged to take such steps as may be necessary to secure one if it be possible; and further, that a committee be appointed to keep the matter open before this convocation, and bring it before the next Convention.

On motion it was resolved, that we send greetings and sympathy to the Rev. Charles Ferris, and express to him our regrets at his inability to be present with us.

The next meeting is to be at Canton, February 1st, 1910.

It was decided that, instead of making missionary reports by the missionaries, as heretofore, papers be presented and read on the duties and need of an archdeacon; and on the best method of securing and instructing confirmees.

The secretary was requested to make known to the various congregations in the convention the amount apportioned to them for the building of the church at Edneyville, under the Rev. Mr. Willcox's charge.

The different clergymen in attendance made reports of their respective fields of work. The Rev. Mr. Joyner spoke of the Carolina Churchman; also, as general missionary, stating that his services might be sought in that capacity, so far as he could now forsee, on the 1st and 3rd and 5th Sundays, and between-whiles for any special work.

In the evening, after services, the Rev. Mr. Aerson made an address on Sunday school work, after which the convocation adjourned.

On the morning of the 21st, after a brief service, conducted by the dean, the Rev. Mr. Willcox addressed the Woman's Auxiliary of Tryon on the extension of the missionary work in the Highlands of North Carolina.

The attendance at the services was good on the part of the local church members and an unusually large number of the clergy were present.

ORDINATION.

At Calvary church, Fletcher, on Sunday, November 7th, the Bishop of the District ordained to the sacred order of priesthood, the Rev. John Creighton Seagle. The Rev. Messrs. Livermore (rector of the parish), Stubbs and Joyner were present and assisting. The Rev. Mr. Joyner preached the sermon, and presented the candidate to the Bishop. This service was one of unusual interest, Mr. Seagle being in the neighborhood of his old home, with many warm friends; the music led by Mrs. Dameron, organist of the parish, assisted by some of the efficient in the community, with about twenty boys from Christ school, Arden; the comely, ivy-clad country church, the heartiness of the man submitting to the yoke of holy priesthood, and the warmth of the congregation in its responses and co-operation—fortunate, indeed, those who could share in the inspiration of the hour.

Mr. Seagle has been doing some fruitful work at Valle Crucis, (one very tender task he undertook and succeeded in, as you will hear in January proximo), but now, alas for us, has yielded to importunities in the metropolitan diocese and goes at once to Old St. Paul's, East Chester, New York.

DISTRICT OF ASHEVILLE—HICKORY.

(Rev. J. S. Moody).

The Convocation of Morganton, of which Rev. J. S. Moody is dean appointed its Fall Meetings, to meet at Morganton November17-18. All arrangements have been cancelled for the present. Many clergy were unable to attend and the Rev. McNeely DuBose, its rector, was compelled from overwork to seek a rest and change.

During November, the services of Trinity Church, Asheville, have been taken by Rev. J. S. Moody in the absence of the rector, Dr. McCready, recruiting from a recent illness.

The Parish of St. Lukes, Lincolnton, are daily expect-expecting the arrival of their new rector, Walter R. Dye, of Santa Fe, New Mexico, who has been detained several months by illness in his family.

The Western Methodist Conference is in session in Hickory for a whole week, with an attendance of 400 delegates. Upon inquiry I learn they have had over 4,000 accessions during the past year. They do seem to get near to the people, though their work is often, no doubt, superficial and transient. Yet what would the rural districts have done without their earnest labors?

The Rev. William F. Rice, one of the most devoted of our priests recently became the victim of a painful, indeed, serious accident. Going into Asheville, in a buggy, a motor-car came blustering up and so surprised and frightened the horse, that he threw Mr. Rice out of the buggy. He was badly bruised and for some time unconscious. It was encouraging to know, however, at last accounts, that he was better and in a fair way to be over the shock and hurt.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

Board of Managers.

Rt. Rev. J. B. Cheshire, D. D., Raleigh.
Rev. E. A. Osborne, Charlotte.
Rev. Isaac W. Hughes, Fayetteville.
Rev. A. DeR. Meares, Biltmore.
Mr. J. G. Shannonhouse, Charlotte.
Mr. W. A. Smith, Ansonville.
Mr. J. J. Crosswell, Fayetteville.

Visitors.

The Bishops of the Diocese of North Carolina, of East Carolina and of the Jurisdiction of Asheville.

THOMPSON ORPHANGE SCHOOL ROLL OF HONOR FOR OCTBER

Senior Department—Sadie Furches, Ada Pharr, Maude Berry, Uldine Allsbrook. Sarah E. Hanks, Teacher.

Primary Department—Harriet Marlin, Mary Wade and Laurie Farmer.

Attention should be called to two little girls who made 100 on Deportment. They were Harriet Marlin and Savannah Pulley. L. M. Tomlin, Teacher.

ORPHANAGE DEPARTMENT

Number of Children 64.

Contributions received from October 15th to November 15th.

"Messengers of Hope," S. T. S., $12.72; Mrs. A. V. Darnell, Raleigh, $1.00; T. C. G., Scotland Neck, $10.00; Mr. R. H. Phillips, Charlotte, $5.00; "Asheville Nol", $10.00; Mr. James Gattis, Charlotte, $7.00; Mr. C. M. Hawkins, Marion, $5.00; "A Friend" in Wilmington, $10.00; ditto, $5.25; Rev. E. A. Osborne, Charlotte, $6.00; Vanceboro Sunday School, $1.50; Mr. Joe Garibaldi, Charlotte, $10.00; T. O. G., St. Peters, Charlotte, $20.00; Mr. J. S. Myers, Charlotte, $10.00; W. A., St. Andrew's, Greensboro, 85 cents; W. A., St. John's, Battleboro, $2.00; W. A., Trinity Parish, Scotland Neck, 98 cents; W. A., St. Barnabas', Greensboro, $2.00; W. A., Holy Innocents', Henderson, $15.00; W. A., Church of the Good Shepherd, Rocky Mount, $5.00; W. A., St. Timothy's, Wilson, $5.00; W. A., Church of the Good Shepherd, Raleigh, $10.45; W. A., St. Bartholomew's, Pittsboro, $9.65; W. A., St. Matthew's, Hillsboro, $5.00; Mr. Thomas H. Webb, Duke, $5.00; Miss Mary Eveans, Dennard, Ark., $1.00; J. A., Mocksville, 55 cents; St. Agnes Guild, Christ Church, Raleigh, $22.00; Mrs. Walter Parsley, Wilmington, $5.00; Miss Julia Parsley, Wilmington, $3.00; W. A., St. Timothy's Wilson, $4.00; W. A., Holy Innocents', Henderson, $26.00; W. A., Church of the Good Shepherd, Raleigh, $10.05. Total $248.00

Contributions in kind: Barrel of clothing etc., per the Rev. A. R. Berkeley, Mayodan; 6 pairs of shoes and 2 pairs of stockings, Mrs. A. V. Darnell, Raleigh; box of clothing, towels, etc., Wa. A., Grace Mission, Grace; sandwitches etc., Mrs. Furber Jones, Charlotte; remnants from pantry supplies, Mecklenburg Fair Association; barrel of apples, T. O. C., St. Peter's, Charlotte; box for Ivie Smith, J. A., St. Barnabas' parish, Greensboro; hat and sweater for Leta May Turner from her mother; also box of apples from same for Leta May and Miss Capehart; box of clothing etc., for May Myers from St. Agnes' Guild, St. Timothy's parish, Wilson; bedstead, toys and package of clothing from Mrs. Walter C. Smith, Charlotte; 6 pairs of stockings, Stockton, Fla.; 50 pairs of sheets from the T. O. C., Burlington; (should have been acknowledged before.)

We congratulate the Management on the neat appearance of The Carolina Churchman, and hope its circulation and usefulness will continue to grow as the years come and go. Our matter exactly filled our alloted space in the last issue, but when our contributions increase, room will have to be found for them somewhere. We are several hundred dollars in debt for the actual necessities of life, and we are looking for a generous Thanksgiving offering to set us on our feet again. Let those who cannot attend service on that day send their thank offering to their rector, or treasurer, and don't forget that we need all that you can let us have. It has been reported that we do not need any clothing now, and that we have raised as many chickens as we want, but did you ever stop to consider how many clothes seventy children (especially those who work) can wear out, tear up and lose in a month, or how many shoes seventy pairs of feet can kick out in the same length of time? Yes, we do need clothing, especially jackets and pants for the boys, and shoes for all. Then too, we would like to have some material for the sewing room to make up into dresses for the girls and shirtwaists for the boys.

We think the statement in the last issue in regard to our buildings is calculated to be a little misleading. It is true that the walls of the old original building are crumbling to pieces, and that that part of the building is not in a sanitary condition, but the new additions made by the former superintendent are built with first class brick, and well put up. The lower dormitory for the boys is 16x20 feet, and has four windows. It accommodates nine boys. The upper dormitory has eleven boys in it, and is 16x24 with even better ventilation. The girls dormitories are equally as spacious and substantial, though not so well ventilated. Bronson Hall, the other building, for a wooden structure answers its purpose very well. We do need a new building, and we hope it will soon come, but the first consideration is to feed and clothe the children, and so we may let the chickens come on, and a few turkeys with them to keep them company.

ORPHANAGE NOTES

Four of our girls have left us since our last report, and the other applicants have not yet come in to take their place. Annie Cherry went to Everitt to live with her father who has married again; Sarah Stephens, to Elizabeth City, to live with the family of Mr. D. M. Pugh; Ruth Miller was taken away by her mother, and sent to the Methodist Orphanage at Winston-Salem; and Florence Hawkins was taken away by her father who has married again. Sophronia Barrier who came to spend a month with us, has also left, and returned to the family she lives with in Charlotte. Lali Fisher came in from Asheville on the 19th of October and was placed in Thompson Hall. These two cancelling eachother, there now remain sixty-four in the Institution.

Other changes too, are taking place, Miss Baker, our efficient housekeeper, was married on the 9th of last month, and her place was expected to be filled the next day, but the lady whom we had engaged met with an accident on the eve of her departure from home, and could not come. While we are looking around for some one else, Mrs. Morton is taking care of that department in addition to her other duties. After twenty years of faithful service, Mr. Jamison, our farmer, will give up his position at the end of the year, and move with his family to the country. His place will be filled by his oldests son, Mr. Ernest Jamison, a young married man of twenty-eight years old, who has had two years experience in trucking, besides being a skilled mechanic, and well qualified in other respects for the position.

Mrs. Kirtley, of Richmond, Mrs. Morton's sister, came to see her last month, and made herself very pleasant and agreeable while she was with us.

Miss Alice Morton has a position in an office in the Realty Building.

Our crib is full of good sound corn, and we wish we had enough of it to furnish the children with meal and hominy all through the year.

TERMS OF REPROACH

In "An Act Concerning Religion," passed in the colony of Maryland in April, 1649, it was made a misdemeanor, punishable under the law, to call a person in a reproachful manner any of the following names: Heretick, Schismatick, Idolator, Puritan, Independent, Presbyterian, Popish Priest, Jesuit, Jesuited Papist, Lutheran, Calvinist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, or Separtist.

MESSENGERS OF HOPE.

My dear Children :—

Here is the 12th of the month again and I am writing my letter so Mr. Smith can get it before the 15th, for that is the day on which all the material meant for the Orphanage Department of the new paper is to be mailed to Wilmington so as to be in time for the next issue.

The first letter is from Salisbury and it is a very nice letter, too.

"Dear Aunt Beckie :—I was so glad to get your nice letter. It was good of you to write a little girl like me. I am so sorry you have been sick, I hope you are well now and can get lots of pennies for Xmas. I am in the higher 2nd grade at school. The Bishop was here and Miss Kate last night."

If all the children are as faithful as you are, there will be no lack of pennies. I am glad you are in the 2nd grade, always go up higher in everything. To aim at the highest even if we never quite reach it, makes us noble and better men and women. I am glad you had the Bishop and "Miss Kate" with you. The world does not hold a braver, better or more unselfish woman than she is. I count it an honor just to know her, and wish I could see her very, very often.

The next letter I may not print. Thank you both very much, my dear lady, only you give me more than I deserve in all the sweet things you say to me.

From far off Texarkana comes the next, saying:

"Dear Aunt Beckie:—Katherine and I send our monthly dues of twenty-five cents. We hope you are well.

With love from us all, I am,

Yours affectionately,

I am well enough, dear child, to "do my duty in that state of life into which it has pleased God to call me," and that is all any one needs—"strength for today," —since it is really only one day's service that is required of us. I send my love to you each one.

The next letter brings a beautiful "In Memoriam" for one of our band who has been called up higher, and we offer our sympathy to those who loved her and mourn for her.

"Dear Aunt Beckie:—Please find enclosed $2.00. Of this amount $1 is given in memoriam of dear little Ann Maria Falkener, our former secretary and enthusiastic co-worker in the Junior Auxiliary, and one whose young life was fair and beautiful, and a blessing to those who knew and loved her. Shortly before she would have presented herself for the grace of Confirmation, the loving Heavenly Father called her home, and we lay this simple tribute of affection at the shrine of her memory, feeling that she is with us in spirit in the noble, Christly work of the Junior Auxiliary."

ELIZABETH HUNTER.

Then from Tar River we have this :

"Dear Aunt Beckie :—I am sending you in this letter twenty-five (25) cents in stamps for Sewing Teacher's salary. I made it bringing in wood and picking up chips for my mother and wanted to send it to you for the little orphans. I am a little girl six years old and live at Tar River, eight miles from Oxford. There are no little church girls in this neighborhood, and as its too far to go to Oxford to be a member of the Junior Auxiliary, I can't contribute through that so will have to have a little society of my own. I hope to make some more money for next month and send for the poor little orphans.

My mother was once one of Miss Mary Horner's Juniors and sent our papers for the C. P. C.

Hoping that your rheumatism is much better."

Very sincerely.

Now ought not I feel like a grand Aunt, when the second generation is big enough to help along the work? I am very glad you are going to be "a society all by yourself," and if you are as faithful as your mother was when she did C. P. C. work under that splendid leader, Miss Mary Horner, I can ask nothing better.

The next letter I may not print. May He, the all merciful Son of a woman, comfort you for the loss of the little one now gathered in His arms.

Freddie Laid says :

"Dear Miss Cameron :—I am sending 60 cents in stamps for the Sewing Teacher's Salary. I hope you will excuse me for not sending last month. We had such a grand meeting at our church that I clear forgot it. From this on I am going to try to send thirty cents a month instead of twenty-five cents.

If I had time I would tell you all about our church, but I am busy picking the cotton that I worked so hard to make this summer. I hope you are well and enjoying yourself."

I am glad to hear of your projected increase in your contributions, my dear Freddie, and that you had such "a grand meeting." I hope the cotton will amply repay you for your hard work. It is bringing a good price now, and surely no one could ask more beautiful weather for cotton picking.

The Hillsboro Juniors never waste any words on us—so I have only thank you to say to them, so there! But we are delighted over their two dollars, all the same.

From Wadesboro comes this :

Dear Aunt Becky:—Please find enclosed $1.00 from Bishop Gray Branch Junior Auxiliary to help with Sewing Teacher's Salary at Thompson Orphanage. I hope contributions will pour in faster now that our church paper reaches the three Dioceses.

With all good wishes,

Yours truly.

"I hope also, dear lady" but so far there is no evidence of a deluge; and we have but little over half the required sum. The three dioceses could lift us up into the necessary amount by Christmas if they saw it in that light.

Tillie says for Washington :

"Dear Aunt Becky:—Enclosed you will find three dollars for the Sewing Teacher's Salary for the months of October, November and December

With all good wishes,

Sincerely yours.

Thank you and the Juniors my dear, you are very liberal, but three months makes a long waiting. And if everybody sends quarterly pray what will I make a monthly letter out of? Just tell me that, if you please!

Next in line is Weldon

"Dear Miss Cameron :—Enclosed find twenty cents in stamps from Grace Church S. S., for Sewing Teacher's Salary for November."

Sincerely yours.

Your faithfulness makes up for the small offering, dear madam. One cannot give more than they have.

"Blessed is that servant who is faithful in that which is least."

St. Timothy's Mission School, at Olive Branch, N. C., is a new acquaintance :

"My dear Miss Cameron:—Enclosed find ten cents (stamps) for the Sewing Teacher's Salary, from the children of St. Timothy's School. We hope to do better next month."

Sincerely yours.

And certainly I am glad you are working with us, my dear young lady, for we need all we can get, and as soon as we can get it too. The snail and the tortoise and the sloth are the lightning express compared with our progress.

Good-bye children, big and little, one and all, and don't forget that Christmas will soon be here and the Orphanage is full of little people who want a good time, as much as you do, but are not likely to get it.

Your loving,

AUNT BECKY.

Address :

Miss Rebecca Cameron,
P. O. Box 32,
Hillsboro, N. C.

Porter Military Academy, Charleston, S. C. For particulars, write Rev. WALTER MITCHELL, B. D., Rector

SEABOARD AIR LINE.

Schedule effective May 2nd, 1909. Subject to change without notice.

Local sleeper between Wilmington and Hamlet on 44 and 45 open for passengers at Wilmington at 9:00 p. m., connects at Hamlet with all trains North, South and West with No. 33 at Hamlet, through train for Atlanta, Birmingham and Memphis.

Trains Arrive at Wilmington as Follows:

No. 44 at 12:30 a. m., from Johnson City, Charlotte, Hamlet and points North.

No. 40 arrives 1:15 p. m., from Charlotte, connecting at Hamlet with No. 36 from Birmingham and Atlanta, No. 33 from Norfolk and Raleigh; No. 81 from New York and Washington, and all points North and South.

Trains Leave Wilmington as Follows:

	No. 45	No. 39
Lv. Wilmington	3:00 a. m.	3:20 p. m.
Ar. Lumberton	5:30 a. m.	5:37 p. m.
Ar. Maxton	6:12 a. m.	6:35 p. m.
Ar. Hamlet	7:00 a. m.	7:30 p. m.
Lv. Hamlet	7:25 a. m.	8:15 p. m.
Ar. Monroe	9:25 a. m.	10:20 p. m.
Ar. Charlotte	10:25 a. m.	11:20 p. m.

No. 45 connects at Hamlet with Nos. 38 and 66 for all points North at Monroe with No. 59 for Atlanta and continues on through to Johnson City, arriving at 8:05 8:05 p. m.

No. 39 connects at Hamlet with No. 37 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 for Washington and New York, No. 32 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

C. H. GATTIS,
District Passenger Agent, Raleigh, N. C.

NORFOLK & SOUTHERN RAILWAY

The Norfolk & Southern Railway takes much pleasure in announcing that effective Sunday, October 10th, 1909, Raleigh Division Trains Nos. 14 and 15, between Washington, N. C., and Raleigh, N. C., will be operated DAILY instead of DAILY EXCEPT SUNDAY, as at present.

TRAIN NO. 14

Lv. Washington	7:15 a. m.
Lv. Chocowinity	7:27 a. m.
Lv. Greenville	8:10 a. m.
Lv. Farmville	8:38 a. m.
Lv. Wilson	9:32 a. m.
Ar. Raleigh	11:27 a. m.

TRAIN NO. 15.

Ar. Washington	8:40 p. m.
Ar. Chocowinity	8 25 p. m.
Ar. Greenville	7:45 p. m.
Ar. Farmville	7:16 p. m.
Ar. Wilson	6:22 p. m.
Lv. Raleigh	4:25 p. m.

OPENING OF TRAFFIC OVER PINETOWN CUT-OFF.

The Pinetown cut-off between Bishops Cross, on the Belhaven Branch, and Pinetown, on the Pamilco Division, will be completed and open for traffic October 10, 1909.

The opening of the Pinetown cut-off reduces the distance between Belhaven and Washington, or New Bern, thirty-four (34) miles; the distance via the new short-cut being, between Belhaven and Washington is twenty-nine (29) miles, and between Belhaven and New Bern, sixty-five (65) miles.

Effective October 10, 1909, new and improved train service will be inaugurated between Belhaven and New Bern, via Washington, as follows:

TRAINS NOS. 37 & 38.

Lv. Belhaven	7:30 a. m.
Lv. Bishop's Cross	7:45 a. m.
Lv. Pinetown	8:24 a. m.
Lv. Washington	9:55 a. m.
Lv. Chocowinity	10:25 a. m.
Ar. New Bern	12:15 a. m.

TRAINS NOS. 39 & 40.

Ar. Belhaven	7:00 p. m.
Lv. Bishop's Cross	6:45 p. m.
Lv. Pinetown	6:06 p. m.
Lv. Washington	5:30 p. m.
Lv. Chocowinity	4:40 p. m.
Lv. New Bern	2:15 p. m.

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Volume 1 *Number 4*

The Carolina Churchman

CLEMENT HALL, ST. MARY'S SCHOOL, RALEIGH, N. C.

JANUARY : : : : : 1910

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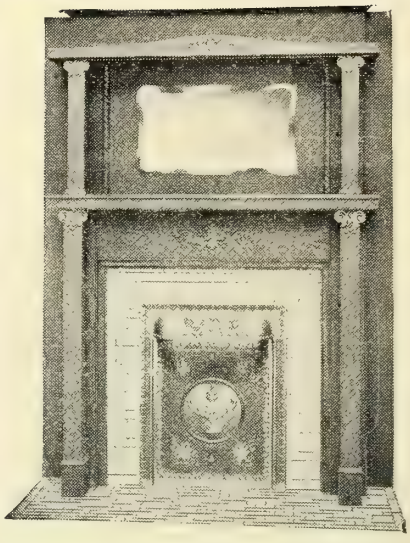

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The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, JANUARY, 1910 No. 4

CALENDAR FOR JANUARY

1.—Feast of Circumcision (White).
2.—2nd Sunday after Christmas (White).
6.—Epiphany (White).
9.—1st Sunday after Epiphany (White).
16.—2nd Sunday after Epiphany (Green).
23.—Septuagesima (Violet).
25.—Conversion of St. Paul (White).
30.—Sexagesima (Violet).

NATIONAL CAMPAIGN OF THE LAYMEN'S MISSIONARY MOVEMENT

The Greensboro Committee of the Laymen's Missionary movement hereby issues a call to the men of North Carolina to meet in the City of Greensboro, January 12th to 14th, 1910, to consider significant signs of the times and to adopt a State-Wide Policy for aggressive missionary work.

A campaign of education, on a national scale, is being planned by the Laymen's Missionary Movement. The plan has the endorsement of the Foreign Mission Boards of America. A similar plan has been followed in Canada during the past winter, culminating in a Canadian National Missionary Congress, attended by over four thousand commissioners, representing all Protestant Churches of the Dominion. The movement has aroused the Christian men of Canada to an appreciation of the power and possibilities of combined and co-operating Christianity, to a degree not hitherto witnessed in our generation.

The plan in America involves the holding of Men's Missionary Conventions in about seventy of the most important centers in the United States, from the Atlantic to the Pacific. It is expected that out from these seventy main centers, deputations of speakers will be sent to a great many other cities to assist them in conducting special meetings. The culminating feature of the campaign will be a National Missionary Congress, at which 5,000 or more of the most representative Christian men of America will meet in Chicago, May 1910.

The South has held the honored place of leadership in the development of this whole movement, and it is generally conceded that the movement is better organized in the churches of the South than in any other part of the world. Six great denominational conferences have already been held which were attended by over three thousand delegates. To Greensboro has been assigned the unique opportunity for setting an example that will prove inspiring to the other convention cities, since our convention will be followed by similar conventions in sixteen more of the leading cities in the Southern States.

The convention will be a very practical one, the immediate end in view being to increase the giving of the laymen, through their own churches and boards. But since men cannot be expected to give to causes in which they are not interested, the convention will be rich in educational and inspirational features. Permanency and growth are essential if all this outlay of energy and time is to be justified and the convention will therefore seek to equip leaders and workers who will follow up the effects of the meetings in coming years.

No effort is being spared to secure some of the ablest speakers on the missionary platform now in America. Among those already promised are: Mr. J. Campbell White, of New York, Rev. G. A. R. Janvier, of Philadelphia, Rev. H. J. Williams, of Nashville, Mr. C. H. Pratt, of Athens, Ga., of the Presbyterian Church. Hon. Joshua Levering, of Baltimore, Rev. T. B. Ray, D. D., of Richmond, Dr. Edward M. Poteat, of Greenville, S. C., of the Baptist Church, Dr. Geo. B. Cromer, of Newberry, S. C., of the Lutheran Church, Rev. E. H. Rawlings, D. D., of Richmond, Rev. A. P. Parker, D. D., of China, Mr. W. B. Stubbs, of Nashville, of the Methodist Church. Hon. Henry B. MacFarland, Washington, D. C., Rt. Rev. A. S. Lloyd, D. D., Rev. Walter L. Lingle, D. D., Atlanta, Ga., George Sherwood Eddy, India, Rt. Rev. Robert Strange, D. D., Rev. J. O. Reavis, D. D., Nashville, Tenn., Rev. D. Clay Lilly, D. D.

Each church should make its influence felt in the convention by sending the largest possible number of representative laymen. Churches of less than one hundred members should send at least three. No church can afford to miss this opportunity to identify itself with the greatest missionary movement of the age. We urge each church to raise a fund to defray at least a part of the expenses of its delegates.

The convention will be self-entertaining. A registration fee of one dollar will be charged all delegates, in order to meet the necessary expenses of the convention, and delegates should register at once. There will be no colictions or subscriptions of any kind taken during the convention.

How may a church secure the largest permanent results from the convention? First, we will call upon each of the fifteen hundred pastors to whom we are sending this call, to appoint a missionary committee for his church, where this has not already been done, and to send to the Executive Secretary at once the name of the chairman. This committee usually varies in size from three to ten, and should be composed of the most representative men, including the Treasurer of the Benevolent Fund. One of the first duties of this committee will be to secure delegates to attend the State Convention, in addition to the duty of increasing in every way the efficiency of the church as a missionary agent. One of the chief topics to be discussed at the convention will be the duties of this committee, so that it is very important that each church represented should have the committee appointed in advance. Second, we call upon every Christian man who is interested in extending the Kingdom, to pray and do his part in planning for the success of the movement in our State and Nation. Third, we call upon the busiest men of our State to so arrange their business engagements, that they may be present with us to consider the King's business, January 12th to 14th.

The spiritual power and enduring results of this campaign must depend on the degree to which people of faith in all parts of the world claim the fulness of God's blessing upon this effort to extend His Kingdom. It is the most extensive educational project undertaken by combined Christianity in modern times. It constitutes an imperative call to prayer. It should mark a new epoch in the history of Christianity.

Come, and learn how to make your church a power at home and abroad.

Further information regarding reduced railroad and hotel rates will be furnished later through the newspapers, by circular, or upon request made to F. A. Brown, Executive Secretary, Greensboro, N. C.

MAKING READY FOR LAYMEN

Great State Meeting to be Held in Greensboro Early in January—Arrangements Are Well Underway There

Prominent Wilmington business men interested in the cause are looking forward with pleasure to the great State Laymen's Missionary Movement convention to be held in Greensboro January 12th-14th, and it is certain that there will be a large delegation from this city in attendance. In this connection the following interesting account of the arrangements for this great gathering will be read with interest from the pen of Mr. Andrew Joyner, the well known Greensboro newspaper correspondent:

"The executive committee of the Laymen's Missionary Movement is propelling a campaign of vigor and organization that will result in the largest and most inspiring meeting of the State convention of this organization to be held in Greensboro January 12th-14th, that will be held in any of the States having State conventions that month. Beginning with last Sunday, the executive com-

mittee sent out delagations of laymen to other cities for addresses on the movement, and from reports received from returning delegates and speakers, they were received with the greatest encouragemnt everywhere, the attendance and resolutions at each service being most gratifying and indicating a wide-spread popular interest in the objects sought and complete sympathy with the purpose of the central organization to secure a large attendance at the State convention in January. That the whole State will be stirred can be appreciated from the fact that last night upon reporting the result of meetings at other cities Sunday, Chairman G. H. Miles, of the Deputation Committee of the convention, arranged to send delegations of laymen to make addresses at Danville, Raleigh, Charlotte, Fayetteville, Salisbury and Goldsboro during the next few days, and those points have indicated a welcome to each delegation of speakers and workers in behalf of the movement.

Speakers at the Convention

"There will be a notable array of distinguished men at the convention in January, who will be on the programme for short addresses, in the number being Hon. B. F. McFarland, Washington, D. C.; Bishops Strange, of Wilmington, and Lloyd of Maryland; George Eddy, of Indiana; Rev. D. Clay Lilly, of Alabama; Rev. J. O. Reavis, of Tennessee; Rev. Walter L. Lingle, of Georgia.

Musical Programme

"The North Carolina Methodist Conference Quartette has been secured to furnish the vocal music at the convention. For gospel singing this quartette has a national reputation, its service at the International Epworth League Convention at Seattle last summer placing it among the world-wide class of merit and distinction. This quartette is composed of North Carolinians, to-wit: Rev. A. J. Parker, of Louisburg, first bass; R. M. Phillips, Greensboro, second bass; Rev. James H. Frizzelle, Goldsboro, second tenor; Rev. Charles E. Vale, Chadbourn, first tenor.

The Local Executive Committee

"The executive committee on arrangements for the convention, of which A. M. Scales is president, meets now every Monday, Wednesday and Friday at noon in the headquarters of the Laymen's Movement in the Benbow Hotel building, and every part of the work is being carefully planned and plans executed without delay or friction, looking to a great convention in January. At the meeting Monday Messrs. O. C. Wysong and Vanstory were added to the executive committee, making it still stronger and thoroughly representative of the united Christian business men's interests and hopes in the city, and for the State."—Wilmington Star, Dec. 16.

AN APPEAL FROM TURKEY

To the Editor of The Carolina Churchman:

In view of the need in Turkey, may I ask you to insert the following in the next issue of your paper with some word of commendation. If desired later I can furnish illustrated articles.

Five thousand children are left helpless by the last massacres in Turkey. To raise funds for the support and industrial training of such children and to complete the training of the famine orphans of India, is the object of the National Armenia and India Relief Association. The society is a national one, and the directors are men well known in the churches.

We have been most successful in the past in sending out artisans, home-makers, teachers and preachers, and instead of pauperizing the children, have raised up a small army of workers in the various missions who may now be counted upon for good work.

We had hoped to close up our work soon, but the great call from Turkey compels us to continue our ministry. Those in charge of orphanages in Cilicia write: "Our need is very great, for the destruction was terrible and most cruel. We cannot close our doors to the hundreds of children whose fathers have been killed and who are left helpless. The poor people look to us for aid. Shall we fail them?" "How can we refuse the pleas of widows to save their children from destruction?"

Prices are higher than ever before, the price of wheat and other staple articles of food being quadrupled. The treasurer of American Missions in Constantinople cables that 80,000 people are starving, and that 5,000 orphans must be cared for. Pitiful lists of children needing aid come from various towns. Who can estimate the suffering of widows and little children torn from comfortable homes, and bereft of all the men of their families.

It is estimated that an orphan can be cared for at $30 a year in Cilicia, and funds are being gathered to take in as many of the children as possible. When desired photographs of children are sent and the donor put in touch by mail with a special charge. As many copies of the little Helping Hand Series, a quarterly published by the Association, are sent to the Sunday Schools and societies, as each gives dollars. Winter is upon us and the suffering is great. Who will send funds at once to

Yours truly,
EMILY C. WHEELER, Sec'y. and Treas.
24 Oread St., Worcester, Mass.

LETTER FROM TREASURER

New York, December 6, 1909.

To the Editor:

Three months of the New Year have now passed by, and I want to report the financial condition to Nov. 30.

While the actual contributions from Parishes and Individuals, applicable to the Apportionment, are not as good as a year ago for the same period, the outlook for the future is most encouraging. There are several reasons for saying this. Last year nearly 2,400 parishes met their Apportionment in full, a gain of nearly 600 over the preceding year. The Laymen's Missionary Movement, which this winter has arranged to hold meetings of several days duration each in seventy two cities of our land, is another cause for devout thankfulness. Great good must come from these two different reasons.

While the receipts for November show a gain of $1,305.00 over November a year ago, the receipts for the three months show a loss of $10,992.00 over a year ago. This arises no doubt in a great measure from the books of the Society not having been closed this year until September 28th. During September, two classes of contributions were received—those for credit to the Apportionment for the new year and those for Apportionment for the old year—as the donors desired. The Appropriations of the Board for the year ending September 1, 1910, are $1,202,500.00
What we may call the estimated income is 506,000.00

$ 696,500.00
The Apportionment is 656,750.00

Leaving a possible deficit of $ 39,750.00

Last year in spite of all the energies used the same Apportionment fell short by $104,000.00. The receipts to November 30 from Parishes and Individuals and other sources are $52,647.00.

It will thus be seen that a very large sum must be raised during the next nine months. In order that the Apportionment may be met in full, and that there shall be no deficit as well, we must all determine to do our utmost, and do it as speedily as possible.

GEORGE GORDON KING,
Treasurer.

MORAL LEADERS

Small, narrow, one-sided men, no matter how earnest, can not supply leadership for the moral and religious forces which alone can redeem nations. They can do good in their own way, but in addition to them, and especially for this particular work, the strongest are needed—men of marked personality, who to tenderness add force and grasp; who show capacity for friendship, and to a fine character unite an intense moral and spiritual enthusiasm.

Particularly do we need such forces in a nation like ours, which on the one hand, in many places, is only just emerging from the old pioneer conditions, and which on the other hand, has developed to a peculiar degree the tense and highly complex industrialism which is characteristic of this present age of the world. In the growth of our people westward across this continent, a place, the importance of which can not be

overestimated, is filled by the heroic, self-denying, militant characters who constituted the pioneer Christian ministry; who laid deep the foundations for the Christian comonwealths which have grown up in the West, the Northwest and the Southwest. Our territories and our new States are still plastic; they are still near enough the pioneer days to be in the formative period; and it is of transcendent importance that the highest Christian ideals shall dominate and determine their civliization.

But it is at least as important that this should be true also of the older States. Every great city calls with insistent longing for leaders able and willing to suffer and fight; to show fortitude and daring; to grapple with iron will and undaunted front, the terrible evils that grow up where men are crowded together, where life is led under a constant and feverish strain, where great wealth and biting poverty jostle one another. The service can be rendered in the ministry, as I have known it to be rendered by Protestant clergyman and Catholic Priest, aye, and by Jewish Rabbi; or it can be rendered by layman—by such men as Jacob Riis, by many a man and woman whom I could name, who, with infinite self devotion, with love for mankind, but with a wisdom which prevents this love from becoming hysterical or sentimental, work steadily for the uplifting of their kind.—Theodore Roosevelt.

MISS HALL'S VISIT TO SALISBURY

The Rector announced that Miss Emma Hall, president of the Thompson Orphanage Guild of Charlotte, would address the several organizations of St Luke's on the subject of a new building to take the place of the old ones that are sadly lacking in conveniences and comforts. The houses are so out of repair that something must be done, and many wise heads say a new building is better, more economical than a patched up old one.

Miss Hall asked Salisbury to give for this object one mile of pennies—something over $800. She gives a foot of gummed brown paper to each person—a foot holding 16 pennies. Miss Carrie Roberts was made custodian of this fund. She has given out one hundred feet, and is receiving steadily the foot of pennies, which we all hope will swell the total. This beautiful spot deserves a building worthy of it. This great work of the church caring for 70 children cannot be too highly commended. It is done in the old buildings, but how much better can it be accomplished in a new up-to-date house. Let us rally to this subject, and give a helping hand.

CHARLOTTE THOMPSON ORPHANAGE GUILD

The Utility Sale given for the new building benefit proved a great success despite the frowning clouds of the 23rd. The Guild was especially gratified with the Federation response to its appeal for articles and it wishes to extend its thanks to those from whom it received articles—to Warrenton, Asheville, Wadesboro, Tarboro, Greensboro, Biltmore, Brevard, Scotland Neck, Chapel Hill, Edenton, Lincolnton and Farmville.

It is the hope of Charlotte to persuade the state guilds to write something of their work each month for this column which the editors have kindly set aside for Federation notes.

We heartily welcome Salisbury's account of Miss Hall's visit there and hope it may induce other guilds to realize that the world is interested in what each one of us is doing for orphan children.

WHAT IS THE TRUTH ABOUT THE THOMPSON ORPHANAGE

This is the natural question when such conflicting reports are made and whether there is a real necessity for the new buildings must be decided before further appeals for help go before our people in the State.

The November number of the Carolina Churchman contained an appeal for the new buildings giving the old, over-crowded and unsanitary structure now in use as the reason for the appeal. The December number endorses this appeal in its editorial column. But in the "Thompson Orphanage Department" of the same issue appears a letter from the head of the institution repeating the statements in the November issue and stating that new buildings are desirable but not necessary as the old ones are in good and sanitary condition.

The appeal for the new buildings comes from the Federation of Thompson Orphanage Guilds and the Secretary of the Federation has spent time and strength recently visiting Wilmington, Raleigh and other towns in an endeavor to arouse our church people to a reallization of the need of our orphans for decent, hygienic care and environment. The interest created by her visits has in some instances been partially or wholly undermined by the contradictory article emanating from the management of the Institution and the natural query is "what is the truth about our orphanage?"

The visiting physician states that nine-tenths of the diseases that he is called upon to treat are what are known as "preventable diseases," in other words, diseases caused solely by unhygienic conditions.

The state of the building is apparent to all who visit the institution. That they are badly arranged, overcrowded and some of them crumbling away, can be seen at a glance and what is known in Charlotte should be known throughout our three dioceses. This is "the truth about the Orphanage" as it appears to those striving for a better condition of things. Must the Federation abandon its efforts or can the new buildings and new conditions be made possible by the active cooperation of our people?

MRS. VINTON LIDDELL,
Pres. of the Federation of Thompson Orphanage Guild.

ST. MARY'S SCHOOL READY FOR INCREASED NUMBERS

With the occupancy of the new Clement Hall, the dining-room-gymnasium building, in which the first meal was taken Saturday, December 4, St. Mary's School entered upon the full enjoyment of the great improvements which have been made there since last spring. The new dormitories, East and West Wings, were occupied at the opening of the session and have proved of great value during the fall; but the dining room marks an even greater step in advance. For, though there is now dormitory accommodation for 175 boarding students, the old dining-room could accommodate only 140, and this made it necessary to forego taking more students than this number. The new dining-room is designed to seat 300 and therefore will prove ample for years to come, while it is as attractive a room as anyone could wis—. The ceiling is twenty feet high; while the floor is fifty by ninety feet without pillars or other obstructions.

The school closed for the holidays December 17th and reopens Tuesday, January 4th. The Rector hopes to welcome a number of new pupils at that time, and others will come in at the end of the half-year, January 20th. There have been more boarding pupils in attendance at St. Mary's this fall than the school has ever been able to accomodate heretofore and the enrollment for the year will be the largest in the school's history. Many are surprised to learn that, as far as can be ascertained, St. Mary's is the largest church institution for the education of girls and young women in the country.

The improvements to the St. Mary's equipment represent the outlay of about $75,000 and raise the value of the property to about $200,000 with an outstanding debt of some $40,000. The Church in the Carolinas may well be proud of the growth and development of the institution since it became the Church's property.

TOO GOOD FOR MISSION WORK

When Bishop Hare was elected to go to the Indians of Niobrara there was great regret among his friends that a man of such fineness and cultivation should be wasted on the rude people of a prairie wilderness. It was the old idea that the best is too good for mission work. And how thoroughly it was confounded by the record which he made We have now learned that the man who lays foundations anwhere should be the best that we can send.

CHINESE DIACONATE

The annual council of the Missionary District of Brazil, meeting in Pelotas in October, unanimously agreed to increase its offerings on account of the apportionment for the current fiscal year by $100, thus raising the amount from $100 to $200.

For the first time in the history of the China mission a Chinese catechist has been ordained to the diaconate. The service occurred in Shanghai on the morning of June 4th, when Bishop Graves, assisted by Archdeacon Thompson and others of the clergy, ordained Mr. T. L. Dzi, who some years ago was one of Archdeacon Thompson's pupils. For a number of years he has served faithfully as a catechist and has won the high regard of the people to whom he has ministered.

THE LAYMEN'S OPPORTUNITY

The Hon. Gifford Pinchot, while presiding over the convention of the Laymen's Missionary Movement ,recently held in Washington, said: "Gentlemen, this is a big thing; and I am thankful that it is a big thing. The trouble with the Church in the past has been that she has not asked big enough things of her laymen. They have done little or nothing because she has expected them to do little or nothing. When she sets for them tasks equal to their powers and commensurate with the things they are attempting in other lines, I am confident they will respond."

THE CHURCH AND THE STUDENTS

In the appointment by the Board of Missions of two special Student Secretaries,—the Rev. John J. Gravatt, Jr., and Deaconess Henrietta R. Goodwin,—an important forward step has been taken. Their work is to visit schools and colleges and inform their students concerning conditions in the mission field and the opportunities for service. By correspondence, special addresses, and the circulation of literature, it is hoped to create missionary sentiment in the minds of young people which shall result both in better understanding of the work among the rising generation, and in offers for service in the field.

CHRIST CHURCH, ROWAN COUNTY.

This old parish which was originally composed of part of the same colony of Marylanders that organized St. Andrew's in the same county. It has been more fortunate than St. Andrew's in retaining its membership and organization. It is under the ministerial charge of the Rev. S. J. M. Brown who is under the priestly charge of the Archdeacon.

An interesting and helpful mission was conducted in this church by the Rev. Sidney S. Bost the last week in August. The attendance was good and the sermons helpful and instructive. The mission was concluded on Friday before the 5th Sunday most appropriately with the administration of the Holy Communion.

This congregation is doing well and there is here a fine field for growth and development.

The building has a comparatively new roof but greatly needs new weatherboarding, a new floor and other repairs. The foundations and the frame are good, and when these wants are supplied as they should be at once, it will be alright for comfort and convenience.

THE FORWARD MOVEMENT IN JAPAN

Japanese Churchmen have been commemorating the fiftieth anniversary of the beginning of modern missions in their land by an aggressive evangelistic campaign. Services have been widely held in all the dioceses of the Nippon Sei Ko Kwai, and have been successful beyond the expectation even of the most hopeful. The churches have been crowded night after night. In many places the numbers unable to get into the church buildings were so great that mats were spread for them in front of the churches. In some instances people stood outside in the rain for two hours listening to the service and the addresses. The number of inquirers is so great that the clergy and the catechists will be busy for months preparing them for baptism.

THOMPSON ORPHANAGE

(Continued from Page 21)

We are indebted to Miss C. McAfee, of Asheville, for a year's subscription to "Woman's National Daily", and "Little Folk's Magazine."

Mr. Jamison's family moved into the country three miles east of the city the middle of last month, but he himself did not leave till the first of the year when his son, Ernest, came to take his place. We hated to see them go after being here so long a time. Mrs. Jamison is a quiet, domestic woman who attends strictly to her own affairs, and during all these years of her stay here we have never heard of her having any unpleasantness with any one at the Orphanage. Our best wishes go with her and the family to their new home.

We killed two of our hogs last month, and the children enjoyed the fresh meat. We have a pair of Berkshire pigs for sale. Biltmore registered stock.

IN MEMORY OF DR. PETER EVANS HINES

"Blessed is he that considereth the poor and needy; the Lord shall deliver him in the time of trouble."

The above came from Raleigh with a gift in memory of Dr. Hines who was always so fond of children, and so good to the poor.

NOTABLE GIFTS FOR MISSIONS.

Large bequests for missionary purposes have been received under the will of Miss Mary Rhinelander King, of Great Neck, Long Island, and that of Mr. George C. Thomas, the late Treasurer of the Board of Missions. The value of the sums devised by Miss King is approximately $150,000, and the amounts left by Mr. Thomas which will directly or indirectly aid in mission work aggregate over $200,000. In addition to these, Mrs. George C. Thomas has given a sum of $100,000 to be added to the endowment as a memorial of her late husband. Lest it should be thought that these generous gifts will do away with the necessity for liberal offerings from the general church, it may be well to state that all endowments now in hand, or future legacies of which there is any knowledge, will give a revenue of not more than $100,000. For the present year the appropriation of the Board are $1,150,000.

FIFTY YEARS' HEROIC SERVICE

December 21st marked the fiftieth anniversary of the arrival in China of Archdeacon Thompson, who is to the work there what Bishop Williams has been to Japan—the nestor of the mission. Going out with the first missionary party under Bishop Boone, he has stood faithfully,—and at times alone,—through dark days of discouragement, laying foundations and giving an inspiring example, and has lived to see the great things which God is doing through His missionaries in that land. The whole Church rises up to do him honor.

SOME ACCOMPANIMENTS OF HEATHENISM.

Miss Mabel A. Protheroe, our young missionary who recently died in Africa, in one of her last letters gave the following glimpse of savage life: Monday, Wednesday and Friday are the dispensary afternoons, but although these are dispensary days, there is someone here all the time for medicine and sores, and such sores you never saw. I thought those at the hospital at home were horrid, but these are as bad and worse. Nine people out of ten in this place have sores, even the children, and really they are hard to cure. Several weeks ago we went to Touso, where we saw the girls come out of the Gri-Gri bush. So many children are put in the bush when very young and remain there until they have reached an age when they can be given to someone for a wife. A girl is not always given either, for the man who wants her sometimes asks fo rher when she is a baby and she is saved for him. Then when she is old enough the man pays the girl's mother some large sum and she is given to him. Men cannot secure a divorce, but the woman can by paying the man twice as much as he paid for her.

ST. PAULS CHURCH, GREENVILLE

The parish at Greenville seems to be going quietly forward with steady progress. The vestry is getting the business affairs on a sound basis. The following men were admitted into the Brotherhood of St. Andrews at the early service on Sunday morning, November 14th: Messrs. N. W. Jackson, W. H. Dail, Jr., R. C. Bagley, F. E. Smith, and H. A. White. There are others to be admitted later on.

The Sunday School has grown and is becoming a body of considerable size and strength under present prospects, we have a great opportunity with our Sunday School.

It is most encouraging and gratifying to have a large body of church girls attending the East Carolina Teachers Training School. They have been very regular in attending church services and Sunday School and they are always most welcome.

The ladies of the parish are making every effort in regard to their bazaar It is hoped that they will clear three or four hundred dollars and with the help of our men pay off the indebtedness of our Rectory lot.

DEATH OF MR. W. H. WETMORE.

William Hall Wetmore, aged 57 years and son of the late Rev. George B. Wetmore, died at his home at Greensboro on Monday, Nov. 15. His health had not been good for several years, though death came suddenly from an attack of acute indigestion. He was a christian gentleman with the highest conception of what constitutes real religious life and true churchmanship, and in his departure from this life the congregation of St. Andrews Church loses one of her very best. For many years Vestryman, Sunday School teacher and constant attendant at the services. The funeral services were conducted in St. Andrews by the Rector, and interment was in the family lot at Thomasville where the Rev. E. A. Osborne was present and assisted in the service.

Mr. Wetmore was of a large family who survive him, together with Mrs. Wetmore, three sons and four daughters.

No man has any right to expect to live differently to-morrow from the way in which he is living to-day. What he chooses to-day he chooses for to-morrow. What he overcomes to-day he is overcoming to-morrow. What he yields to-day he is still more likely to yield to to-morrow. Yet most of us live as though we did not believe this, and we try hard to persuade ourselves that we are safe in so living. The devil encourages us mightily in this self-deception. If he can persuade us to sin for to-day only he is well content to let us pledge ourselves that to-morrow we will defeat him. There may be no to-morrow for us in this life; to-day is all we have, and to-day is our only hope for to-morrow if to-morrow does come. If we are unable to conquer to-day, we shall be still less able to do so later. The man who sins to-day because he expects to give it all up later is planing with fatal certainty to give up, later, everything but his sin.—Sunday School Times.

A JAPANESE VIEW OF AMERICAN SAGACITY

In an interview which a returning missionary had with Dr. Motoda, headmaster of St. Paul's College, Tokyo, he said: "Tell the people in America that we have the biggest opportunity Japan ever presented. If you can show them that the opportunity is real and the money can be wisely expended, they will back you. Americans are too good business men to throw away their money—and they are right, too. But convince them of the wisdom and rightness of a cause and the world has never seen such generosity."

BISHOP HARE AND THE INDIANS

Bishop William Hobart Hare, "the Apostle to the Indians," who died on October 23rd, had in the thirty-seven years of his episcopate confirmed nearly seven thousand Indians. As there are only twenty-four thousand Indians communicants of any Christian name in the entire country, it will be seen how wonderfully blessed has been the Church's work among them.

ST. MARK'S CHAPEL, ROWAN COUNTY.

This chapel was built by the late Dr. Murdock a few years ago to supply a much needed place of worship in the North East corner of Rowan County. It was served for several years by the Rev. Thos. S. Trott and is now under the ministerial charge of the Rev. S. J. M. Brown, who holds services there once a month.

The congregation is small, but the work is important and should be sustained. The Archdeacon conducted a mission there assisted by the Rev. Mr. Brown the first week in September. The weather was fine with splendid moon light nights and the attendance fairly good. The meetings closed Friday with a celebration of the Holy Communion.

FIFTY YEARS IN MINNESOTA.

October the 15th, marked the fiftieth anniversary of the consecration of Henry Benjamin Whipple as first bishop of Minnesota. When he reached his diocese he found barely twenty clergy, a few faithful laymen and a great need. A mission had been begun among the Indians seven years earlier, which however was scarcely encouraging; a few converts had been made and one Indian, Emmegahbowh, ordained a deacon. The beginnings of Seabury Divinity School, and its associated institutions were being made by Dr. Breck and Dr. Manney. Where he went as sole bishop there are now two dioceses, and only the lack of adequate endowment prevents the immediate erection of a third diocese or the election of a third bishop. The little handful of communicants has grown to nearly 18,000, and the few struggling missions, dependent upon the bounty of the East, have become 237 parishes and missions, of which forty-five are self-supporting, and which raise a total yearly offering of $260,000 for religious purposes. The 192 parishes and missions, which are in part dependent, rereceive only $10,000 from the General Board, $7,500 of this being for work among Indians and foreign peoples. The remaining expense of prosecuting their local missionary work is borne by the dioceses themselves. At the same time they are giving yearly $12,000 into the general mission treasury—the interest of the Church's investment of the last fifty years.

TO-DAY'S LEADINGS

There is no dead level; every living thing in the universe is moving either up or down. Says one of the lesson writers, in commenting on Manasseh's sin-stained record, "There is never a sin so base but it leads to a baser." That would be a discouraging truth for us sinning mortals unless the converse also were true. For there is never a victory over sin but it leads to a greater victory. So we have our choice. The higher choice calls for will, the lower needs mere willingness. Which way shall we move to-day?—S. S. Times.

MEXICO IN THE GRIP OF FAMINE

Word comes from Bishop Aves that because of the frosts which have totally destroyed the crops in portions of Mexico, there is present suffering and approaching starvation among the Peons, whose poverty compels them to live constantly close to the line of actual need. An appeal is made to the American Church to help these people. One missionary writes saying: "Corn has increased three-fold. The people are begging for work enough to get bread and cannot find it. Every day increases the distress. What the end of this calamity will be only our heavenly Father knows."

The American Church Building Fund Commission reports gifts to the amount of $3,500, made at ts November meeting as the final payment on ten different churches in four dioceses and six missionary jurisdictions.

Several accounts of very beautiful Thanksgiving Day services have come in but our space is too limited for a full publication, but we must say they are gratifying and that it is good to know that the offerings for the support of the orphanage are very encouraging.

THE CAROLINA CHURCHMAN

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EDITORIAL.

CHRISTMAS

Before this paper goes to its readers, another Christmas will have taken its place in history: a great multitude which no man can number will have felt the spiritual pulse beat that denotes a richer life, deeper joy, more perfect peace, because of God's gift of love for the light and the life of the world: there are those, too, who will have failed to see the glory of the star, because, with eyes down cast they were seeing only the material things of earth; whose ears, grown dull by the discordant and distracting sounds of earth, have lost the sense of the finer music that declares the song of angel voices near, whispering, yea chanting, to listening ears, the joyful message of triumph and love: "Glory to God in the highest, on earth, peace to men of Good will."

NEW YEAR

We are in the midst of change, sunset and evening star, springtime and autumn. In spite of the names that we give this change, the process is as silent as the fall of snow and as gradual as the unfolding of rosebud into flower. "The King is dead" no sooner reaches the listening ear with its tale of sorrow than sounds that other proclamation of life and hope: "Long live the King."

There is really no end—but an endless becoming: lights and shadows, sleep time and waking, work and rest; but with it all and by means of it all a growing into the more perfect man, if our endeavors be true.

But in this process of becoming we often grow weary or discouraged, and it is no small comfort and encouragement, to realize that we have gone through some phase of life and closed, as it were, that period. Then with fresh strength and new hope we gird ourselves for the "new" fight—because we begin anew.

The New Year, therefore, is laden with its burden of new promises, made reasonable by virtue of a renewed faith and hope. We gladly leave behind whatever of defeat the old year has been burdened with and start fresh in a fair field: and our courage and hope shall be rewarded by achievement; for "this is the victory that overcometh the world; our faith."

LAYMEN'S MISSIONARY MOVEMENT

We are printing on another page the announcement of the special meeting of the Laymen's Missionary Movement to be held in Greensboro, Jan. 12th-14th, 1910. And we are giving in full a little pamphlet, by J. Campbell White, telling of the Genesis and Significance of the Laymen's Missionary Movement.

This meeting is of vast importance. Bishop Cheshire made it the principal subject of his letter to his clergy last month, urging upon them to inform themselves of the movement and to give it their hearty and united sympathy and support.

The movement is undertaken in a spirit of deep consecration and is planned on the broadest lines. It not only undertakes the evangelization of the world in this generation but it seeks to inspire the coorperation of the Christian church in the accomplishment of this splendid aim.

Realizing the waste in unorganized efforts, however well performed, it is bringing the best business experience of the world to the service of the Master, in establishing His Kingdom among men.

The meetings are an inspiration; they give wonderful impulse to the missionary zeal of the churches. This gathering in Greensboro will spread over the whole State a contagious enthusiasm for the cause of Missions that must result in untold good.

"We must attempt great things for God; we must expect great things from God, who says: "According to your FAITH be it unto you."

THE ORPHANAGE

Last month, in no spirit of controversy and with no knowledge of cause for controversy we discussed very briefly the Thomson Orphanage. The object of the editorial was to call the attention of the Church in the State to the need for concerted action, on an adequate scale rather than by the "mile of pennies" advocated by the Thompson Orphanage Guilds. We did not discern any opposition to the Guilds in what was said in the Orphanage Department but believed that Mr. Smith was full of his present need of the daily bread for the children; and consequently, less—only less—concerned about the improvement of the whole institution, which Mr. Smith would be the last to regard as sufficient, though it may serve its purpose for the present.

We are printing, reluctantly, a statement by the President of the T. O. G., which was written under the feeling that Mr. Smith was opposing or discouraging the plans of the Guilds.

When one is hungry—or merely pressed by the daily struggle for bread and clothes—thoughts of a more spacious abode and better sanitation and improved hygiene seem less absorbing, provided the head be sheltered from the storm.

We feel very strongly that something more and better should be done for the Orphanage. Better buildings are surely needed, in part at least, and more generous provision should be made for the care of these little ones.

What is needed in this instance is more knowledge:

the response will be adequate, we believe. But the work of planning broadly for this institution rests primarily, with the Superintendent and Board of Managers. They have probably moved as rapidly as they felt justified, under the circumstances, but it is just here that we would urge more faith and courage.

There is probably no object in the State to which our people generally are so willing to give as to the Thompson Orphanage—knowing this, we believe that the Board of Managers underestimate the ability and the readiness of our people to do all that is needed for a proper and a generous care of these Orphans.

The Pythians regard their orphans as their children, and very properly: we act as though we felt that our orphans were charges upon our charity.

In the case of fraternal organizations, the best thought of the strongest men is given to their orphanage enterprise, and their judgment is sustained by the generous gifts of the members, in some business like way.

In the Church it happens but too often that the work must be planned in the most meagre manner and then supported by the women and children and thus, all unconsciously, perhaps, it loses its importance in the eyes of the men. We have men just as thoughtful and businesslike in the Church as elsewhere, frequently the same men who lead the fraternal organizations to build wisely and well: we have money in the Church; all that can reasonably be needed for any proper work that should be done. It is good business and good religion to put our best thought in our plans and then loyally stand by, till they become realities.

We have been too long a Church of the minimum; practicing a religion of the minimum, in a spirit of the minimum: we need, as of yore, the virile order: "be strong, quit you like men."

RULES FOR WRITING

Under this caption, we do not intend to write a treatise on grammar or rhetoric, though we are concerned with the what and how of writing.

The first note we give to speakers or writers is: "speak something;" "write something." We have been impressing that rule strongly, hitherto, and with praiseworthy results. We have begun to feel the pulse beats of the church in the State—there is abundant life.

We need now, to impress our second rule: "write items of general interest, with all brevity." This is no reflection upon what has been written nor the manner of its composition; rather, it is a statement of a simple fact that grows monthly more patent: "Space in the Carolina Churchman is limited."

We do not want fewer items; we want more; but we would urge upon our correspondents the practice of accuracy and simplicity and all proper brevity.

HOLD YOUR RECEIPTS

Occasionally complaint is made to the Business Manager that bils are sent to subscribers who have paid to a date in advance of that given in the bill. No one regrets more than does the Business Manager to have such mistakes occur. Nor does he at all deny that such do occur, for it is almost impossible to handle a multitude of small items without an occasional error, however painstaking he may be in keeping his books. Where an error does occur he is glad to have his attention called to it.

To obviate such errors as far as possible, and that we may be able to check them when they really do occur, we make the following suggestions to our subscribers and correspondents:

1. Write your name and address plainly. We frequently have to refer lists back to correspondents and to individual subscribers for verification, and occasionally we have to paste the sender's own signature on the letter we write to be sure that it goes to the proper person.

2. Make remittances by check or post office money order. That is safe, and enables you to keep check on your remittances. We cannot be responsible for the safe transmission through the mails of stamps or bills, and especially of loose silver.

3. We acknowledge and send individual receipt for every subscription. If you do not get such receipt within a reasonable time after making your remittance kindly write us a postal card to that effect. You should have a receipt.

4. When you get your receipt hold it. You may need it. If you think the Business Manager has made an error you may be right—or you may be mistaken. The receipt will settle it. Where the receipt cannot be shown, the Business Manager is obliged to go according to his books.

W. E. COX,
Business Manager.

CHRIST CHURCH, RALEIGH

In the deaths of Mr. Richard Beverly Raney and Mrs. Florence Perkins Tucker, this parish loses two loyal and generous members, the Church two faithful, conscientious children. The removal of these two faithful and liberal parishioners within a week comes as a heavy blow to the parish.

Mr. Raney was a patriotic, public spirited citizen, interested in every good cause. He gave to the city its splendid public library, as a memorial to his first wife, and named it the Olivia Raney Library. It has been and will be in the future a joy and blessing to thousands. It is a pleaure to know that the citizens of Raleigh are to place a bust of Mr. Raney in the library as a memorial to him, and may also add a children's department as a further memorial to him.

Mrs. Tucker's influence extended to all the phases of our city life. She was a woman of unusual business acumen and managed her own large estate herself. Her noble traits of character and social charm endeared her to all who knew her. It was foreign to her generous nature to pass by unheeded any worthy cause that needed her aid. To the poor she was especially kind. Her charity was dispensed quietly and unostentatiously and for the most part was unknown to the world. The devotion of every one in her employ, from the lowest to the highest, was a touching testimony to her sweet and noble life. Two of her colored servants, at her own request, received the Holy Communion with her the day she went to the hospital for her serious operation. And her body was borne to the church and cemetery behind her own horses, driven by her own faithful coachman. The world is made poorer by her going away, and many who have felt her kind and helpful touch rise up to call her blessed.

A SOUTHERNER IN EUROPE

We have just finished reading "A Southerner in Europe," a most delightful little book by Mr. Clarence H. Poe of Raleigh, composed of letters written while on a trip abroad. This is in no sense a review of that charming book, for it cannot easily be reviewed. One could give a catalogue of the historic places Mr. Poe visited, of the things of beauty he describes, and the wise observations he makes; but such catalogue without touch of his fascinating style of writing would give no adequate idea of the book itself. Both the subject matter and the literary style are of such living interest that they sweep the reader along from page to page till the very last page is read. More than that we need not say. Read it for yourself, then you will know.

W. E. C.

The date of the Laymen's Missionary Movement Convention to be held in Greensboro is January 12-14. The general call has been issued and it is hoped that a number of the Laymen of the Church will attend.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

THE BISHOP'S LETTER

My dear Brethren:

I wrote my last letter on the Saturday before the fourth Sunday in October in the hospitable home of Mrs. Urquhart at Lewiston, Bertie county. I am writing this on the fourth Saturday in November in the home of another mother in Israel, always open to the Bishop of the Church, Mrs. Sheriff Howe of Columbia, Tyrrel county. While I was writing that letter, Mr. Gibble came into the room to say that the paint in the church was not dry and asking whether we had better use the public school house or request the Methodists or Baptists to lend us their church. We agreed that the wiser course was to use the school house, and so we gathered there for our Sunday morning service. Immediately after service the Baptists and then the Methodists offered us the use of their church for the night. We accepted the first offer, and held service that night in the Baptist church, and confirmed there one fine young man. The next morning I went to Hamilton, holding service Monday and Tuesday nights and Tuesday morning, confirming three persons Tuesday night.

Wednesday and Thursday I was in Windsor taking part in the service of the Convocation of Edenton. This was a large and enthusiastic Convocation, and made a fine impression on the community. The Woman's Meeting under the leadership of Mrs. Staton was a marked feature. Mr. Harding's resignation as Dean was accepted with much regret, and he was elected Dean-emeritus for life, and Mr. Smith was elected Dean.

Friday afternoon Mr. Gibble and I went to Ahoskie and held service in the Methodist church that night. We looked over our fine lot, which we have bought and practically paid for, and took the freight train back to Windsor for the service the next day.

The good that Mr. Gibble is doing in his sensible, steady, energetic way, in the three counties of Bertie, Hertford and Gates is beyond calculation. He is breaking down prejudice and approving the Church in nearly all the towns in these three counties. I doubt if he could do as much good work for the Master and His Church in any parish in the state. I congratulate the Diocese on his declining the call to Henderson and remaining with us.

While eating dinner, I received a telegram from Mr. Lord in Wilmington informing me of the death of his sister, Mrs. Watson. Feeling it my duty to pay my last token of respect to our late Bishop by conducting the funeral of his widow, I cancelled my appointments, left Windsor at half past seven Sunday morning, drove twenty-three miles to Aulander, and caught the train for Wilmington, arriving that night. The next morning I took part in the sweet All Saints' Day service in St. James, the fifth anniversary of my consecration. That afternoon I officiated at the burial service of Mrs. A. A. Watson, assisted by the Rev. Messrs. Drane, Milton, Isaac Hughes, Skinner, Seabrease, Wooten, Cox and Noe.

Monday night I left for Plymouth, arriving there the next afternoon. I remained in Plymouth until the next Monday, conducting a Mission that week. The interest increased day by day; we had four well attended services on Sunday, a packed church at night, a good confirmation class, and I understand that the influence of those days of prayer are still felt in the old town. Missions—simple, straight forward preaching and praying for a week—are, I think, worth while. The steady, persistent presentation, day after day, of the great truths of God, with earnest prayer for the presence and power of the Holy Spirit, move men as few things do.

Monday I crossed the sound to Edenton and had my usual charming visit of two days, confirming nine persons Tuesday night. One can but feel the peace and harmony resting on the Church from the long and faithful ministry of Dr. Drane.

Another trip across the sound, afternoon service, sermon and the Holy Communion in the little church at Avoca, a charming evening at old Scotch Hall, enlivened with reminiscences and stories by my friend Judge Winston, brought me one day farther on my way. Service Thursday night with the confirmation of three persons, Friday morning and night at Winfall, the afternoon calling on sick people with Mr. Lassiter, completed my visit this year to Hertford.

I went to Elizabeth City Saturday morning and drove out to Camden with Mr. Smith for Morning Prayer, sermon, confirmation and the Holy Communion. Sunday morning and night I was with Mr. Smith in Christ's church, confirming two men at night. In the afternoon I was with Mr. Herritage at St. Phillip's. Rev. W. J. Herritage, after seven years absence in Asheville, has come back to the Diocese and taken his old work in Edenton and Elizabeth City, much to the satisfaction of his people. Mr. Smith and I left Elizabeth City Monday afternoon, travelling together as far as Mackey's Ferry, I going on to Belhaven and he to Creswell, where he held a Mission for the rest of the week. When I came to Creswell, I learned that they had had a most interesting and helpful week under Mr. Smith's preaching, and that he had done much good to the parish and the town. I shall be happy to see more of the clergy going out into the small towns, holding Missions.

Service at Belhaven in St. James' Monday night and Tuesday morning, confirming four Monday night. Tuesday night service in St. Mary's, our new church for the colored people, built largely by Arch-deacon Avant as architect, contractor and head carpenter. A most encouraging feature of the building of this church is that the people have bought the lot and have built the church with very little outside help. The church was filled with a large and enthusiastic congregation, and Mr. Avant presented a class of twelve for confirmation.

Wednesday morning Mr. and Mrs. Noe and I began our drive of the week through Hyde county. Miss Hattie Wahab travelled with us the first day, which was occupied by the twenty-five mile drive to her father's home near Sladesville. We stopped to feed the horses and eat lunch under the trees near by a picturesque old mill. We had service Thursday morning and night at Sladesville. Friday morning we drove to Fairfield and held service in our sweet little church there Friday night and Saturday morning. Saturday afternoon we drove half around the lake to Lake Landing ready for the service the next day in St. George's. We had a beautiful day, and the church was filled to overflowing both morning and night. There is much interest in and the kindliest of feeling toward the Church in that part of Hyde county, where Mr. Noe spends most of his time and will now make his home. He and his fair and fine young bride will occupy the rectory after Christmas and settle down to a happy and useful life in what promises to be an ideal country parish. Mr. Noe's health has been wretched for the past six months, but I trust that he will soon regain his health and strength under the care of his sensible and loving wife. I was sorry to find Mr. Barber in bed when I arrived at Swan Quarter. He is now eighty one years of age, and is growing feebler year by year. We held service in the Methodist church that night, and the next morning we celebrated the Holy Communion with Mr. Barber and our little flock.

I left Swan Quarter on the mail wagon at one o'clock, and, after an interesting drive, arrived at Mr. Jarvis's, twenty-eight miles away, about seven in the evening. I officiated in Roper Wednesday evening, confirming five, and again Thanksgiving Day. After dinner Dr. Speight with his daughter Agnes drove Mr. Eborn, Miss Sarah Eborn and me in his automobile to Creswell, a beautiful and inspiring ride. This is the second travel this fall by automobile: times are progressing, and we must progress with them. We had a hearty service that night in Creswell, led by the good surpliced choir, which Miss Sarah Eborn, with patience and skill, has been training for the past five years. Miss Sarah and her guild of about ten young ladies are buying, by their own efforts, an organ costing $800.00. They deserve praise for their pluck and energy. We had service at old St. David's Friday morning, and in the afternoon Mr. Eborn and I drove to Columbia.

Faithfully,
ROBERT STRANGE.

VISITATIONS OF THE BISHOP

Jan. 2—A. M. St. Stephen's—Goldsboro.
Jan. 2—P. M. St. Stephen's—Goldsboro.
Jan. 2—Afternoon—Colored Mission.
Jan. 9—Boardman.
Jan. 12-14—Greensboro—Laymen's Missionary Movement.
Jan. 16—St. John's—Fayetteville.
Jan. 19-20—Columbia, S. C.,—Laymen's Missionary Movement.
Jan. 21—Kinston—Convocation.
Jan. 23—A. M. St. Mary's—Kinston.
Jan. 23—P. M. St. Mary's—Kinston.
Jan. 23—Afternoon—St. Augustine's—Kinston.
Jan. 30—St. Paul's—Wilmington.

EPISCOPALIANS AT WINDSOR

The 145 meeting of the Convocation of Edenton met at Windsor, 27-28. Representatives were present from the center Albermarle section, in all about a hundred representative people. Rt. Rev. Robert Strange, bishop of the Diocese of Eastern Carolina, was present. The officers were: Rev. Claude F. Smith, dean, Elizabeth City; Rev. R. B. Drane, D. D., Edenton, treasurer, and Rev. J. B. Gibble, Windsor, N. C., secretary.

Various guilds, societies and auxiliaries were represented and mission work of the Episcopal Churcr was given added impetus.

The various reports show a wonderful growth along all lines of Christian endeavor. The sermon and addresses were of a very high order.

The woman's missionary meeting on yesterday was highly interesting. It was conducted by Mrs. James G. Staton, of Williamston. A most unique and entertaining address on China was made by Mrs. J. B. Gibble.

The old town kept open house and the genuine hospitality of the old days was seen on every hand. Every church in town was active in entertainment voicing the note of Christian unity that dominated all of the deliberations of the Convocation. The delegates, their hosts and friends were tendered a reception at Windsor Castle by Hon. and Mrs. Francis D. Winston.

Much new missionary work was mapped out for the coming year.

The next meeting of the Convocation will be held at Bath on Wednesday and Thursday before the fifth Sunday in January, 1910. The history that clusters around Bath and the old church building there, will make the session a most interesting one.—Williamston Enterprise.

Tne above, from the Williamston Enterprise, gives a brief but interesting account of a very fully attended and most enthusiastic meeting of this oldest of our Convocations.

Of special interest was the resignation of Rev. N. Harding, Dean for 16 years continuously, because of increasing lameness; and touchingly appreciative was the response by the Convocation, to his letter.

Mr. Harding has filled a unique place in the Convocation and the Diocese; and it is a matter of more than regret that he has felt compelled to retire from the active leadership of the Convocation.

The new officers are: Dean, Rev. Claudius F. Smith; Treasurer, Rev. Robt. B. Drane, D. D.; Secretary, Rev. J. B. Gibble.

A. MISSIONARY EXHIBIT

The Diocesan Secretary of the Junior Auxiliary of East Carolina introduced her missionary dolls to the Convocation of Edenton at their meeting in Windsor on October 28th. These dolls have started out to visit each branch that invites them to receive at a Missionary Tea and "speak" in behalf of General Missions.

They are little Ah-Thla-Nuk, an Alaskan Indian from Fairbanks, Miss Plum Blossom, and her father from Japan and San Lao of Shanghai, China. These little people carry with them a missionary exhibit of things from the following points, China, Japan, the Philippines, Alaska and from several tribes of our own Indians. There are also wall picture charts, giving valuable information about China.

It is hoped and believed that the dolls and exhibit will arouse deeper interest in the splendid world-wide work our Juniors are doing, and at the same time that the Juniors here in East Carolina will come to realize more fully their relation to other Juniors, to know that each branch is a vital part of the whole Junior Department of the Woman's Auxiliary to the Board of Missions.

The exhibit is in Williamston now. It will go from there to Washington and other places.

The Secretary, Mrs. J. B. Gibble, Windsor, N. C., will be glad to hear from any leader who wishes it for her branch.

BRICK CHURCH BUILDING.

At the meeting of the newly chosen vestry of the Church of the Good Shepherd last night, for the purpose of organization, the following officers were elected for the year: Senior Warden, J. H. Burriss; Junior Warden, J. M. Lord; Secretary, C. H. Thompson; Treasurer, D. D. Barber. All these officers were re-elected from last year, except Mr. J. M. Lord, who is a new member of the vestry. Other members of the vestry are R. S. Pridgen, J. E. Irving and Henry Willoughby. The number of vestrymen was increased from three to seven, in view of the fact that plans for a new brick church are under consideration.

At the meeting last night it was decided, unanimously, that the time was opportune for undertaking the movement for a new church building. Therefore a meeting of the congregation has been called for December 15th, to discuss further details of the plan.

While the Chuch of the Good Shepherd is now situated at Sixth and Queen streets, where for more than 15 years a work of growing usefulness has been carried on, the parish really grew out of a previous work begun in 1870, in what was then known as St. James Home, on St. James Square.

This valuable property was the gift of Dr. A. J. DeRosset, of honored memory in the Church and in the community. In 1870 his daughter, Mrs. Kate DeRosset Meares, opened a Sunday School, and later a day school, being assisted, subsequently, by Mrs. Rosa Ashe. Mrs. Meares gave herself to this work with rare devotion. It was by her devoted labors that the foundation of such a splendid work was here laid. In 1873, Mrs. Lawrence, afterward Sister Cecilia, came to begin her labor of love, leaving behind her a sainted memory and an influence that has been handed on from parents to children and is still strong in the community.

In 1892, during the rectorship at St. James of Dr. Strange, now the beloved Bishop of the Diocese, the Chapel of the Good Shepherd was built on the corner of Sixth and Queen streets. A vigorous work was carried on under the leadership of Rev. J. B. Gibble, assisted by an efficient corps of women, who aided in the spiritual and social work of the mission. Later, Miss Susie A. Price became resident worker, living on the church property. She has accomplished a work that cannot easily be estimated in its beneficial influence among the women and girls particularly, a very large number of whom are now enrolled in the various organizations, viz: Girls' Improvement Club; Girls' Friendly Society, with its junior chapter of candidates; the Parish Guild: a very efficient branch of the Woman's Auxiliary is doing its faithful work under the presidency of Mrs. Sarah Burriss.

A notable feature of this interesting work is the record of the superintendent of the Sunday School, Mr. J. Hal Boatwright, who has been in most faithful attendance for about 37 years of unbroken service. He has done joyfully a noble labor of love. Since 1906, Rev. Thomas P. Noe has been in charge of the work at the Good Shepherd Church; under his leadership, the congregation has been steadily endeavoring to become independent and self-sustaining. A large measure of success has already been achieved.

In the autumn of 1906, the mission was made independent of the mother Parish of St. James, which has fostered this work from the beginning with praiseworthy zeal and devotion. In May, 1907, the Church of the Good Shepherd became a regular Parish and was admitted into full standing in the Council of the Diocese, having been aided in this achievement by an endowment fund set apart for its use from the Armand J. DeRosset Memorial Fund, by the vestry of St. James Parish. The hall of the Good Shepherd, a large, commodious and well appointed recreation hall and parish building, was erected in 1906, largely from the proceeds of St. James Square.

Although, from its inception, the work that has culminated in the Parish of the Good Shepherd, has been largely made possible by the benefaction of Dr. DeRosset, no formal recognition of this fact has ever been made. It is therefore not inappropriate that the newly elected vestry, mindful of its indebtedness to the revered donor of these gifts, should place itself on record, as voicing its appreciation in the following unanimous resolutions:

First, that the new church whose erection is now begun in faith, be called, as at present, the Church of the Good Shepherd. 2. That the corner stone or a suitable tablet in the new church, bear the following or equivalent inscription:

"Church of the Good Shepherd, erected to the Glory of God and in grateful memory of Dr. Armand J. DeRosset.

The church has grown in numbers and influence, until it now contains a communicant membership of 168 with 200 confirmed persons and 380 baptized. The Sunday School numbers more than 200 pupils with a corps of efficient and loyal teachers. A large number of organizations for girls and boys and adults mark the wide range of influences that touch every phase of community life.

Under the auspices of the Parish a teacher training class for Sunday Schools has been organized, and the several Sunday Schools in the city are co-operating in this work. An Emmanuel clinic twice a week in the Good Shepherd hall is ministering health and happiness to a large number of people in the city, irrespective of religious affiliation.—Wilmington Dispatch, Dec. 9.

MISSION AT CRESWELL

The Rev. Claudius F. Smith conducted a very delightful mission in St. David's Parish from November 15 to 19. During these five days of spiritual refreshment, two daily services were held at Christ Church at 4 p. m. and 7:30 p. m. The Holy Communion was celebrated Friday at 7:30 a. m.

Tuesday and Thursday at eleven a. m. services were held at St. David's, the beautiful little country church one mile from Creswell.

Good congregations met the missioner from the beginning. His sermons were strong, forcible and eloquent. The regularity with which the same people attended night after night and the intense attention with which they listened, eager to catch every word that fell from his lips, showed that they were very much impressed. By his genial and social nature Mr. Smith drew all to him, and we expect lasting influences of good to result from his visit. The week sped quickly away. Saturday morning, accompained to the train by many friends loth to see him depart, he left for his home, Elizabeth City, taking with him the abiding good wishes of all our people.

MINUTE OF CONVOCATION OF WILMINGTON

The undersigned, appointed at the fall meeting of the Wilmington Convocation of the Diocese of East Carolina, held on Wednesday, November 17th, 1909, in St. John's Church, Wilmington, to respond to the letter of resignation of the Deanship of said Convocation, by the Rev. Isaac Wayne Hughes, beg to assure him that the sentiments of affection therein expressed are most cordially reciprocated by his brethren of this Convocation of which he was an active and useful member for fifteen years, and the efficient, honored and courteous Dean for two years. We deeply regret the removal of Dean Hughes from the Convocation and Diocese, and our hearty Godspeed follows him in the new work he has undertaken for the Master. We pray that he may be blessed with the blessings of Christian joy in his home in the years to come, and that he may make many hearts glad in a fruitful and abundant ministry for Christ and His Church.

JAMES CARMICHEAL,
ALEXANDER W. SEABREASE,
Committee.

It is one of the great delusions of the world for us to suppose that people are well off or blessed or prosperous because they are delivered from the necessity of toil.—Dr. Minot J. Savage.

AND A LITTLE CHILD SHALL LEAD THEM

Christmas with its host of tender memories has come to us again. Can there be a more fitting time for a message to the mothers, than in these beautiful days when the light from the Manger at Bethlehem sheds anew its tender radiance on the head of each little child?

Shall we not make of 1910 a record year for the "Babies Branch of the Woman's Auxiliary in the Diocese of East Carolina?

Let every mother see to it that her little one has its share in the beautiful work.

Among the resolutions which are to make of the New Year a worthy tribute to eterniy let us resolve to win for our babies the rich blessings of their inheritance into the great Missionary Society of Christ' Church.

The small sum placed, with a prayer in the mite box each Sunday means little for the individual baby, but the pennies and prayers of all the babies will prove a wonderful power for good. Then, too, we who believe so lovingly in the Communion of Saints," can keep with us a sweet memory of our babies who wait for us in Paradise by keeping a mite box filled for them, remembering that "their angels do always behold the face of my Father which is in Heaven."

HONORS FOR A MISSIONARY

The Chinese Government has conferred the "Order of the Double Dragon" upon the Rev. Frederick Brown, a Methodist missionary in the Middle Kingdom since 1882. This is an honor seldom shown to any foreigner. Mr. Brown rendered valuable service at the time of the Boxer outbreak in guiding some of the relieving troops to Peking. He has been a leader of the reform element among the Chinese of the north in their effort to abolish foot-binding and opium smoking.

AMONG THE KOREANS OF LAHAINA

A most promising work has been begun, under the Rev. Leopold Kroll, on the Island of Maui, among the Koreans resident there. As a result, thirteen were recently baptized at one time, and their influence is being extended among their fellow-countrymen.

WHY IN THIS GENERATION

The Hon. James Bryce, British Ambassador, speaking in Washington at the closing meeting of the Laymen's Missionary Movement, urged that the present generation was the supreme opportunity of Christianity, saying:

"Our material civilization is permeating every part of the world and telling as it never told before upon every one of the non-Christian races. It is transforming the conditions of their life. They in their countries are being exploited as never before, and means of transportation are being introduced as they never were before, which enable foreigners to pass freely among them and which are completely breaking up and destroying the old organization and civilization, such as it was, that existed among them. Under this shock not only the material conditions of their life, but also their traditions and beliefs, their old customs, and everything that was associated with and depended upon those beliefs and customs, is rapidly crumbling away and disappearing. Their morality, such as it was, was associated with tneir beliefs and traditions. This we are destroying. It must perish under the shock and impact of the stronger civilization which we have brought with us.

"What I want to put to you, gentlemen, is the supreme importance at this moment of our doing what we can to fill that void which we have made—to give them something to live by instead of that by which they have lived heretofore. Now, when the old things are passing away from them, is the time for us to give them something new and something better by which they may live, through which they may come into a truer progress than they ever could do in their ancient ways. This is the time for us to give them the one supremest gift which the world has ever received, and in which we believe the safety and future hope of the world lie, a knowledge of the life and the teaching of our Lord Jesus Christ."

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

LETTER FROM THE BISHOP

Brethren of the Clergy and Laity:

The Convention of the Diocese at its session last May proposed the following resolution:

"Resolved, That the Bishop be requested and is hereby authorized to call a conference inviting two or more laymen from each of the several Parishes and Missions, to consider methods and means for 'urthering our Church work by increased co-operation of the laity."

In pursuance of the above resolution I hereby call a conference of the laity of the Diocese to meet in the City of Raleigh, January 23rd, 24th, and 25th, 1910. Each clergyman of the Diocese is requested to lay the matter before his laypeople in such manner as may seem to him best, and to secure the appointment and attendance of two or more active and zealous laymen from each Parish and Mission under his charge. Where for any reason it is impossible, or seems impracticable, to secure such appointment by the laity the clergyman is requested himself to appoint proper persons to attend such conference.

The Conference will begin Sunday evening at half past seven o'clock, January 23rd. Further particulars as to place, program and entertainment will be given later by a central committee of which Genl. Carl Woodruff is chairman and Mr. Francis A. Cox is secretary.

Though this is specially a conference of laymen it is hoped that the clergy will also aid the movement by their attendance and they are cordially invited to be present.

Mr. Eugene M. Camp, of New York, a most successful leader in the Men's Missionary Movement in New York has promised to be with us to afford us the benefit of his experience in organizing the men of the Church for more effective service.

Your servant in Christ,
JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

"Ravenscroft," Raleigh, N. C.,
St. Thomas' Day, 1909.

FROM THE CONVOCATION OF RALEIGH

It is right to assume that nowhere so much as in the church and household of God, do men accept and act upon the principle that the strong ought to support the weak. It is not right that even the weakest should helplessly drop all their burdens on the strong; but when the weak bravely strive to help themselves the noble strong will come to their relief.

I think it among my duties as Archdeacon of the Convocation of Raleigh to point out where there are real needs that deserve the helping hand of brotherly love—and this I do unasked.

Here are two opportunities to show the grace of brotherly kindness:

1. At Sanford:

Around the church lot, which is on a corner, the town authorities have put granolithic pavement and taxed the congregation with the cost $145. The brethren here are few, but faithful, and this amount is too much for them to pay. They can and will pay $45. Are there any friends in the Convocation who will help to pay the other $100?

2. At Holly Springs:

There is an opening here for planting the Church. A single family of but moderate means form the nucleus. A convenient but bare room has been rented for services. It needs some repairs; and heating, lighting, and seats must be provided. One hundred suitable chairs will cost $40.00. The family here will see to the repairs, heat and lights, and secure $20.00 for the seats. Do you want the privilege of contributing all or part of the other $20.00?

For Sanford or Holly Springs send your contribution either to the Archdeacon or to the Convocation Treasurer, Mr. W. L. Wall of Durham.

Here is an incident which I hope some may find interesting and convincing.

Rev. Dr. Correll, for thirty years missionary in Japan, was by invitation, at the recent Missionary Council in Montgomery, Ala., to give information about the condition and outlook for our Mission work in his field. In the course of his address he said that he had been kept in America for months over time, because he had been advised by his Bishops and the Missionary authorities here not to return to his assigned post at Tsu until he had raised $12,500 to put the mission there on a respectable working basis. Of the required amount he had raised $8,500, but was, he said, still "detained a prisoner" here till the remaining $4,000 could be secured. Repeatedly during the Council Dr. Correll's need was referred to and the suggestion was more than once made that the Council signalize itself by providing Dr. Correll with the funds still lacking, and speed him on his way.

At the last business session the Bishop of Mississippi expressed the hope that the Rectors present would remember Dr. Correll on returning home, and help to end the wearying detention from the work calling him home. At this juncture a delegate from the Diocese of North Carolina, loth to see, as he had so often seen before, a kindled glow of sympathy and zeal flame up and die a mere flash in the pan—for lack of some decisive action, rose and said: In the course of many years he had noted how in our church gatherings many suggestions of good had come to nothing because it seemed to be our fixed habit to pause and ponder when it was the time to act. And to give some substance to the present suggestion, he would promise to try to raise for Dr. Correll $100 from the Convocation of Raleigh.At once definite promises poured in, and within fifteen minutes more than $1,100 was pledged. Later the Bishop of Atlanta announced that the total promised was nearly $2,000. Of the amount promised by the delegate from the Convocation of Raleigh $25.00 is in sight. It is desired that the whole $100 be raised as soon as possible.

Do you endorse the step taken by your delegate at the Council? If you do, send your contribution to help make good, to the Archdeacon of the Convocation.

In November 9th-14th, I held a series of services at Gulf, in Chatham County, which were well attended by all the people in and near the town Gulf is an old Mission, recently revived by Rev. Mr. Mellichampe. The members of the church here had dwindled to two, but within a few month after the revival of the Mission, Mr. Mellichampe presented eight persons for Confirmation, and there seems now prospect for better days in the future.

On November the 28th, First Sunday in Advent, the Rev. Clement Grenelle Bradley was duly instituted as Rector of Trinity Parish, Scotland Neck, according to the office of Institution, now so generally fallen into disuse. It was an impressive service and stimulating to the new Rector and his congregation. Morning Prayer was said by Rev. Messrs. Ingle and Hunter, the Bishop of the Diocese was Institutor, Rev. N. C. Hughes preached, and the Rector took that part of the service which the office of Institution assigns, the Bishop assisting him in the administration.

N. C. HUGHES, Archdeacon.

Chapel Hill, N. C., December 11.

AMOUNTS RECEIVED FROM PARISHES IN THE CONVOCATION OF RALEIGH

OCTOBER

Oct. 4.—St. Mary's, Orange County	$ .50
Holy Innocents, Henderson	32.50
5—Special Offering, Stovall	9.57
9—Trinity, Scotland Neck	11.45
11—St. Stephen's, Duke	5.00
Chapel of the Cross, Chapel Hill	25.70
13—St. Paul's, Louisburg	10.00
15—Emmanuel, Warrenton	7.50
20—St. Matthew's, Hillsboro	30.00
28—Advent, Enfield	13.00
Offering taken at Convocation	17.38
Total	$162.60
Balance on hand, Nov. 1st	$ 13.35

W. L. WALL,
Tresurer.

NOVEMBER

Nov. 8—Good Shepherd, Raleigh	$ 20.00
Christ Church, Raleigh	30.00
Woman's Auxiliary	17.50
9—St. Mary's Chapel, Raleigh	13.46
15—Saviour, Jackson	6.50
Mrs. Francis Burcham, Durham	1.00
20—Grace, Lawrence	3.50
St. Mary's, Edgecombe County	2.00
24—St. Mark's, Gulf	4.00
Transfiguration, Smithfield	10.00
Good Shepherd, Ridgeway	4.00
30—Trinity, Scotland Neck	18.75
St. Alban's, Littleton	6.50
St. Luke's, Gaston	1.50
Total	$
Balance on hand, Dec. 1st	31.96

DECEMBER

Battleboro—St. John's	$ 15.00
Chapel Hill—Chapel of the Cross	50.00
Cunninghams—Cunningham Chapel	5.00
Duke—St. Stephen's	50.00
Durham—St. Philip's	100.00
Edgecombe County—St. Mary's	5.00
" " Grace	7.00
Elm City—Holy Trinity	5.00
Enfield—Advent	30.00
Gaston—St. Luke's	6.00
Goshen—St. Paul's	6.00
Gulf—St. Mark's	16.00
Halifax—St. Mark's	20.00
Henderson—Holy Innocents	150.00
Hillsboro—St. Matthew's	75.00
Jackson—Chapel of the Saviour	26.00
Kittrell—St. James'	25.00
Littleton—St. Alban's	26.00
Louisburg—St. Paul's	40.00
Middleburg—Heavenly Rest	13.00
Orange County—St. Mary's	5.00
Oxford—St. Stephen's	50.00
Pittsboro—St. Bartholomew's	65.00
Raleigh—Christ Church	400.00
" Good Shepherd	225.00
" St. Saviour	5.00
" St. Mary's Chapel	15.00
Ridgeway—Good Shepherd	20.00
Ringwood—St. Clement's	6.00
Roanoke Rapids—All Saints'	10.00
Rocky Mount—Good Shepherd	125.00
Sanford—St. Thomas'	10.00
Scotland Neck—Trinity	50.00
Smithfield—Transfiguration	10.00
Southern Pines—Emmanuel	50.00
Stovall—St. Peter's	10.00
Tarboro—Calvary	200.00
Warrenton—Emmanuel	30.00
Weldon—Grace	30.00
Williamsboro—St. John's	10.00
Wilson—St. Timothy	75.00

RECEIPTS OF THE TREASURER OF THE CONVOCATION OF CHARLOTTE FROM OCT. 13 TO DEC.11

Salisbury—St. Luke's	$ 1.00
Reidsville—St. Thomas on 1909	30.00
Monroe—St. Paul's on 1909	7.50
Rowan county—Christ on 1909	8.40
Charlotte—St. Peter's on 1909	1.00
Wadesboro—Calvary on 1909	3.00
Rowan county—St. George's on 1909	2.50
Ansonville—All Souls	20.00
Charlotte—St. Martin's	5.00
Raleigh—St. Mary's Chapel	12.32
Greensboro—St. Andrew's	4.00
W. Aux. Greensboro—St. Barnabas	3.00
W. Aux. Greensboro—St. Barnabas for Mocksville	1.00
W. Aux. Tarboro—Calvary for Mocksville	1.00
Hamlet	1.00
Charlotte Missions	1.00
Mrs. F. J. Murdoch—Salisbury	25.00
Mrs. Wm. Hearne—China Grove	2.00
Mrs. Annie Larcheer—Charlotte	100.00
Offerings at Meeting of Convocation	25.82
Total	$254.54
Collected for minister's salary:	
Madison—St. John's $50.00	
Stoneville—Emmanuel 6.53	
Mayodan—Mesiah 75.00	
	131.53
Total receipts	$386.07

The Treasurer respectfully requests the treasurers of the congregation to remit the apportionments promptly, so he can pay the missionary stipends just as soon as the reports are filed with the Archdeacon.

Respectfully submitted,
C. E. FRICK, Treas.,
Charlotte, N. C.

RESOLUTIONS PASSED BY THE CONVOCATION OF RALEIGH AT OXFORD, OCT. 28, 1909.

1. That the missionary stipends, as far as possible be paid monthly.
2. That the balance on hand and an itemized list of receipts be published monthly in the Diocesan paper.
3. That the total receipts to date for the present year from each parish and mission be published quarterly in the Diocesan paper.
4. That the apportionment shall amount to at least as much as the total sum needed for the year's work, part of this sum to be apportioned among the parishes and missions, and the rest to collections by the Archdeacon, Sunday Schools, etc., including special gifts from individuals.
5. That the committee on audit be appointed on the first day of each fiscal year.

In the last issue of the Carolina Churchman promise was made that the above resolutions would be published in full. The object of the various publications ordered in the above resolutions is to keep all those in any way responsible for the Missionary fund continually informed, in the belief that proper information will keep sincere and earnest men up to the full performance of their duty.

N. C. HUGHES, Archdeacon.

CHANGE OF ADDRESS

For the winter, the address of Archdeacon E O. Osborne will be Statesville, N. C.

Rev. H. L. Hoover until recently rector of the churches at Leaksville and Spray, N. C., has moved to Nebraska, and is to be addressed at 1702 N. 26th Street, Omaha, Neb. He is succeeded, at the above churches, by Rev. Geo. M. Tolson, recently of Hundan, Va., but formerly Archdeacon of Raleigh.

Archdeacon Webber is to conduct a Mission in St. Andrew's, Greensboro, January 4 to 11, and in St. Mary's, High Point, January 12 to 16.

The Rev. Thaddius A. Cheatham, who took temporary charge of St. Luke's, Salisbury, has been called to be Rector of its Parish and has accepted, though he will for several months—fulfilling a previous engagement—conduct the services at Pinehurst.

On Monday the 6th inst Miss Eunice J. Hall of Charlotte, representing the Federation of Thompson Orphanage Guilds, addressed both the Auxiliaries of St. Barnabas and St. Andrew's church, Greensboro, and presented in a very interesting way the plans for raising money for the erection of a new building for the orphanage. A new dormitory with up-to-date general arrangements would be a great boon to the orphanage, for it is admitted that the walls of the old original building are crumbling and that it is not in a sanitary condition, while an increased capacity might be very desirable. May the good work of the good woman go on to success.

Archdeacon Osborne is now living in Statesville, and has charge of the congregation there in connection with his work as Archdeacon. He and Mrs. Osborne are boarding at the Statesville Inn where they will be pleased to see their friends.

The Rev. Geo. M. Tolson has charge of the Church at Leaksville and Spray, and lives at Spray with his family. The Mission at Spray has made a noble effort to provide for the support of a minister there, and the church people at both places as well as the Diocese are to be congratulated on procuring the services of o able and efficient a man as the Rev. Mr. Tolson, and we are all glad to welcome him home again to the Diocese.

The Archdeacon visited Reidsville the first Sunday in December, held services in the church there, preached and administered the Holy Communion. The church people there are holding together very well notwithstanding the fact that they have no pastor. They are very anxious for one and took steps at a meeting while the Archdeacon was there to provide for the partial support of one, on condition of services to be held on two Sundays in each month. They propose to unite with High Point, or some other place, and do what they can to support any minister the Bishop may appoint over the work. This seems to be the only conditions upon which small congregations unable to support a minister can hope to have pastoral care and services—that is to put themselves under the entire charge of the Bishop and let him appoint the minister and they support him.

The Rev. Francis M. Osborne has been spending a few weeks in the North soliciting funds with which to complete the Church of the Holy Comforter, Charlotte, which is to be a memorial to the late Bishop Atkinson of blessed memory. It is to be hoped that the people of our own State will continue their contribution for this worthy purpose, and that the Rev Mr. Osborne's efforts North may be successful to the extent of enabling him to complete the building which is designed to be a fitting monument to so great and good a man as was the great and good Bishop.

St. Marks, Gulf, Restored.

St. Marks, Gulf, N. C., is one of the oldest churches in the Diocese of North Carolina, having been built by Mr. John Haughton nearly one hundred years ago, it is only a small structure, but well built of the finest lumber; after being exposed to weather for a great while, and unprotected, it is yet in almost a perfect state of preservation. When recently restored and opened for service, after having been closed for about twenty years, the only repairs necessary on the exterior were new windows and steps. The interior has been nicely done over in terra cotta, with white trimmings, and nearly all new furniture and new organ; (the first ever used in the church,) one would have supposed that the early worshipers were A R. Presbyterians, and opposed to the use of an instrument. The entire lot is enclosed with a stone wall on three sides, and an iron fence in front, which needs repairs badly, and will shortly receive attention in all probability.

Within this wall sleep the remains of some of the most prominent families of our state, for Gulf, at one time, was the home of wealthy and influential families, owning the rich farm land along the river. Only one family connected with this church in the past now remains, and Mr .Geo. D. Frazier, the present Warden, is the only individual connected with the past congregation, his mother's remains having been recently laid away in the church yard. It is greatly to the credit of the few individuals found by the missionary that they remained true to the church for twenty years without any attention whatsoever, but how sad that any should be thus neglected.

When first the missionary read the service within these hallowed walls, after restoration, his mind recalled the many years when the sparrow had found a nest on her altar, and when the owls of the forest had chanted the amen's to the prayers which should have ascended. But light has at last dispelled the darkness, and St. Marks, now a regularly organized mission, may hope for a brighter day after a good class of nine recently presented to the Bishop.

W. LAWTON MELLICHAMPE,
Missionary in Charge.

LOUISBURG.

On Sunday the fifth of September the Bishop visited Louisburg and Confirmed eight persons. Six in St. Paul's parish and two in St. Matthias Chapel, colored. The candidates were presented by Rev. John London.

During the past year St. Paul's parish has purchased and paid for a fine two Manual Estey Pipe Organ, and has also placed beautiful electric light fixtures in the chancel, and in the body of the church. At the morning service the Bishop congratulated the rector and the congregation on these improvements since his last visitation.

CELEBRATION AT ST. ANDREW'S, ROWAN COUNTY.

On Sunday August 29 St. Andrew's Church, Rowan County, celebrated the sixty-ninth anniversary of its foundation in 1840. When the Parish was planted it was situated in the centre of a more or less populous community; but in later years particularly the people have drifted away until it is impracticable to keep up regular service there. St. George's Chapel at Woodleaf, and the Church of the Good Shepherd, at Cooleemee, both situated about two-and-a-half miles from St. Andrew's are more accessible to the people.

To keep the old Parish Church from being neglected and forgotten, the last Sunday in August of each year has been set apart as memorial day—the idea being to commemorate the dead buried there, and to stir up the younger generation to a pious appreciation of those men and women who in the past have wrought for the church.

The present building was consecrated by Bishop Ives, assisted by the Minister in charge, Rev. Thomas F. Davis, afterward Bishop of South Carolina, on August 30, 1840. There were seventeen persons composing the original membership, as follows: Philip Rice, Hezekiah Heatheran, Samuel Turner, Henry Lippard, H. Turner, Zachariah Thompson, John Rice, David Hetheran, Cathew Rice, Hezekiah Turner, William Heatheran, James Owens, Jacob Carrell, John R. Thorne, James Holly, Jesse Fraley, and Thomas B. Rice.

This year a large congregation which far exceeded the seating capacity of the church assembled. It reminded one of the days when the great Bishop Atkinson used to visit this church, and found the congregation so large that he would stand in one of the doorways and preach to those without as well as within. This year there were in the Chancel the Van. E. A. Osborne, of Charlotte, the Rev. S. S. Bost, of Durham, and the Rev. S. J. M. Brown, of Cooleemee. Archdeacon Osborne had charge of the service, and celebrated the Holy Communion, assisted by the Rev. Mr. Brown. The sermon was preached by Mr. Bost, who took as the text, "And Noah builded an altar unto the Lord."

The occasion was one of great interest and helpfulness. If these annual services may be kept up, there will be no danger of the old church's decaying and falling down, nor of the grave yard being over-run with thorns and briars. The younger generation will come to value their fathers more and more, and we all shall be more thankful "for the good examples of those who having finished their course in faith do now rest from their labors."

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

The Bishop.

Our readers will miss the usual report, etc., from Bishop Horner. Just now he is beyond the limits of the District, hard at work in its interests, let us trust, to a successful end. He will have returned before this is published, as he expects to be in Asheville immediately before Christmas.

THE ONE NEW YEAR TO THE OTHER

As the civil, the business year begins, it is impressive to consider that it is preceded by the first month of the ecclesiastical. The impression finds force in this, that the first month of the Church's New Year leads to and enshrines the truth of the Incarnation. The birth of Jesus, the Messiah, is the primal epiphany of "God Manifest in the Flesh."

"And the government shall be upon His shoulders," the prophet saw, and more, that 'of the increase of His government, and His peace there shall be no end."

As nineteen hundred and ten dawns upon us, it is cheering to feel the influence of all that the concluding month of nineteen nine implies and promises. It is increasingly evident since years became each Anno Domini, that that government has been assumed by Him. By slow degrees these centuries, A. D., some of them discouraging, some of them repellant, yet by more and more, has the mass of mankind grown in the principles of life and action, which, although groaned and travoiled for in hope, yet awaited the embodyment through the nativity, and its development, of that power potent to bear all government.

The leaven in the whole lump, we can comfort ourselves, is visibly working. The influence of the principles which Jesus brought is finding no limit. It is working upon civil powers in all Christrian countries, and is tangibly touching those in heathen lands. In our own country, particularly, we observe a very distinct sensitiveness to wrong doing in office; appointments are more carefully made, and upon merit, and prosecutions are more frequent and effective. There is an increasing sense of responsibility in corporations for commercial and industrial purposes; clashes between these and their employees are less and less violent, and more readily compressed.

The progress of His government having thus become manifest, so are we to rejoice that "His peace" is keeping pace. War is almost impossible. It is of Him that nations have grown to the august proportions of the Hague Conference, to the Permanent Court of Peace, and that in all civilized kingdoms the moral sense of statesmen and patriots is compelling to this end.

Pioneering and pillotting across the continents and seas are chiefly men and women bearing the Name and enlightened with the mind of the Lord Christ. The government of influence aggressive towards righteousness, and the winsomeness of peace, by which men have unfettered power to increase in brotherhood, in the concord of love, are some of the foot-prints of personalities which have touched the hem of His robe.

And January gives us hope, gives us promise for the future, because December has brought us Jesus; and with Him open-minded Thomas, and Stephen courageous, John, the love-evangel, and the Innocents, speaking to us of the strength, and the responsibility, and the sweetness of motherhood.

A PLEASANT DAY STUDY

The Christianity of our times must recognize its obligations to society in apprehending and directing the forces of socialism, pressing with a vigor upon the age which reminds us of one of the Master's sayings, that the violent will take the Kingdom by force. There are so many aspects in which socialism presents itself, that more studious, even scientific, analysis must be applied. There are enthusiasts in this field, and there are radicals. There are despairing failures, and self-seeking materialists. But preparing to "ride upon the storm," if it come, there are specialists and experts, minds of dynamic conservatism, which take thought in the name of humanity, which the Son of Man allies with His own name.

One cannot understand the zeit geist, nor partake of it, if it be socialism even in its best aspect, who does not undertake to master at least the first principles of sociology. This is the school of life in the large, this is the map upon which "He that should come" pointed out the pathways by which His brotherhood should lead to the divine rehabilitation of men.

Our clergy, all clergy, would be far better able to understand, not human nature only, but its powers and its deficiencies, if in a reverent spirit they would apply themselves somewhat to this science. The greatest books of the day, the most capable writers in the magazines, physicians, lawyers and judges, faculties in college and university, in not a few instances, leaders in corporate industries, are more and more students in this school, and giving us the benefit of their theories and methods in print.

His ambassadors to the world whose system above all things else is this science of sociology, ought not dare to be the most ignorant of it of all learned orders, to be laggards in leadership upon its highway. One flinches a bit to recall that recently the president of the N. C. Medical Association frankly protested against Gov. Kitchen's request that on a certain Sunday the clergy discuss issues included in the science now commended. Justification he had, undoubtedly, whatever retort the parson may indulge. The parson ought to place himself beyond suspicion of ignorance of those primary questions which are vital to man's well being even though it be at the sacrifice of a few deceased tongues, some mediaeval traditions and a thesaurus of effite philosophies! At the expense, too, of so much reading of vapid newspapers and vaporous magazines, and of books of frothy fiction, making him spendthrift of time, and inviting a spirit inimical to his high calling.

There are many publications helpfu. t a man wishing a knowledge of the sociological provinces, some periodical, some in books. One of the most excellent, most inclusive and far-reaching, is "The Survey," published recently by the Charity Organization Society, 105 E. 22nd St., New York; two dollars a year. A good thing with which to begin 1910.

One thing is certain: No judicial student of the Scriptures can fail to find that His coming was, and is, and is to be, to reconstruct mankind; and that for this He was and is and is to be, the sociologist of all times. To grasp this, and lift ourselves upon it, we of the ministry have been far too slow.

Let it be added that it would greatly profit any clergyman to become a member of the National Conference of Charities and Corrections. Its annual meetings and their reports, and the regular bulletin, are a treasury of thought and instruction from the masterminds of all lands. Every phase of social service, of sociological research and method, finds in its association an exponent and guide. And none is better calculated to reap and hand on these advantages than the average wide-awake, progressive presbyter of "this Church."

THE MINISTRY OF TODAY

Bishop Anson R. Graves, of Kearny, who for many years in simple meakness has been "about his Father's business," in the November Spirit of Missions tells of the work of a lay-reader in a Nebraska ranch, who, among other evangelical things, brought twenty-five souls to him for confirmation. He then makes a bold statement, and asks a pertinent question. After declaring that "the Church could put a thousand such men to work in the neglected places of the west," he adds; "and yet the Church requires that men, before they are permitted to minister to these scattered sheep, must be college and seminary graduates, versed in at least three dead languages, and the philosophies of all the ages!" And then he asks, while apparently uncompassioned multitudes echo the question, "when will this Church of ours awake to the great mission that lies before her, adapt herself to the conditions of today, and use the means necssary to reach the masses of this great country? While we are priding ourselves on our apos-

tolic ministry, we are withholding the gospel from millions of simple people who are hungry for the Word."

An outcry like that from such a man, forced by conditions which exist, ought to help bring us to our common-senses.

One scarcely dare whisper of any modification in the cast-iron requirements for the sacred ministry, lest he subject himself to the taunt of seminary faculties and canon-makers.

This church is growing at the rate of about three per cent., and the ministry at a less. The population of the country is increasing about 8 per cent., and one-third of the people are "unchurched," are "without God in the world."

When the average young man, generally of no means, is brought to consider the ministry, two things confront him—that he has about seven years of college and seminary ahead of him, at other expense than his own; and the ineffectiveness of so many who have endured the same. If he is fit for any high calling he weighs these facts, and they are compelled to influence him. Other honorable, useful vocations call to him, so much more accessible, reaching which he can preserve his spirit of independence and place less strain upon his self-respect.

Meanwhile, the army of the Lord of Hosts, "marks time!" The country, the sciences and industries, and other Churches move on with a merry going, and this Church of ours, with her "historic episcopate," her learned Priesthood, her "venerable liturgy" and her embattlement of canons—preserves her dignity!

One will grow impatient of conditions fastened upon us, in whose soul is the love of men, in whose heart is a yearning for their salvation.

The appeal is to sanctified commonsense. There ought to be canons of discrimination. We should courageously adapt ourselves to conditions. To be sure this would mean that to our bishops some of their inherent power would be restored. Our canonaded bishops remind one of Lazarus, when he emerged from the tomb, whose "feet were bound with grave clothes and his face bound about with a napkin." A pitiful spectacle, helpless until our Lord commanded, "loose him and let him go." So should His Body command as to the bishop, that he may have freedom, that as in ancient times, with the brethren he may have power to call men into the ministry, according to character and occasion. Mistakes? He could not make more, or more serious than now, with all our safeguards and machinery, our chief pastors fettered with the cerements of ages different and dead.

We must bring ourselves to look at things as good Bishop Graves saw them; that there are millions of hungering souls in the world untended, and that the Mother Church is here for the one purpose of feeding them; with or without a learned ministry," of feeding those multitudes, dearer unto the Lord who gave Himself for them, than all the weighty attainments to which we have over-grown.

If all that or any of it provokes one to "indignation and wrath," we challenge him to turn back and read again what Bishop Graves said, and why.

The December number of the "Mission Quarterly," published by the Rev. J. Norton Atkins, in the interest of the Valle Crucis Associate Mission, is a-wing. This inspiring paper represents six missions in Watauga, three in Ashe and two in Mitchell. There are three schools; and they are brave enough to undertake all that—three missionaries, the Rev. Messrs. Savage, Dobbin and Atkins. When this force is doubled then there will be great things doing in this field. As it is several points are unattended and others but barely cared for.

However, if you read the "Mission Quarterly," you will feel that something is doing and maybe wish some how to become an Auxiliary, cheerily speaks up the Mission Quarterly.

It is with a most hearty thanksgiving to God, as well as with a feeling of much gratitude to the generous donor, that we record the ready response to the appeal made in the last issue of The Quarterly for the stipend of the teacher at Glendale Springs. The encouragement of such a response makes us doubly bold to attempt the "Adventure for God," and with the thanksgiving goes the prayer that we may be guided by God's Holy Spirit, that the work may be carried on according to His holy will, and to His greater glory. And this about the Mission, one who knows writes:

The work is beginning to tell. The regular services, re-inforced by Missions held each summer, have made a deep impression. Many have been baptized and some brought to confirmation. The Church has a work to do here and a large work. The country is thickly settled, and so many children wish to attend school that we have to limit the number for lack of accommodation. It is hard to turn them away. They should be taken care of, and we ought to do it. But for this we must have a house for the workers, with equipment, and a church house for school and settlement work. The bishop considers Glendale Springs one of the most promising centres in the North Carolina mountains. Must the work at such a place be retarded, perhaps ruined, for want of the very simple buildings necessary to carry it on ?

This is the call of the mountains, that we give to these people, in this our own land, those things which are their birthright as well as ours; those privileges—nay, necessities—from which their isolation has cut them off. It is the old call of kin to kin, for "We be of one blood, thou and I."

Listen well, too, to this, applicable to all our efforts in the District.

A men's club has been organized in All Saint's parish, Biltmore. Preliminary meetings have been held and the outlook is fine. The rector of this parish, the Rev. Dr. Swope, sees clearly the field of service for such an institution and is leading his men towards it. There are many men of every degree, engaged in one way and another on the Biltmore estate, by whom and for whom a work like this can be made most serviceable.

To the rectorship of St. Peter's church, Brooklyn, the Rev. Wm. G. McCready, D. D., of Asheville, has been called, and he has concluded to accede thereto. The doctor and the parish know each other, for he was in charge there for a month during the rector's summer vacation, and he has taken pains to go thither and look into matters since receiving the call. St. Peter's is one of the largest Long Island parishes, reporting all but a thousand communicants, and has long been under the care of the Rev. Dr. Lindsay Parker. Dr. McCready goes about the 1st of February and with the regrets and kindly commendations of many in Asheville, See City and District.

The Rev. McNeeley DuBose, of Morganton and Associate Mission, after suffering from the results of over work and care-taking, is improved in health, but has wisely obeyed the advice of a discerning doctor and gone to the soothing atmosphere of the South Florida Sea. He is here for a while, with his distinguished uncle, the Rev. Dr. W. P. DuBose. He was so much better before he got there that he berated himself for going, but when he gets all mixed up, inside and out, with the fishing and the ducking, he will perhaps have to use a wrench for coming back.

The Rev. Walter R. Dye, who some time ago accepted the rectorship of St. Luke's, Lincolnton and immediately sustained a long illness, has returned and taken charge again. And warmly is he to be congratulated upon his recovery, and his parish upon his return.

The statement made by the Rev. Mr. Deal is not only interesting in itself and a tale of unconscious heroism on his part, but it is a type and a symptom, so far as this District is involved. For many years Mr. Deal made this same journey and others of equal or greater hardship and won the admiration and confidence of the people yet the interests of our Church are to-day where he placed them and had to leave them because he could in justice to the work and himself do so no more.

What is to be the future? There are but half enough missionaries for the needs already disclosed.

Much of the Bishop's time and more of his anxiety are allied to efforts to "raise money" for the schools and clergy and there are no men offering themselves from the membership of this District.

But we must withhold and with the hope that Mr. Deal's exabple and his outcry for Highlands, may reach the mark he aims at and discover a shepherd for those few sheep in the wilderness, whose condition is pitiful.

Rev. A. DeR. Meares has sent ninety-five post cards, and other pictures of churches, chapels, church school houses in the District, and groups of school children and mill operators to Rev. Dr. W. W. Smith, of the New York Sunday School Commission, to be made into slides for an illustrated lecture set of southern mountaineers. They were received from a few of the clergy of the District. Those who have sent none may possibly not be too late if they send pictures of their work at an early date. The lecture is expected to be ready in February.

AN ITEM IN MISSIONARY WORK

On the 3rd of November I received a letter from Highlands, asking me to come up and hold a funeral service on the next day. I at once engaged a team and at five o'clock on the morning of the 4th started out in the cool morning air. The distance to be covered was 26 miles and the road was beyond description. Four mountains to be crossed, and many hills, portions of the road very rough and filled with stones, others so cut up and washed out that it was almost impossible for one to keep his seat in the buggy. In the early afternoon our destination was reached and by the time the funeral was over the day was about gone. I had intended returning home next day but the people were so anxious for service that I consented to remain. This gave me an opportunity to visit the bereaved family and others. Friday and Saturday were spent in house to house visiting among my old friends. Just after the service on Sunday morning news came that a Mrs. P. had died that morning near Cashiers—ten miles further on—and they wanted me to have the funeral service over her remains on Monday.

Sunday night the Christian Endeavor Society and a number of others assembled in the church and after evening prayer, by special request I delivered an address to the Endeavorers.

Early on Monday morning we started to Cashiers, a delay in getting the coffin ready gave time for more visiting, and it was quite dark when we got back to Highlands.

Next day my kind friends sent me to Dillard, Georgia, on the T. F. R. R., where I caught the train for Franklin, having travelled 80 miles for these services—only 14 of which could be made by railroad. In past years I have made a similar trip over 40 miles of this road between sunset and sunrise.

This in a way shows the poverty of our Church in this western part of the State.

Highlands has for some years been quite an important little town, and seems to be increasing in importance each year. We have a beautiful church, a dozen or more zealous communicants; each summer the five hotels and several boarding houses are full to overflowing and many of the guests are communicants of the Church.

A dozen or more years ago I built the church but could only give a monthly service. After my health broke down and I was no longer able to keep this up the Rev. Alfred S. Lawrence took charge of the work, and his wise and faithful efforts accomplished many desirable results.

Last September Mr. Lawrence felt called to a larger work, and the church is now vacant—hence this communication.

The parish can generally take care of itself, but the struggling missionary station, without a missionary is quite helpless. Bereft of their leader, the people are as sheep without a shepherd and in time of distress, sickness, sorrow, death, feel that they are forsaken. Should we wonder if in such cases love grows cold and zeal disappears?

May the Lord of the harvest send forth the laborers to the work necessary for filling His storehouse with sheaves.

Yours faithfully,
J. A. DEAL.

The Mission conducted at St. Mark's Chapel, Charlotte by the Rev. M. A. Barber from October 3-10 was most helpful. There were four celebrations of the Holy Communion, two services for children and seven evening services with sermons. While in Charlotte Mr. Barber representing the Sunday School Commission of the Diocese made addresses in St. Peters and the Church of the Holy Comforter.

REPORT OF GRACE HOSPITAL FOR 1908-1909.

Morganton, N. C.

The work of the hospital has progressed most satisfactorily since the first report was issued. The death of its founder and devoted head was an irreparable loss, but its steadily increasing usefulness is indeed a monument to his memory.

In the year which has elapsed under the new conditions, patients have been admitted as follows:

Admitted	116
Male	45
Female	71
Medical	63
Surgical	53
Recovered	52
Improved	42
No Improvement	4
Died	9
Religious connections as follows:	
Methodist	33
Baptist	24
Episcopalian	19
Presbyterian	11
Lutheran	1
Moravian	1
Morman	1
No church given	26

Dispensary patients	300
Dispensary operations	20
Visits paid by nurses	50

There were 2621 days of treatment making an average of a little more than 22 days for each patient. The amount received from patients making an average of 55 cents per day for each patient for the maintenance of the work, whose actual cost was $1.40 per day, the difference, 85 cents, being the charity work of the hospital. There were 11 full pay patients, 42 part pay, in some instances the payment being nominal, and 63 patients from whom nothing was received.

The interest which the citizens of Morganton have shown has been manifested in many substantial ways, and they have aided liberally in the efforts of the devoted Woman's Auxiliary of the Hospital to raise funds for the support of the work. The sum of $350 has been contributed, in money and in kind. The Auxiliary has also contributed $100 to endow one day in memory of Mr. Hughson. The churches have shown unfailing interest and sympathy.

Through the kindness of friends, at a distance, a new kitchen and dining room have been added, the sterilizing room has been enlarged, a much needed porch has been built on the north side, an ambulance wagon, a gift in memoriam, adds very much to the completeness of our equipment, and liberal gifts of needed furniture for the operating room have been presented during the year. The Nurses' Home was bought the spring before Mr. Hughson's death and it has meant much to the hospital staff to have a quiet and pleasant resting place away from the hospital.

The maintenance of the Hospital is an ever present responsibility, and the continued interest and help of all our friends is most earnestly asked. The needs of the institution are constantly increasing with the many new calls upon its resources. Like all institutions with no assured income, we must feel that its future is precarious. We have no assistance from town or county as corporations. It is therefore of great moment that an endowment of $50,000 should be raised. The amount so far assured is $3,600, and we hope that there may be among our friends some who will give memorials to their dear ones, that the sorrows and pains of others may have help and healing.

MARY H. HUGHSON,
General Manager.

The Mission at Spray which is very promising has been regularly organized and the Bishop has appointed the Rev. Geo. M. Tolson to take charge of both Spray and the church at Leakesville. Mr. Tolson is well known to us having spent the greater part of his ministry in this Diocese. He removed to Upper Truro Parish, Virginia, only about a year ago which he leaves now to take this very important work in our Diocese.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION.

Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

Board of Managers.

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Mr. J. G. Shannonhouse, Charlotte.
Mr. W. A. Smith, Ansonville.
Mr. J. J. Crosswell, Fayetteville.

Visitors.

The Bishops of the Diocese of North Carolina, of East Carolina and of the Jurisdiction of Asheville.

ROLL OF HONOR FOR NOVEMBER

Senior Department.—Maud Berry, Ada Pharr, Sadie Furches, Uldine Allsbrook.—Sarah E. Hanks, Teacher.

Primary Department.—Donaldson Jones, Harriet Marlin, Savannah Pulley.—Lily M. Tomlin, Teacher.

Number of Children, 64.

Contributions received from November 15th to December 15th:

"Messengers of Hope," S. T. S., $12.00; Mrs. T. W. Bickett, Louisburg, Leta May Turner Scholarship, $25.00; W. A., Trinity Parish, Scotland Neck, $2; J. A., Bishop Gray Chapter, Wadesboro, $2; the Misses Curtis, Lincolnton, $1; Mr. Fred J. Hill, Washington, D. C., $5; Mr. Melville Dorsey, Henderson, $5; Mrs. R. H. Speight, Whittakers, $4.50; W. A., Christ Church, Raleigh, $4.50; Mr. & Mrs. T. A. Smithwick, Merry Hill, $5; Miss Elizabeth Folk, Raleigh, $5; W. A. and Junior Guild, St. James, Ayden, $4.25; "Asheville No. 1", $10; Hines Bros. Lumber Co., Kinston, $10; J. A., St. Timothy's Wilson, $5; "In Memoriam, Wilmington," $10; Mrs. P. L. Bridges, Wilmington, for Sadie Lewis, $5; Mr. D. Y. Cooper, Henderson, $50; Mr. W. L. London, Pittsboro, $15; W. A. St. Philip's, Durham, for turkeys, $10; Graded School, Charlotte, $8.39; "In memory of Dr. Peter Evans Hines," Raleigh, $5; collected by Mr. J. G. Shannonhouse in Charlotte, $6.60; Anonymous, Charlotte, $5; St. Mark's, Halifax, $13.75; Mrs. L. D. Bonner, Bonnerton, $5; Mrs. S. L. Joyner, Woodland, $1.50; Mr. Arthur H. London, Pittsboro, $5; Ladies Guild, Church of the Advent, Enfield, $35; St. Mary's Guild, Normal School, Greensboro, $1; J A., St. David's, Cullowhee, .76; Dr. G. A. Ramseur, China Grove, $1; Mrs. Fannie L. Joyner, Farmville, $2; Mr. A. L. Purrington, Scvotland Neck, $5; Christ Church, Rowan County, $8.25; Friends in Salem Female Academy, $3.67; Mr. Henry Perry, Henderson, $10; Chapel of Hope, Charlotte, .75; Mrs. S. M. McDowell, Morganton, $2; Woman's Parochial and Missionary Society, St. Paul's, Clinton, $15; A friend in Washington, $2; Mr. . W. Campbell, Charlotte, $2; Mr. Thos. H. Sutton, Fayetteville, $1; W. A. Warrenton, $17.50; Mr. James Gattis, Charlotte, $7; Mr. D. Boyd Kimball, Henderson, $5; Miss Martha Whitfield, Normal School, Greensboro, $2; St. Stephen's, Goldsboro, $21; St. John's, Wilmington, $69.24; Trinity Parish, Scotland Neck, $23.48; T. O. G., Scotland Neck, $5; Mrs. S. V. Young, Charlotte, $5; Mrs. Kate Guion, Charlotte, S. T. S., .55; Mrs. E. M. McKoy, Huntersville, $2; St. James', Wilmington, $208.75; Christ Church, Raleigh, $217.25; St. Stephen's, Oxford, $15.32; St. Thomas, Reidsville, $10.95; Trinity Church, Statesville, $13.86; Christ Church, New Bern, $81.73; St. Stephen's, Duke, $11.80; In memory of Thomas Patton Parker, Asheville, $75; St. Martin's, Charlotte, $11.08; Church of the Good Shepherd, Wilmington, $20; St. Peter's, Charlotte, $111.31; St. Timothy's Guild, Christ Church, Raleigh, $21.60; Mr. L. Vinson, Littleton, $3; Mr. W. E. Holt, Lexington, $50; Jackson, $17; Church of the Good Shepherd, Raleigh, $95.79; All Saint's, Concord, $30.25; Grace Church, Lexington, $16; St. Luke's, Salisbury, $80.03; Church of the Good Shepherd, Rocky Mount, $39.17; St. Barnabas, Greensboro, $44.27; Mr. W. H. Nicholson, for Laurie Farmer, $10; Harvey and Katherine McNair, Wilson, $1; St. Bartholomew's, Pittsboro, $11.35; St. Matthew's Hillsboro, $96.65; of which $25 is for meat; Grace Church, Weldon, $15.50; St. Thomas', Bath, $7.20; Waynesville Graded Schools $7.20; Mrs. H. W. Jackson, Raleigh, $5; W. A. Church of the Good Shepherd, Wilmington, $5; St. Phillip's, Germanton, $4; St. John's Mission, Fayetteville, $1; Julia H. Bright, and Leonora Blount, Washington, for a little girl nine years old, .34; St. Paul's, Greenville, $19.38; Grace Church, Waynesville, $11.30; Church of the Holy Communion, Balsam, $6; St. Mary's School, Raleigh, $27.71; Calvary Church, Wadesboro, $13.75; St. Paul's, Louisburg, $34; All Saints', Biltmore, $45.30; St. Candler, $1.01; Calvary Church, Fletcher, $12.35; Grace Church, Grace, $4.50; Grace Church, Morganton, $19.71; All Saints', Ronda, $5; Mrs. D. M. Furches, Statesville, $14; T. O. G., Statesville, $7, for Savannah Pulley; St. Paul's, Beaufort, $17.37; St. Barnabas', Snow Hill, $15.51; St. John's, Winton, $8.42; St. Paul's, Edenton, $130.07; Holy Innocents, Lenoir, $1.35; St. Mary's, Kinston, $35; Christ Church, Elizabeth City, $25.57; St. Lukes, Winterville, $10; Mrs. F. J. Murdoch, Salisbury, $5; "Our Babies Memorial Fund" $6; Mr. W. W. Kimball, Middleburg, $1; Mrs. Jas. R. Carroll, Middleburg, $1; W. A. Calvary Church, Wadesboro, $15.25; W. A., Grace Church, Weldon, $30.50; W. A., St. John's, Battleboro, $15.80; St. Mark's, Mecklenburg county, $3.25; Mrs. Charles Iceman, Monroe, $1; S. S. Grace Church, Weldon, 50 cents; St. Mary's, High Point, $6; W. A., Church of the Holy Comforter, Dilworth, $6; St. Luke's, Lincolnton, $22.46; Church of the Redeemer, St. Paul's Church and S. S., Vanceboro, $6.75; St. Agnes Franklin, $7.45; St. James', Lenoir, $10.02; E. N. J., 1; Church of the Ascension, Hickory, $33; Holy Cross, Valle Crucis, $3.75; St. John's, Nonah, $3; Trinity Parish, Asheville, $107.80; St. Philips, Mocksville, $1.25; Mr. Wesley Peebles, Bath, $5; W. A., Church of the Advent, Williamston, $1; Miss Annie S. Robinson, Wilson; $1.50; St. Paul's Church and S. S., Vanceboro, $6.75; St. Agnes Guild, Christ Church, Raleigh, $11; Mrs. Frank Coxe, Rutherfordton, $5; Grace Church, Lawrence, $5; St. Mary's, Speed, $4; Mr. W. L. Stallings, Tarboro, $1; Church of the Good Shepherd, Cooleemee, $9.42; J. A., Christ Church, Elizabeth City, $6; for Robert and Timothy Julian from their grandfather, $1; W. A., St. Peter's Parish, Washington, $5; W. A., St. Cyprian's, New Bern, 25 cents; "Messengers of Hope", S. T. S., $7.45; St. Anna's Mission, Littleton, 1; Total, $2553.66.

Contributions in kind; 1 dozen bottles Horlick's Malted Milk, from the Co.; 1 thermometer, India Alkali Co., Boston; dress made for Maud Berry, and a few other things, Miss Lizzie Moore, Littleton; large lot of pantry supplies and five turkeys, collected by Mr. J. G. Shannonhouse from the merchants and business men on East Trade and South College streets, Charlotte; 2 hats and 3 caps, _____, Charlotte; box of clothing, shoes, etc., and barrel of clothing, Holy Innocents', Henderson; box of pantry supplies, etc., with bolt of cloth from Pilot Cotton Mills, Raleigh; W A., Christ Church, Raleigh, box of clothing etc.; W. A. Calvary Parish, Wadesboro, 1 bushel apples; Mrs. J. R. Van Ness, Charlotte, 1 box of oranges, Miss Mary Terry Bland, Charlotte; box of hats, caps, gloves and cloth, Mrs. Fannie Joyner, Miss Alice Tankard, and Miss Mabel Denton, Farmville; 2 boxes of clothing, school supplies, etc., W. A., St. Mary's, Kinston; oranges, bananas, apples, etc, the Euchrestian and Diatelian Literary Societies, Elizabeth College, Charlotte; 1 turkey, Mrs. A. H. Washburn, Charlotte; 1 box of oranges, Mrs. E. A. Smith, Charlotte; 1 turkey, Master Charles Marion Stone, Charlotte; beef from Mrs. McComb, Charlotte; 1 bag of potatoes, and 1 barrel of apples and potatoes, W. A., St. David's, Cullowhee; lot of black walnuts, J. A., St. David's, Cullowhee; large quantity of pantry supplies, the Graded Schools, Charlotte; 2 stoves and sundries, Mrs. J. S. Watters, Charlotte; 1 turkey from a friend in Charlotte; pantry supplies, etc., from St. Peter's Parish, Church of the Holy Comforter, and St. Martin's Mission, Charlotte; box of clothing, quilt, etc., etc., W. A., Church of the Good Shepherd, Cooleemee; 78 packages of home-made candy, the Rev. J. S. M. Brown, and Mr. O. J. Ludwig, Cooleemee; package of clothing etc., for Louise Hawkins, from Miss Lean H. Perry, Henderson; 1 dozen Gowan's Preparation, from the Co.,; 1 quilt, Woman's Social and Benevolent

Club, Winton; bale of goods, clothing, etc., St. Mark's, Gastonia; 1 barrel of apples, Mr. F. C. Abbott, Charlotte; package of clothing, Charlotte Graded Schools, several suits child's underwear, Mrs. Jas. A. Briggs, Jr., Raleigh; bolt of cloth, Salisbury Cotton Mills; barrel of clothing etc., W. A., Church of the Good Shepherd, Raleigh; box of clothing, quilt, shoes and stockings, etc., W. A., St. Barnabas', Greensboro; box of material, clothing, etc., Ladies Aid Society, Bonnerton; box of clothing, stockings, etc., W. A., Trinity Parish, Scotland Neck; box of clothing, pantry supplies, etc., Church of the Messiah, Rockingham; box of pantry supplies, J. A., Ridgeway; box of clothing, pantry supplies, etc., W. A., Grace Church, Weldon; box of clothing, etc, etc., Ladies Guild, Church of the Advent, Enfield; 1 case canned peaches, Mrs. Eugene A. Metts, Wilmington; 1 case canned tomatoes, Mrs. S. P. Cowan, Wilmington; box of clothing, etc., W. A., Trinity Parish, Hertford; barrel of clothing, etc., St. Mark's, Roxobel; box of cotton goods, W. A., St. Barnabas', Greensboro; box of material, clothing, etc., W. A., Emmanuel Church, Warrenton; box of clothing, hats, etc., etc., Young Christian Soldier Branch of J. A., St. Luke's, Winterville; 1 barrel of fruit, vegetables, and canned goods, and 1 crate of oranges, W. A., St. Barnabas', Greensboro; box of clothing, etc., St. Mary's Guild, State Normal School, Greensboro; box of clothing, etc., W. A., St. Barnabas', Murfreesboro; barrel of clothing and pantry supplies, W. A., All Saints', Concord; package of table-cloths, and hassock, All Saints, Concord; box of Christmas toys and books, Mrs. T. B. Yuille, Mt. Vernon, N. Y.; box of clothing for Sadie Lewis, Mrs. P. L. Bridgers, Wilmington; package of clothing, Mrs. Jordan Thomas, Charlotte; box of clothing, etc., for Lindsay Rex, from J. A., St. Paul's Parish, Louisburg; lot of toys, Weddington Hardware Co., Charlotte.

Thanksgiving Day has come and gone, and we have much for which to be thankful. First of all, the day was bright and pleasant, and that meant a great deal to the Orphanage. It meant larger congregation, and larger offerings, some of the parishes giving twice as much as they did last year. The offerings generally have come in so well that it will take extra space of the Carolina Churchman to acknowledge them. And we wish here to once again thank each and all for their gifts towards our work. We hope, too, that the contributions and letters of the little "Messengers of Hope" will all be acknowledged in each issue, for apart from the fact that the sewing teacher's salary is dependent upon them, we must remember that these gifts and letters are training the children in practical church work, and it will discourage them not to make due acknowledgement of their efforts. In a letter received to-day a lady living in one of our mountain towns, says, in speaking of the Carolina Churchman, "I enjoy reading about the Orphans, and " Aunt Becky's" letters, and am much pleased that they will be still continued. They please the children, too, and that means a great deal.

Then, again, coming back to Thanksgiving, after attending service in their own little chapel, the children sat down to a nice dinner prepared by their good friends, after which we took them up the street to a moving picture show which they enjoyed immensely.

Our new house-keeper, Mrs. Nannie A. Campbell, formerly of Burlington, but lately of Concord, arrived on the 7th of last month, and has entered upon her duties with much zeal and interest and seems to have made a favorable impression upon all at the Orphanage.

Our reference in the last issue to the new building created the impression on the minds of some of our friends that we were discouraging the idea, but such was far from our intention. On the contrary, we have always maintained that new and better arranged buildings were needed, and even if the present ones were in perfect order a new building would still be needed because of the crowded condition of Thompson Hall, and the inconvenient arrangement of the building. The full capacity of the building is foorty-five, whereas not more than twenty or twenty-five should be in one building under one lady. Is there not a large hearted layman in the State who will put up such a building as a memorial, and then let the ladies devote their energies towards feeding and clothing the children?

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary:

Amount required	$175.00
Amount paid in	153.01
Amount still to be raised	21.99

Contributions from Nov. 12th to Dec. 12th.

Marion-Francis and Katherine Alston, Texarkana, Ark	$ .25
W. C. Raffin, Mayodan, N. C	50.00
Junior Auxiliary, St. Timothy's Parish, Wilson, N. C., through Miss Louise Hales, Treas	5.00
A Thank Offering from Mary and Elizabeth Applewhite from their grandmother, Mrs. Charles Tillery, Tillery, N. C	.50
Col. W. J. Green, "Tokay," Fayetteville, N. C.	2.50
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C	.50
Woman's Auxiliary, Jackson, N. C., through Mrs. H. B. Hardy	.50
Junior Auxiliary, Ridgeway, N. C., through Miss Ann Falkner Collins	.25
Junior Auxiliary, Windsor, N. C., from June to December inclusive, through Miss Mamie Nicholls	1.75
Ascension S. S. Davie Co., N. C., through Miss Ruth W. Hariston	1.00
Junior Auxiliary, Winterville, N. C., through Miss Esther Johnson	.25
St. Mark's Br. Junior Auxiliary, Roxobel, N. C., from Sept. to Dec. inclusive, through Miss Pearl M. Hardy	1.00
Junior Auxiliary, Hillsboro, N. C., through Mrs S. P. Waters	1.00
S. S. Church of the Saviour, Jackson, N. C., through Miss M. G. Burgwyn	.20
"In Memoriam, Maude Walling Moore," from her mother	.25
	$64.95

My dear Children:

Throw up your hats and hurrah with all your might for the biggest contribution we have ever had for the Orphanage. We lack only about twenty-two dollars of finishing the salary for this year; now, oh, let's make haste and do it!

I must begin this letter with four that were left out of last month's report for lack of space.

They begin with the letter from Winterville, as you see:

Winterville follows suit thus:

"Dear Aunt Becky:—Enclosed please find twenty-five cents for the Sewing Teacher's Salary from the Young Christian Soldiers, St. Luke's, Winterville. As I was away the last meeting I cannot remember whether I sent the contribution or not." As ever,

Yours truly,

Your last contribution my dear Esther was received on the seventh of September, so you did not send in October. You are always very faithful in sending and I count you as one of my banner branches.

Williamston, N. C., this time.

"Dear Miss Cameron:—I enclose twenty-five cents for Sewing Teacher's Salary for November. I hope we will all think as much of the Churchman as we did of the Messenger."

Yours,

The W's have mustered in full strength: Wadesboro, Washington, Winterville, Weldon, Williamston all in a row. Yes, dear lucky Penny, I hope we will like the new friend as much as we did the old—but of course, naturally not just at first, because we had the Messenger so long—ever since long before the Spanish war, when Col. Osborne was in charge of the Orphanage, and those whose love is worth having don't change allegiance as readily as their gloves. But we will learn fast enough, and find good in the change, I hope.

My three Valentines send by proxy this time:

"Dear Miss Cameron:—Helen, Kathryn and Maython handed me their monthly dues at Sunday School last Sunday, and as the Y.C's. cant meet in time to write their own letter before the twelfth, I send their dime for November, herein."

Very truly yours,

I am always glad to have the dimes come in, my dear young lady, and wish I could multiply them by the rate of 100 per cent., for oh, I do want that salary all paid in by the middle of December so the teacher can have some Christmas money to spend if she wants to.

St. Timothy's Mission School, at Olive Branch, N. C., is a new acquaintance:

"My dear Miss Cameron:—Enclosed find ten cents (stamps) for the Sewing Teacher's Salary, from the children of St. Timothy's School. We hope to do better next month."

Sincerely yours,

And certainly I am glad you are working with us, my dear young lady, for we need all we can get, and as soon as we can get it too. The snail and the tortoise and the sloth are the lightning express compared with our progress.

That ends the omitted; and now we begin with our little friend from Texarkana, who says:

"Dear Aunt Becky:—Katherine and I send twenty-five cents as our dues for November.

Katherine started to school about a week ago, she will be eight years old in December.

We hope you are feeling well. With love from all,

Yours affectionately,

Thank you, dear Maid Marion, you and Katherine are very faithful. I hope she will like going to school as much as my little niece does. The next letter I may not publish. Thank you so much, my dear William. It is the largest single gift the Messengers have ever had. Once, years ago when the Atkinson Cottage fund was our object, Mrs. Houston, of Wilmington, sent sixty-four dollars made by her Busy Bees, but they were a whole hive full. I wish all my Sunday School boys remembered my work like you do. It would not drag so like a wounded snake.

Wilson comes next, saying:

"Dear Aunt Becky:—I enclose five dollars for the Sewing Teacher's Salary from the Junior Auxiliary of St. Timothy's Church, Wilson, North Carolina. With best wishes for the Orphanage."

Thank you my dear, and all the faithful members of St. Timothy's branch.

Then Tillery:

"My dear Miss Cameron:—Enclosed please find fifty cents, Thank Offering for little Elizabeth and Mary Applewhite.

I hope your collections have been good through the summer months, I have not seen a copy of the paper since the "Messenger of Hope" ceased to exist. Hoping that you are feeling stronger." I am,

Very truly,

I hope you will take the Carolina Churchman, my dear madam. Our contributions languished sorely thro' the summer and fall.

Ridgeway says:

"Dear Miss Cameron:—Enclosed you will find twenty-five cents in stamps for the Sewing Teacher's Salary. Our dues for December. With best wishes, I am,"

Yours sincerely,

I am always glad to hear from Ridgeway, my dear young lady. It reminds me of my good old friend, the Rev. William Pettigrew, who had been a classmate of my father's at Chapel Hill.

The letter from Jackson I may not print except to say that the fifty cents sent by the Woman's Auxiliary, thro' my cousin, Mrs. Hardy, from Sept. 1st to Dec. 1st, three months.

I send dear love to you all.

The next was a Thanksgiving Offering from our dear and gallant old friend, Col. Wharton Green, who never forgets us on Thanksgiving day. He says:

"A happy Thanksgiving to you all, and "God bless us every one." W. J. G.

From Windsor we have this:

"My dear Aunt Becky:—Enclosed find money order for $1.75 from St. Thomas' branch of the Junior Auxiliary for Sewing Teacher's Salary, to pay for the months of June, July, August, September, October, November and December. Sorry this was not attended to before."

Lovingly,

Truly, my little lady, seven months was a good long time to be "absent from roll call," but "better late than never."

The Advance letter is another of the don't print series. I am glad you discovered unknown wealth since we got it, and I am sure you will be on time. It is your way to be faithful.

And now here is Esther Johnson leading in the Winterville branch again. You didn't know you were an encore did you?

They send the usual 25 cents which we are glad to get and send them back our love and thanks.

Roxobel comes next:

"My dear Miss Cameron:—My Juniors have fallen behind in their pledge for the Sewing Teacher's Salary, I am sorry to say, but I hope we will do better in the future. I herewith enclose $1.00 for the months of September, October, November and December from St. Mark's branch of Junior Auxiliary We are very much interested in all pertaining to the Orphanage and wish we could do more. With love and best wishes for you and your work, I am,"

Very sincerely,

I am always glad to hear of interest; that makes the pennies a certainty, and it is the oft recurring letters that make up months and happy days, and loving lives.

St. Matthew's Juniors send their money without any waste of words. Well, it is the dollars that we need so we say thank you very much, and listen to what Jackson comes to say:

"My dear Miss Cameron:—As you probably know our Sunday School is a very small one, however we want to add our "little mite" to your Sewing Teacher's Salary and have decided to take our offerings for one Sunday in each month for that purpose. I am sending you 20 cents and we will try to send the same amount every three months during the year.

Wishing you all success in your work, and with the best of Christmas wishes from the Sunday School of the Church of the Saviour, I am,"

Very truly yours,

I am very glad you are to work with us, my dear young lady, all the mickles will make a muckle by and by.

The next letter I may not publish, my dear madam, I am so sorry for you. The Christmas tide is so hard to live thro' in a childless home. May He who gave and then recalled His lovely gift help you to bear the loneliness with patient faith and courage.

This letter will be printed too late to know that I wish you a merry Christmas dear children, but I do wish with all my heart, full stockings and for each one just what they wanted. And for all who read these words a happy, prosperous New Year, and God's blessing on them all.

Your loving,

AUNT BECKY.

address:

Miss Rebecca Cameron,
Hillsboro, N C.

Are You Satisfied With Your Boy's Progress at School?

If the progress your boy has been making at school is not up to your expectations, and you are considering the advisability of sending him to another school after the Christmas Holidays, with a view of giving him a broader training and an education more fully rounded out,

PORTER MILITARY ACADEMY

will appeal to you as a very desirable institution. Here your boy will receive a thorough preparation for College — Languages, Science, History, Music, and Mechanical Drawing — together with that element of Military Training necessary to teach him the value of neatness, punctuality and obedience.

The success of **Porter Military Academy** has resulted from its forty-two years of painstaking attention to the **individual,** rather than to the **group.** Its record this year is unique in this, that every cadet who was in good standing last Commencement and who is in any preparatory schoool at all now, has re-entered **Porter** this year. Its graduates number men of affairs throughout the country.

Large buildings and attractive grounds; gymnasium, with swimming pool, and athletic field. Outdoor sports all the year round. **Board, tuition, etc., $250. Two from one family, $450.**

Catalogue and full information will be mailed on request.

Rev. WALTER MITCHELL, B. D., Rector, Charleston, S. C.

SEABOARD AIR LINE.

Schedule effective May 2nd, 1909. Subject to change without notice.

Local sleeper between Wilmington and Hamlet on 44 and 45 open for passengers at Wilmington at 9:00 p. m., connects at Hamlet with all trains North, South and West with No. 33 at Hamlet, through train for Atlanta, Birmingham and Memphis.

Trains Arrive at Wilmington as Follows:

No. 44 at 12:30 a. m., from Johnson City, Charlotte, Hamlet and points North.

No. 40 arrives 1:15 p. m., from Charlotte, connecting at Hamlet with No. 36 from Birmingham and Atlanta, No. 33 from Norfolk and Raleigh; No. 81 from New York and Washington, and all points North and South.

Trains Leave Wilmington as Follows:

	No. 45	No. 39
Lv. Wilmington	3:00 a. m.	3:20 p. m.
Ar. Lumberton	5:30 a. m.	5:37 p. m.
Ar. Maxton	6:12 a. m.	6:35 p. m.
Ar. Hamlet	7:00 a. m.	7:30 p. m.
Lv. Hamlet	7:25 a. m.	8:15 p. m.
Ar. Monroe	9:25 a. m.	10:20 p. m.
Ar. Charlotte	10:25 a. m.	11:20 p. m.

No. 45 connects at Hamlet with Nos. 38 and 66 for all points North at Monroe with No. 59 for Atlanta and continues on through to Johnson City, arriving at 8:05 8:05 p. m.

No. 39 connects at Hamlet with No. 37 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 for Washington and New York, No. 32 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

C. H. GATTIS,
District Passenger Agent, Raleigh, N. C.

NORFOLK & SOUTHERN RAILWAY

The Norfolk & Southern Railway takes much pleasure in announcing that effective Sunday, October 10th, 1909, Raleigh Division Trains Nos. 14 and 15, between Washington, N. C., and Raleigh, N. C., will be operated DAILY instead of DAILY EXCEPT SUNDAY, as at present.

TRAIN NO. 14|

Lv. Washington	7:15 a. m.
Lv. Chocowinity	7:27 a. m.
Lv. Greenville	8:10 a. m.
Lv. Farmville	8:38 a. m.
Lv. Wilson	9:32 a. m.
Ar. Raleigh	11:27 a. m.

TRAIN NO. 15.

Ar. Washington	8:40 p. m.
Ar. Chocowinity	8 25 p. m.
Ar. Greenville	7:45 p. m.
Ar. Farmville	7:16 p. m.
Ar. Wilson	6:22 p. m.
Lv. Raleigh	4:25 p. m.

OPENING OF TRAFFIC OVER PINETOWN CUT-OFF.

The Pinetown cut-off between Bishops Cross, on the Belhaven Branch, and Pinetown, on the Pamilco Division, will be completed and open for traffic October 10, 1909.

The opening of the Pinetown cut-off reduces the distance between Belhaven and Washington, or New Bern, thirty-four (34) miles; the distance via the new short-cut being, between Belhaven and Washington is twenty-nine (29) miles, and between Belhaven and New Bern, sixty-five (65) miles.

Effective October 10, 1909, new and improved train service will be inaugurated between Belhaven and New Bern, via Washington, as follows:

TRAINS NOS. 37 & 38.

Lv. Belhaven	7:30 a. m.
Lv. Bishop's Cross	7:45 a. m.
Lv. Pinetown	8:24 a. m.
Lv. Washington	9:55 a. m.
Lv. Chocowinity	10:25 a. m.
Ar. New Bern	12:15 a. m.

TRAINS NOS. 39 & 40.

Ar. Belhaven	7:00 p. m.
Lv. Bishop's Cross	6:45 p. m.
Lv. Pinetown	6:06 p. m.
Lv. Washington	5:30 p. m.
Lv. Chocowinity	4:40 p. m.
Lv. New Bern	2:15 p. m.

E. T. LAMB, Gen'l. Manager. W. W. CROXTON, Gen. Pass. Agent. H. C. HUDGINS. A. G. P. Agt.

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Volume 1

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Number 5

The Carolina Churchman

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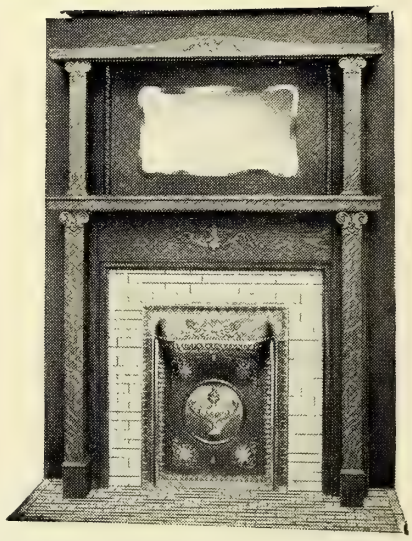

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, FEBRUARY, 1910 No. 5

CALENDAR FOR FEBRUARY

2.—Feast of Purification (White).
6.—Quinquagesima (Violet).
9.—Ash Wednesday—Fast (Violet).
13.—1st Sunday in Lent (Violet).
16.—Wednesday—Ember Day.
18.—Friday—Ember Day.
19.—Saturday—Ember Day.
20.—2nd Sunday in Lent (Violet).
27.—3rd Sunday in Lent (Violet).

LENT

By Phillips Brooks

My friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much or it may come to nothing. I beg of you, let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine repentance. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ, I beg you, as if I went from ear to ear and pleaded with each of you, not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.

PRAYER FOR DAILY USE

O God, who in ages past hast taught Thy Church, as at this season, in finding out and striving against the secret and the open sins which may be displeasing in Thy sight; by the help of the Holy Spirit lay open to me my heart and life, that I may in humble penitence place them at the foot of the Cross of Christ for cleansing through His most precious blood.—Amen.

WHAT DOTH GOD REQUIRE OF THEE?

Wherewith shall I come before the Lord, and bow myself before the high God?
Shall I come before Him with burnt offerings, with calves of a year old?
Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?
Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul?
He hath showed thee, O man, what is good, and what doth the Lord require of thee, but
To do justly,
To love mercy, and
To walk humbly with thy God?
—Micah, VI, 6, 7, 8.

What doth God require of thee but

TO DO JUSTLY

Justice is represented by a pair of scales exactly balanced. A one-sided life is never just. There is a spiritual as well as a material life. Duties spiritual equal the duties material.
There are eternal interests as well as temporal.
There are duties God-ward and duties man-ward.
One of the hardest tasks in life is to keep the proportion of things equally balanced.
Lent comes each year to teach us how to be just—to impress upon us its principles—to enforce its laws.
It bids us examine ourselves to learn wherein we have deviated from the Divine standard of justice.
It urges us to break the habit of sin, of neglect, of carelessness, that has thrown the life out of proportion.
It corrects by its exercises of devotion the one-sidedness of life.

IT PLEADS FOR JUSTICE

To God To Fellowman To Self
It holds up before us a pair of scales.

What doth God require of thee but

TO LOVE MERCY

Mercy means Forgiveness toward those who misunderstand our motives, who hinder our progress, who criticise our acts, who cheat us, who misrepresent us, who disturb our peace, and make our way hard.
"Our Father who art in heaven, forgive us our trespasses as we forgive those who trespass against us."
It means Helpfulness where there is need; of charity to the poor; of benevolence to the unfortunate; of kindness to the oppressed; of sympathy to the afflicted; of service to all men in His name.
"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."
It means the Missionary Spirit that tells all men everywhere of the world's Redeemer; that prays for missions; that works for missions; that gives for missions; that the kingdoms of this world may become the Kingdom of Christ.

Lent comes each year to teach us the lessons of mercy;
To touch the tender chord of brotherhood in our hearts;
That we may do good unto all men in the day of their necessity.

LENT PLEADS FOR MERCY

To the afflicted body To the troubled mind
To the sin-laden soul.

What doth God require of thee but

TO WALK HUMBLY WITH THY GOD?

Humility that feels the sense of utter unworthiness as man comes into God's presence and falls low on his knees before His footstool.
That made St. Peter, when he beheld the multitude of fishes, fall at his Master's feet and cry: "Depart from me, for I am a sinful man, O Lord.'
That led the Publican, with down cast eyes, and smote upon his breast, to pray: "God be merciful to me a sinner."
That caused repentant David to fall upon his face, and utter the cry of a sin-stricken soul: "Have mercy upon me, O God, after Thy great goodness; according to the multitude of Thy mercies do away mine offences."
The Spirit of Humility, that realizes human weakness and Divine strength, and that, in seeking amendment of life, pleads before God
For forgiveness for the past and
For power for the future to have victory in temptation's hour.
Lent comes to intensify man's relations to God and bid him humbly seek in temple courts and in private devotion, forgiveness for the past and strength for the future that he may have power to have victory in temptation's hour "over the world, the flesh and the devil, and continue Christ's faithful soldier and servant unto his life's end."—Parish Leaflet.

LENTEN MEMENTOS

1. That the object of keeping Lent is not to conform to an ancient custom, but to obtain a spiritual good.
2. That the testimony of Christians whose testimony is worth having is that there is much profit in a well kept Lent.
3. That the benefits of Lent are for those who seek them, and they cannot be expected to come unsought.
4. That the purpose of fasting is not to propitiate God by making ourselves miserable but to gain control over our appetites and desires.
5. That whenever money is saved to us by our Lenten self-denial in food or pleasure, the discipline of self-denial is not complete until we have devoted the money to the Lord.
6. That all our self-examinations should be unbiased,

cur object being not to find what can be approved, but what must be corrected.

7. That our Lent will profit us just in the proportion in which it brings us near to Christ, and makes us more like Him.

REV. JOHANNES OERTEL, D. D.

Death of Artist—Priest of Episcopal Church

The death is announced at Vienna, Va., of Rev. Johannes A. Oertel, D. D., well known as the Artist Priest of the Episcopal Church.

Dr. Oertel spent many years of his ministry in the diocese of North Carolina, and was advanced to the priesthood by the late Bishop Atkinson. His funeral took place at the Church of the Holy Comforter, Vienna, Virginia, on Saturday, Dec. 11, the Rev. Edward L. Goodwin, rector of Trinro parish, officiating.

In an appreciative sketch the Southern Churchman published at Richmond, says:

Dr. Oertel was born in Germany in 1823, and at thirteen years old, was placed with a Nuremberg divine to be educated as a missionary. Discovering his talent for art, however, he urged its development. His childish efforts were submitted to a master and much impressed with them he gave him instruction both in steel engraving and painting, with that direction towards Christian art, the advancement of which had been his chief aim in life.

In 1848 he came to America, settling in Newark, N. J., where he taught in town institutions, adding to his income by engraving bank notes, with occasional work in wood carving. Meanwhile he endeavored to perfect himself in animal painting, meeting with great success, his pictures demanding good prices and ready sales at the Art Union in New York, while some were bought by New Orleans dealers.

His production of his world-famous picture, "The Rock of Ages," illustrates Emerson's theory that "we do our best thing easiest." It was hastily sketched in 1866, in the album of a Rhode Island girl, the artist later transferring it to a canvass. Photographs were made of it, Dr. Oertel closing with an offer from Mr. James, a Providence dealer, to become their sole publisher, and the run on them, at $5 each, being such that he could not meet the demand. The painting was exhibited in New York and bought by a Brooklyn merchant for $100. Reserving the copyright, Dr. Oerte painted a replica from which chromo lithographs were made in Paris, and phenomenal as was the sale of the picture in America, it was greater abroad, travelers declaring it to have penetrated wherever art is known.

Two years after the appearance of the first photograph, Mr. James had realized $75,000 as his share of the proceeds. Dr. Oertel's receipts in royalties were also handsome. Assured of a support—naving unaided prepared himself for the Episcopal ministry, and been ordained deacon in 1867 by Bishop Clark—he accepted an invitation in 1869 from Bishop Atkinson, to take charge of a church in Lenoir, North Carolina. For it he built, without assistance, a pipe organ, carving for it a handsome altar and reredos. While there he was ordained to the priesthood by Bishop Atkinson, and was later rector of the church in Morganton in the same State. But although often serving as assistant, as in St. Paul's church, Glencove, Long Island; and St. Mary's in Hartford county, Maryland, these were the only two churches of which he ever had the entire charge.

While in North Carolina an unauthorized copy of the Rock of Ages was gotten out by a New York photographer, and Dr. Oertel sought legal protection, the suit costing him $2,000. Scarcely had it been decided in his favor when a Chicago artist made a similar design, evading the law by the introduction of a ship in the background. This threw the copyright open. The market was flooded with pictures, and the Rock of Ages, as a source of revenue to the artist, ceased to exist.

Many examples of his subsequent work enriches American churcehs. Washington has much of it in the Church of the Incarnation; St. Stephen's; Mount Pleasant; St. John's; Georgetown and St. Mary's (R. C.) church. In New York there are three of his paintings in the Church of the Heavenly Rest. St. Louis has another, as has the church at Jackson, Tennessee, and Dayton, Ohio. In the chapel at Sewanee, used by the theological students, there are beautiful paintings by him of the Twelve Apostles, six ranged on either side of the Crucified Lord, with the inscription: "But we preach Christ Crucified, to the Jews a stumbling block and to the Greeks foolishness, but to them which are called (both Jews and Greeks,) the power of God and the wisdom of God; while the Cathedral at Quincy, Illinois, is richly adorned with his work.

To the University at Sewanee, Dr. Oertel presented twelve pictures. One of these, "The Shadow of the Rock," placed there in 1877, has been an inspiration to thousands of men scattered throughout the Union; while for another, "The Dispensation and the Promise," a colossal canvas containing all of Old Testament history. Dr. Oertel refused an offer of $10,000 from the National University of the M. E. Church, in Washington, to be paid in annual installments.

Dr. Oertel recently presented to the National Cathedral Washington, several of his paintings, which were formally accepted by the Cathedral Chapter. This was, probably, the last of many gifts of his religious pictures to churches.

IN MEMORY OF WILLIAM HOBART HARE 1838-1909

"Know ye that a prince and a great man has fallen to-day in Israel?"

It is proposed that the Church shall make a memorial to Bishop Hare. Surely he deserves it. Surely it is well for the Church to be reminded of what he did for her.

He was a great man in his modesty, in singleness of aim, in self-consecration, in fearlessness of soul, in his wisdom, patience and purity of heart. When the Church needed wisdom, gentleness and tact in dealing with difficult problems in the Far East, she sent Bishop Hare. When the Government needed a courageous Christian to stand alone before the young Indians on the war-path, maddened with the sense of injustice, and thirsting to avenge their wrongs by bloodshed, General Grant telegraphed to Bishop Hare asking him to try and prevent another Indian war; alone he faced them, alone he persuaded them, and the danger was averted. For thirty-six years his life has been one long devoted service by which he made a Christian nation of the Sioux. Where he found an ignorant and savage tribe, he leaves over 4,000 living communicants.

In the growing State of South Dakota, where he strenuously opposed the most money-making industry, where he set his face against the facility of divorce, such was the place he won in the community that from respect to him, all work was stopped at the time of his funeral, and the mayor of the town, the Dean of the Roman Catholic Cathedral and every citizen of note paid him the last tribute of respect. A recent traveller through that country said, "Everwhere his name is beloved."

What form shall the Memorial take? Those nearest to him in affection and in the work feel that his greatest anxiety was for the future of All Saints' School, Sioux Falls, a school he established for the daughters of missionaries, army officers and those who could not afford a very expensive education—a school which was his home. The present endowment is insufficient, and it is proposed to raise at least $50,000 to increase it,—one gift of $2,500 and another of $1,000 have been promised. Do you not want to share in it? Let those who can, give largely; but, above all, let those who have little do their diligence gladly to give of that little in memory of this devoted and heroic Bishop of our Church.

Additional copies of this appeal may be secured from Mrs. C. Stuart Patterson, Chestnut Hill, Philadelphia, Pa., or from the Rev. Thos. J. Garland, Church House, Twelfth and Walnut Streets, Philadelphia.

Cheques or pledges can be sent to Bishop Whitaker, or to the Treasurer, Mr. Arthur E. Newbold, of Drexel & Company, Philadelphia, Pa.

At the chapel of The Holy Cross, Valle Crucis, at noon on Wednesday, January 5th, Miss Ellen Denny Tongue, of the faculty at Valle Crucis, was married oo the Reverend John Creighton Seagle, rector of St. Paul's church, Westchester, New York. Bishop Horner officiated, assisted by the Rev. Hugh A. Dobbin, the Rev. Mr. Atkins serving as "best man" to the groom.

CONTRIBUTIONS OF NORTH CAROLINA CHURCHES FOR THE PAST FISCAL YEAR

For Ourselves
Congregational Expenses of all Kinds, $1,797,002.00.
For Our Country
Missionary and Educational Work in America, $442,128.00.
For the Rest of the World
Foreign Missions, $187,897.00.
(Evangelistic, Hospitals, Schools, Theological Seminaries, Church Erection, Publication and Orphanages.)

The Financial Motto of the Twentieth Century Christian Church:
"As much for Others as for Ourselves"

Christ's Command for Every Century:
"Thou Shalt Love Thy Neighbor as Thyself"

NOTES FROM THE LAYMEN'S MISSIONARY MOVEMENT CONVENTION

There were 85 registrations from the Episcopal Church.

Three of our Bishops were present.

"Men and Missions," by W. L. Ellis, was strongly recommended. Also "Why and How of Missions," as text books for the study of Missions.

Korea has a population of 13,000,000; 200,000 have been converted to Christianity in 25 years. There was 30 per cent. increase last year. Missions have forged into existence this movement.

There are now 246,000 converts in China and increasing at rate of 20 per cent.

There are 4,000 missionaries and 70 societies working in China.

No doubt about the character of the converts in China.

When a man has so much business that he has no time for God's service he has more business than God intended him to have.

Missionaries suffer from great over-powering need. The harvest is so ripe, and home lands do not send equipment.

No obstacles now—only men and means needed.

Nothing more worthy of doing than supporting missions.

Missions help home religion.

Joy, Peace and Power in giving.

Missions leading the way to Union of Churches.

Tithing is God's way of supporting the Church.

As provided on the programme of the Laymen's Missionary Convention, the conference of all representatives of our Church, both clergy and laymen, was called in St. Barnabas' Church, Friday P. M., at 3 o'clock. Mr. Paul W. Schenck, the Greensboro member of the committee of one hundred, as arranged for by our Board of Missions, acted as Chairman, and after prayer by the Bishop, Mr. E. J. Justice made a short address of welcome, in which he said that the value of the movement must be tested by the result.

The Rev. R. W. Patton spoke on the great value of this movement; and Mr. W. B. Royal, that we get the movement to work in each congregation.

Mr. F. A. Brown, its Executive Secretary, came in for a few minutes and spoke on the results of the Richmond Convention.

Mr. Schenck then read the general resolutions as recommended by the Executive Committee, and with some discussion they were adopted as a whole.

The Bishop then asked for a good attendance at the conference he has called to meet in Raleigh January 23-24.

The Rev. Mr. Lay spoke of the significance of the Laymen's Missionary Movement as regards the Church's responsibility to church unity. Mr. Hogue spoke on the importance of the conference in Raleigh to conserve the forces generated at this convention. Mr. Patton recommended working in the parishes by groups. Mr. Taylor, of Wilmington, spoke of the need of new life in the Church.

The Rev. Mr. Guignard, took the opportunity to ask for support of the Carolina Churchman, and the conference adjourned with the benediction by the Bishop.

There were sixty present, including Bishop Cheshire, Bishop Strange and the Rev. Mr. Patton.

FEDERATION OF ORPHANAGE GUILDS—Charlotte

Before Christmas days are busy ones to the Charlotte Guilds scurrying about, distributing and collecting several hundred peck bags sent out in search of supplies for the Orphanage pantry. "Christmas for Thompson Orphanage!" printed on each bag, simple as it is in its appeal, seems sufficient to bring generous contributions, from which are drawn, to a large extent, not only the Children's stockings, but much of the dinner, although Durham usually supplies the turkeys. As soon as the collection of the bags is put behind, shopping for the tree comes on apace. Holy Innocents' has always been chosen for a day of its celebration, so Santa Claus must needs have dollies and bicycles and tools ready and marked by that time Each child is permitted to ask for what it chiefly desires, to which is added a pretty Christmas bag filled with a pound of pure candy, a large orange and a goodly supply of nuts. To this nucleus gathers the out-of-town gifts, which usually run their day's gains far beyond orphan expectations.

This year the tree was big and strong enough to hold all these things, yet lovely in its soft feathery foliage, and ideal not only in color, but in its bigness at the bottom and littleness at the top, as all good Christmas trees should grow. In a little while after the guild arrived it blossomed with tinsel and candles and groaned aloud witn sugar plums and toys. From Hendersonville alone, four dozen dollies came, and four dozen motherless children drew them to their little mother arms and felt that inexpressible thankfulness that only a happy mother feels. As the joyous faces crowded about the tree from every throat the song burst forth: "Hark the Herald Angels sing, Glory to the New Born King!" It seemed that from their small faces there arose a triumph that "joined the triumph of the skies." Care was taken nott to put many words between them and their pleasure, so after a little introduction they were allowed to unload the tree and receive the answer to their Christmas letters.

Because the Christmas tree is the crowning joy of the childrens year, it is the crowning pleasure of Charlotte Orphanage work, and Charlotte would not have its preparation taken from her, yet she would welcome funds for its getting together, or contributions such as some of the guilds sent this year. If an organization prefers to buy its own donation, (say a box of oranges, or the nuts or dolls) would it not be best to send a notice to Charlotte so that she may be saved duplicating this necessity? For instance—Hendersonville's dolls were received with open arms, since the odrer for dolls could not be filled, but had this not happened there would have been twice as many dolls as could have been used and a lack of other things.

That which goes far toward making up the pleasure of doing any thing is companionship—a doing it together! As it has been said, the Orphanage Christmas tree has always given the Charlotte guild keen enjoyment, but as Federation work, would the joy not be keener and the result more successful?

PRAISE FOR OUR MISSIONARIES

Mr. William Ellis, who sometime since was sent by a newspaper syndicate to circle the globe and visit the Christian missions, criticising them in every particular, declared in a recent address in giving the result of his investigations that of all the missions in the Orient the most effectively manned were those of the Episcopal Church. There was not a man, said Mr. Ellis, who was not fit for the task to which he had been assigned. He regarded Bishops Brent, Graves and Roots as administrators of whom any enterprise might be proud. Our schools also, he said, were the best, and St. John's, Shanghai, was such a splendid college that there was not even a second to it in all China. Yet notwithstanding this, our people are the least generous in their gifts for this work.—St. Andrew's Cross.

CANADA'S FIRST MISSIONARY BISHOP

A very large congregation was present in St. James' Cathedral, Toronto, Canada, on November 30th, when the Rev. W. C. White was consecrated Bishop of Honan, China, being the first Missionary Bishop sent abroad by the Canadian Church. The service was fully choral, and the ceremonial was carried out in the usual manner, with all the dignity and grace which the ritual prescribes. Archbishop Matheson, of Rupert's Land, officiated, and the other bishops assisting were Bishop Farthing, of Montreal; Bishop DuMoulin, of Niagara; Bishop Mills, of Ontario; Bishop Sweeney, and Bishop Reeve, of Toronto.

OUR MISSION IN BRAZIL

All of missionary work has both its direct and its reflex influence. Sometimes its secondary results are more far-reaching than the primary ones. Such an instance is found in the following words of Bishop Kinsolving: "We count as among the greatest results of our work that the Roman Church in Brazil is no longer so grossly neglectful of her people as before: that where our clergy have their homes, public opinion demands that the Roman Catholic Priests lead moral lives; that Roman Catholic Sunday Schools have been started; that long silent churches are now open for prayer and praise; that interest in religion is being revived, however slowly and imperfectly, in the Roman form.

"And above all we are thankful that no controversy has embittered our nineteen years of work for the Master of Peace and that there has been no cause given to the modern philosophers, infidels and agnostics of Brazil, to say, 'See how these Christians hate one another!' "

THE GOOD NEWS CARRIED BY A HOUSEBOAT

An interesting account is given in the January Spirit Of Missions of an evangelistic tour taken on a houseboat in China. The writer, a new recruit of the mission, tells his story with all the vividness of first impressions. Fortunately, though unfamiliar with the language, he was able to contribute to the interest of the services by means of his violin. He says: "One had to be in the midst of it all in order fully to appreciate it: the eager, listening faces; the little children who would crowd in to touch the violin, or stand staring within two feet of us; the earnest appeals from the Chinese speakers—for one can tell something of that, even though the words are still quite unintelligible; the more than happy faces of the Christians in the towns where a little Christian community was being built up, all and everything gave an inspiration to the scene that can hardly be imagined by those who have not seen it. But it did not, in face of those listening crowds and Chinese Christians, seem a hopeless task to make them at last learn to love the truth of the Gospel message. For there was no opposition, no sneering. It seemed as though they greatly wanted to hear what it was these three strange foreigners and their companions had to bring to them."

WHAT HE THINKS OF THE LAYMEN'S MISSIONARY MOVEMENT

Bishop Talbot voices the experience and the hope of many Churchmen when he says:

"The work of the Laymen's Missionary Movement, both at Scranton and Reading, two of our largest centres of population, was most inspiring and helpful. I found myself constantly regretting that every clergyman and layman in my diocese could not be present, and catch the contagion and uplift of the movement. I regard it as the most hopeful and significant movement of our time. Heartily endorsed by all of our Church papers in England and America, and by our Board of Missions, it gives our Church a unique opportunity of leadership in a world-wide crusade for missions. May its influence widen until every clergyman and layman is reached."

RICHMOND'S GOOD WORK

Richmond has done the most complete work so far in connection with this national Laymen's Missionary Movement. The 925 members of the Richmond convention found that 33,000 communicants gave last year $36,000 to foreign missions, an average of $1.09 per capita. They determined to work for an advance to $60,000 for the next twelve months. Within a few days after the convention adjourned congregational meetings of men were held to plan for a canvass of each congregation to secure subscriptions on a weekly basis, payable, weekly, mothly, quarterly or annually, as the donor preferred. In less than a month the committees reported subscriptions totalling more than $62,000, with a number of reports still to be made.

In one of our Church congregations the first two men approached subscribed as much as the whole congregation gave last year, while the first seventeen subscriptions amounted to more than twice as much as the congregation gave last year. All the Church congregations were asked to increase from about $7,000 to $14,000 for foreign missions. They not only expected to do this, but to give $8,000 for domestic missions, too.

JUNE CONFERENCE IN RALEIGH

It was an idea of Mr. Moody that it was a pity to have ample school buildings lying idle for many months in each year. From this idea of his sprang the Conferences at Northfield which have done untold good. These Conferences have been imitated in many other places.

The Rector of St. Mary's School has felt for some time that it might be well to have a Conference at the school each year for the clergy of the two Carolinas, and also if possible for the laity. About 175 can be accommodated, and with Chapel, school room, parlor, class rooms, and dining room, all near at hand, the greatest possible amount could be accomplished with a minimum loss of time.

The Trustees of the school have cordially assented to this plan, and invite the clergy and laity to be the guests of the school for the week, June 20th to 25th.

It is intended to invite speakers from elsewhere whom the members of the Conference would not be able to hear in their own States. Bishop Kinsman of Deleware has kindly consented to deliver a number of addresses, and other speakers will also be secured from outside the Carolinas, besides having addresses from the clergy and laity of these two States.

Bishop Kinsman is an Oxford man, and has been a professor in the Berkely Divinity School, and in the General Theological Seminary. He has also had much experience in conducting Retreats and Conferences.

There will be Conferences in the morning and at night, and besides this there will be opportunities for different groups to meet and discuss special subjects in which they may be interested. It is planned to have the afternoons free. A large part of the gain from such Conferences is in the social meeting together of those who are otherwise far separated from each other. The afternoons will give valuable opportunities for such intercourse.

All of the clergy of the Carolinas will be invited to this Conference, and a lay delegate from every Parish. Notice is given this early in order that those interested may make note of the dates, and talk the matter over. Invitations will be sent later to the clergy, and they will be asked to invite the laymen who would like to come. As many will be asked as can be accommodated.

There will be no expense involved for clergy or laity except for traveling.

GIRLS FRIENDLY SOCIETY NOTICE

Miss Packard will be glad to visit any Parish in North Carolina where they wish to organize a Branch of the Girls' Friendly Society. Her traveling expenses are paid from the Central Fund of the G. F. S. A., which relieves the Parish of any expense. Her address is 806 St. Paul's Street, Baltimore, Md.

Bishop Knight, who has just returned from a visit to the Canal Zone, reports the confirmation of 221 candidates, all but thirteen of them Negroes.

The Rev. W. H. Appleton, of New York, is substituting for the church in Salisbury while the Rector fulfills his engagement of four months at Pinehurst.

Receipts of the Treasurer of the Convocation of Charlotte from December 11, 1909, to January 15, 1910

Raleigh—St. Mary's Chapel		$ 12.32
Greensboro—St. Andrew's		4.00
Cooleemee—Good Shepherd		7.21
Wadesboro—Calvary		14.15
Rowan Co.—Christ		3.54
Monroe—St. Paul's		7.50
Spencer—St. Joseph's		2.50
Charlotte—Holy Comforter		10.00
Charlotte—St. Andrew's		1.25
Advent Mite Boxes		
Monroe—St. Paul's	$6.90	
Bristow—St. Mark's	1.60	
Davie Co.—Ascension	2.29	
Statesville—Trinity	.55	
Rockingham—Messiah	2.06	
Greensboro—St. Andrew's	5.73	
Reidsville—St. Thomas	3.81	
Laurinburg—St. David's	1.63	
Iredell Co.—St. James'	2.17	
Wadesboro—Calvary	5.50	
Charlotte—St. Andrew's	.65	
		32.89
Collected for Minister's Salary		
Stoneville—Emmanuel	$ 4.80	
Walnut Cove—Christ	10.00	
Mayodan—Messiah	37.50	
		52.30
Total		$147.66
Through the Archdeacon on Apportionment		
Statesville—Trinity		$ 8.60
Bristow—St. Mark's		3.75
Reidsville—St. Thomas		4.05
Advent Mite Boxes		
Statesville—Trinity		1.60
Archdeacon's Services		
Germanton—St. Philip's		1.00
Mt. Airy—Trinity		6.55
Rockingham—Messiah		10.00
Hamlet—Mission		2.50
Reidsville—St. Thomas'		10.00
High Point—St. Mary's		3.25
Personal Contributions		
Mr. G. E. Woodruffe—Mt. Airy		5.00
Dr. W. B. Mott's Family		1.15
Mrs. Dees—Laurinburg		1.00
Mrs. Blue—Laurinburg		6.00
Friends		49.75
		114.20
Statesville—Trinity for Salary		58.00
Total from Archdeacon		$172.20

Amounts received from Parishes in the Convocation of Raleigh for the Month of December 1909

Oxford—St. Stephen's	$ 12.50
Pittsboro—St. Bartholomew's	16.25
Tarboro—Advent Sunday School offering	5.25
Sanford—St. Thomas'	5.00
Battleboro—St. John's	3.75
Dr. ... H. Lewis—Special offering	25.00
Raleigh—S. B. Shepherd	5.00
Middeburg—Special Offering	4.68
Gulf—Special offering	4.22
Sanford—Special offering	1.29
Tarboro—Calvary	50.00
Jackson—Saviour	5.00
St. Bartholomew—Advent Sunday School	2.95
Hillsboro—Miss Mary A. Collins	1.00
Balance on hand January 1st, 1910	81.20

W. L. WALL,
Treasurer.

John Ruskin says at the close of one of his volumes: This is the sum of all my writing, 'Whatsoever He saith unto you, do it.' " This should be both the essence and the substance of all Christian teaching. Christ's word is the ultimate test of belief and behavior. Christ's power and sympathy constitute man's sole reliance.—St. Andrew's Cross.

Quarterly Statement Showing Apportionment and Amount Paid on Same for the Quarter Ending December 31st, 1909, in the Convocation of Raleigh

Place	Parish	Appor't for yr.	Amt. paid
Battleboro	St. John's	15.00	3.75
Chapel Hill	Chapel of Cross	50.00	
Cunnighams	Chapel	5.00	
Duke	St. Stephen's	50.00	
Durham	St. Philip's	100.00	
Edgecomb County	St. Mary's	5.00	1.00
Elm City	Holy Trinity	5.00	
Enfield	Advent	30.00	
Gaston	St. Luke's	6.00	1.50
Goshen	St. Paul's	6.00	
Gulf	St. Mark's	16.00	4.00
Halifax	St. Mark's	20.00	
Henderson	Holy Innocents	150.00	
Hillsboro	St. Matthew's	75.00	
Jackson	Ch. of the Saviour	26.00	11.50
Kittrell	St. James	25.00	
Littleton	St. Alban's	26.00	6.50
Louisburg	St. Paul's	40.00	
Middleburg	Heavenly Rest	13.00	
Orange	St. Mary's	5.00	
Oxford	St. Stephen's	50.00	12.50
Pittsboro	St. Bartholomew	65.00	16.50
Raleigh	Christ Church	400.00	30.00
"	Good Shepherd	225.00	20.00
"	St. Saviour	5.00	
"	St. Mary's Chapel	15.00	8.46
Ridgeway	Good Shepherd	20.00	4.00
Ringwood	St. Clement's	6.00	
Roanoke Rapids	All Saints	10.00	
Rocky Mount	Good Shepherd	125.00	
Sanford	St. Thomas	10.00	5.00
Scotland Neck	Trinity	50.00	18.75
Smithfield	Transfiguration	10.00	10.00
Southern Pines	Emmanuel	50.00	
Stovall	St. Peter's	10.00	
Tarboro	Calvary	200.00	50.00
Warrenton	Emmanuel	30.00	
Weldon	Grace	30.00	
Williamsboro	St. John's	10.00	
Wilson	St. Timothy	75.00	

Respectfully,
W. L. WALL,
Treasurer.

THREE MARKS OF A CHRISTIAN

In one of the stations of the Shensi mission, a heathen man was asked whether he saw any good points about the Christians. "Yes,' 'he said, "there are three things I am bound to admire: (1) There is no need to watch our crops around their village; (2) They neither sow, sell, nor swallow opium; (3) they cause little trouble in paying their taxes."

HOW THEY ARE REACHED

An example of the influence exercised by dispensaries in heathen lands may be seen in a case reported from Wusih, China. A little lad was seriously ill. As there was no hospital the Bible-woman rented a room for him near the dispensary so that he might go there for treatment. In this way she became acquainted with the family, with the result that some two weeks ago no less than ten names were handed in—the boy's own family, including his father and mother, with some friends, all of whom have come frequently to church since. There seems to be no reason for doubting that at the expiration of the usual six months' probation all, or nearly all, of them will be admitted to the catecumenate.

In St. Mary's Church, High Point, December 29, 1909, James A. Millichampe and Miss Francis Pickett were united in marriage, the Rev. Sanders R. Guignard, of Greensboro, now in charge of St. Mary's, officiating. Mr. Millichampe is the second son of the Rev. L. W. Millichampe, for some years one of the clergy of the Diocese. The bride was a resident of High Point.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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EDITORIAL.

GREENSBORO CONVENTION

Truly a great Convention. No dull moment during its sessions. The addresses were of unusual merit and enthusiasm strong and deep; not of the kind that spends itself in temporary emotion, but that richer quality that lasts and works with resolute power, long after the excitement has died away.

This is the day of the Layman, and surely it augurs great things for the work of the Christian Church, when its men—strong, practical ,trained to efficiency and fired with a consecrated zeal for the Master's Work—take seriously to heart their membership in the Body of Christ; and set to work to discharge the responsibility of their high stewardship in the King's business.

There is no need or desire to disparage, in any slightest manner, the great work that has been done, very largely through the women and children; but when the Mission of the Church commands the loyal and zealous labors of the men too—then we shall be past the day of small things.

And so we rejoice that such a Convention has been possible in our State and so largely represented by our people.

Our gifts—of men and money—will do great things for the Conversion of the heathen world; but who can measure the influence upon the Church of a generous, adequate giving?

The gift without the giver is bare; but the gift that is the giver is life. And already the influence of the Greensboro Convention is making itself felt throughout the State, in organized movements in all the churches to make this inspiration effective in sending laborers to the field [illegible]ipe for the harvest. Devoutly we thank God for this Convention and we go forward with full courage to our work.

LENT

Lent has come again with its season of privilege and blessing. It is indeed a season of privilege, when the Church invites her children to go aside, for a period from the pressing cares and pleasures of the world—to rest awhile, just as the Master bade the Disciples: Come ye yourselves apart and rest awhile.

There is offered the privilege of more frequent prayer and study of God's Word; of such a measure of abstinence as is more especially suited to extraordinary acts of devotion; of giving self and treasure for His glory and the good of our fellows.

And there follows the rich blessing that crowns earnest prayer and the consciousness of self mastery.

There are some who look upon Lent as a foolish custom, savoring of superstitution or of a false view of religion; there are others who regard the season as a needless restriction of life, interfering with lawful pleasures; there are others still who welcome the season with a glad sense of privilege, knowing full well that the season, rightly and reasonably observed, is of inestimable value in the development of Character and in the enrichment of life.

IMPRESSIONS OF THE GREENSBORO CONVENTION OF THE LAYMEN'S MISSIONARY MOVEMENT

The great Convention has come and gone. I wish that many, many more of our clergymen and laymen had been there. What impressed me was, First, the men themselves. There were fifteen hundred from all parts of the state, leading men in all the business of life. We met together Wednesday night, and again three times a day Thursday and Friday. The praying and singing were hearty and uplifting. Each speaker had a message to give, and the men received it with eager attention. Second, the missionary speakers who came to tell us of their work on the field were strong, forceful men, and held for every moment the attention of the audience.

Dr. Janvier, of India, graphically portrayed the condition of half the human race who lived in Southern Asia, and clearly explained the deadening effect of the fatalism of Mohammedanism and the pantheism of Hindooism on the moral life of the people. Mr. Hounsel told us how Korea, the Hermit Kingdom, was opening to the preaching of the Gospel, and how men were becoming new creatures under its inspiring, regenerating truth. Two hundred thousand in twenty-five years, and the present rate of annual increase thirty per cent.

Dr. Parker, from China, related the wonderful changes in his day in the Middle Kingdom: the government has declared the gradual stoppage of the sale of opium, women's feet will soon cease to be bound, men and women are to be educated. The 13,000 Chinese Christians in 1880 grew to 37,000 in 1890, to 191,000 in 1907, and are now 246,000. What kind of Christians are they? 10,000 died for their faith in the Boxer revolt in 1900. With men enough and money enough God only knows what great things we can do for China and her millions.

Mr. Hotchkiss, who came from Central Africa, made us almost see him there in the Dark Continent working away with a primitive people and a primitive language, preaching God's love and power, teaching them to read and write, and training them into intelligent, industrious farmers.

Mr. Joshua Levering, the wealthy coffee merchant, came from Baltimore to tell us that he, in company with other wealthy Christian men, had gone around the world to make a close personal investigation of missionary work. He declared in substance, "the missionary work as a whole is on a par with the best business enterprises of modern life in its economy of administration, in its fidelity of execution, in its fruitfulness of results."

Third, I was deeply impressed with the sane practical suggestions of the men who have this movement in charge as to the best methods to carry on the missionary work in each parish. They are briefly: the study of missionary enterprise, weekly offerings, personal can-

vass of the parish, a missionary committee, and prayer—steady, continuous prayer—for the advance of the work.

Fourth, the spirit of Christian harmony and Church unity pervading the great assembly. There was the desire to stand together on the essentials, and throw away the nonessentials. All the ten Christian bodies agreed in their special meetings on the program presented to them and reported such agreement at the last general meeting.

The speakers most enthusiastically cheered were those who spoke for Church unity. To my mind, one of the greatest blessings that will come to the Christian Church by this movement will be a step closer on the march toward Church unity towards which the Holy Spirit is leading us. It is an opportunity for this Church of ours, and I thank God she is seizing hold of it. We had in Greensboro the largest per cent. of attendance to communicants in the state. The Bishops of Washington, of the Virginias, North Carolina, East Carolina, and South Carolina are in full sympathy, and I believe that most of the Bishops of the Church are in accord with us. If we will work heartily together with our brethren in all the many things in which we can, they will listen and understand why, in the few things we cannot; for I believe that a working together in love and respect, a unity of spirit, will lead on to a unity of the body.

ROBERT STRANGE.

MISSIONARY POLICY FOR NORTH CAROLINA

Resolutions proposed by the Executive Committee of Greensboro, submitted to and discussed by the ten denominational conferences, and unanimously adopted by the General Convention of the Laymen's Missionary Movement, Greensboro, January 14, 1910.

Resolved, First: That we recognize it to be the present urgent duty of the Church of Christ to undertake to preach the gospel to every person in the world.

Second: That we rejoice that the laymen of the churches are rising up in large numbers, to co-operate with their pastors and missionary boards in the attempt to evangelize the world in this generation.

Third: That we unite our efforts and prayers in a persistent attempt to enlist the Christian men of North Carolina in undertaking their full proportion of world-responsibility.

Fourth: That we earnestly recommend the appointment in every congregation of a strong missionary committee, who shall conduct a campaign of education on the subject of missions, encouraging the mission study classes and their investigation of the great advantage of peace and disarmament to world Christianity; and who shall also organize and conduct a personal canvass of every member and adherent of the congregation, to the end that some worthy systematic contribution to the cause of world-evangelization may be made by everyone.

Fifth: That we strongly urge the adoption of the weekly system of the missionary offerings, as the most scriptural, fair, economical and productive method, believing that when properly introduced and worked, it secures the largest possible educational, financial and spiritual results.

Sixth: That we recommend that all churches in this State that have not already reached a higher standard, aim to increase their systematic offerings to the extension of the Kingdom of Christ in the non-Christian world, until they shall be brought up to at least 25 per cent. of the church's total offerings, for all purposes, including congregational expenses.

Seventh: That the Greensboro churches undertake to follow this convention immediately by a thorough organized canvass by the missionary committee of each church, to the end that every church member may be enlisted as a systematic contributor to missions, and that the total offerings of Greensboro churches to work abroad may be increased from $7,287.35 reported last year, to $15,000.00 for the coming twelve months, and that a public meeting of the men of Greensboro be held on Sunday afternoon, January 23rd, to hear the final reports of the results accomplished. After the $15,000.-00 standard has been reached, it is recommended that the churches of Greensboro continue to increase their missionary offerings in harmony with the proportion indicated in resolution six.

Eighth: That we recommend the organization in every city, town and community in the State of a Co-operating Committee of the Laymen's Missionary Movement, which shall keep in touch with the methods of the general movement and co-operate with all individual congregations in reaching and maintaining their highest missionary efficiency.

MONEY FOR THE MITE BOXES DURING LENT

It has been the custom of The Mission Herald to offer the Sunday School children a liberal premium on subscriptions secured during Lent as a practicable way of earning money for their mite boxes. This helps to swell the Easter offering for Missions, and also to increase the circulation of our Church paper, and in this way the children do a double work for the Master.

This year we are making the same offer to the Sunday Schools of the State for subscriptions to The Carolina Churchman. For every **new subscriber** the Sunday School children secure at the regular subscription price of fifty cents a year they may put fifteen cents in their mite boxes and send me the remaining thirty-five cents for the paper.

If the Clergy and the Sunday School teachers of the State will bring this to the attention of the children, and encourage them to take advantage of the opportunity, much good can be accomplished by it. In the first place it is a dignified way of earning money for the Easter offering. In the second place it helps the paper. And in the third place it stimulates the children and inspires in them a loyal zeal for the Church and her work in that the paper as well as the mite boxes is identified with her life and work. We hope that this plan will be taken up by all at the very beginning of Lent, and the children encouraged to work it faithfully. Please note that commission is given for **new subscribers only, not for renewals.**

Wm. E. COX,
Manager.

A FEW BRIEF RULES FOR LENT

(From Parish Leaflet.)

1. Be present, as far as possible, at all services in the Church.
2. Read every day some portion of the Holy Gospel, and add to your usual devotions some special prayer.
3. Let no day pass without some act of self-denial, and if possible let this act be to the comfort of a poor or sick person.
4. Let self-examination be a daily duty before rest at night.
5. Deny yourself some luxury often, and let the cost of it be added to your Easter Offering. The cost of self-denial should ge given, not saved.
6. Refrain from parties and places of amusement.
7. Let your reading be such as to aid you in keeping the holy season.
8. Give more time and care to daily private prayer.
9. Be present at Holy Communion as often as it is administered.
10. Forgive and seek reconciliation, if any are at variance with you.

The secretary of the Fifth Missionary department said in his report to the council at Grand Rapids: "This department has 20,000,000 people, is larger than Great Britain, has about 124,000 communicants, and for the extension of the Church we have given the past year 37 per cent more than we have ever given before." Several dioceses have notably increased their offerings for the apportionment for general missions. Milwaukee takes the lead in this procession by adding 79 per cent. to what she gave a year ago. Western Michigan follows with an increase of 66 per cent., followed by Quincy with 64 per cent. in crease, by Indianapolis with 62 per cent. and by Springfield with 53 per cent. increase. [redacted] dioceses have done better, with one excepti[redacted] Salina Watchman.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

THE BISHOP'S LETTER

My dear Brethren:

I begin this letter a month behind, because my letter for December did not get to the editor in time for publication, and so had to wait until January. That letter closed with the statement of my going to Columbia, N. C. I was there from Friday night until Monday morning. The chief matter of interest was the building of the new church. We have sold the old church, have bought a desirable lot in a better part of the town, and are arranging to build another church. I congratulate the people of Columbia, Creswell and Roper on their dear old rector, Mr. Eborn, who in face, manner and heart is the preacher of love, and under that divine impulse there is life in all his wide work. May God keep him with us for many years to come.

The first Sunday in December I was in Washington; and as usual it was a busy day; St. Peter's in the morning and at night, and at St. Paul's in the afternoon. At night St. Peter's was filled to overflowing with an interested congregation, and a fine class was presented for confirmation.

Monday we drove over to Chocowinity for service, dined with Mr. Patrick and returned in the afternoon for some visits to the sick and suffering. Tuesday morning Mr. Harding, Mr. Malone, Mr. Fulford and I had service in the Charitable Brotherhood Hall. I preached and confirmed four persons. It was a simple, hearty service in a hall out in the country, without organ or choir. That afternoon I drove to Mr. Fulford's, and we had service and sermon that night in Zion church. The next morning service, sermon, confirmation and the Holy Communion. I was much pleased with the way Mr. Fulford, whom I ordained Deacon in July, has taken hold of his work, and gratified over the increasing interest of his people. That afternoon Mr. Malone and I drove to Bath, where we held services for two days. Friday evening and Saturday morning I was at Yeatesville. I missed Mr. John Tankard who was called to his rest and reward last February. He was my hospitable host and the prop of the church in Yeatesville. I am glad to see that his son John has taken his father's place in the church, well assisted by his good wife. After an early dinner I drove to Washington—twenty miles through the woods—a clear cold winter day—with Captain Peebles, whom I confirmed in Washington, and who has become a zealous servant of the Lord.

The second Sunday St. Paul's, Greenville greeted me with a crowding congregation, and I confirmed seven persons at night, nearly all young men. I could see on all sides clear signs of Mr. Huske's good work. In the afternoon I preached for the first time in Greenville to the colored people, and I confirmed two men. We have a lot and hope to build a church in a year or two.

Monday I went to Williamston for two pleasant days. I spent the rest of the week and the Sunday after at Edward, Bonnerton and Aurora. Good crops and high prices have come to the people of that neighborhood this year, and they feel thankful and hopeful. Aurora, Bonnerton and Edward will make now a nice little parish, and the prospects for the future are most bright. We made arrangements to call a rector; and I am glad to say that Rev. John H. Crosby has accepted the call, and will take charge the first of February.

Mr. Avant has been working earnestly and wisely among the colored people of Aurora for some time. He has bought for the Church the Baptist Church building. We held service Sunday afternoon with a good congregation, and I confirmed six persons. The leading negroes in that community and its surrounding country are looking with respect and interest on the Church. Monday I went again to Plymouth—twice this fall—at the special request of the Rector, Mr. Gordon. The good effects of our Mission there in November had not died away, another class was ready to be confirmed. I have confirmed fourteen there in the two visits and nearly all of them are men. The old parish has developed new life and is moving forward to better things under the inspiring, saintly leadership of its devoted young rector.

Tuesday morning I took the early train, and that night I was home again ready to enjoy Christmas with my wife and children. I trust that all my people enjoyed a merry Christmas; and I hope that to each one of them will come much happiness through the flying days of the New Year of 1910.

Faithfully,
ROBERT STRANGE.

BISHOP'S VISITATION FOR FEBRUARY

4-6.—Vanceboro, St. Paul's, concluding Mission
13.—A. M. St. Mary's, Kinston.
13.—Afternoon, St. Augustine's, Kinston.
13.—P. M. St. Mary's, Kinston.
14-19.—Norfolk, conducting midday Lenten service for men.
20.—Windsor.
27-28.—University of North Carolina.

ST. JOHN'S—WILMINGTON

Everything is going along evenly and smoothly in St. John's and steady progress is being made. Within the past few months a beautiful brass Faldstool has been placed in the church as a memorial to one of its departed sons, and it was dedicated by the Rev. Dr. Carmichael, rector emeritus, on the Sunday immediately preceding All Saints' Day. A new Hymn Board, a duplicate of the one we already had, has also been given, and these have been placed in different parts of the church so that all present may have a clear view of one or the other of them. In addition to these, several thank offerings have recently been made in cash for designated use which materially assist and advance the development of the church's work.

The Children's Christmas service on Sunday, the day after Christmas, was inspiring. All marched into the Church from the Parish House, one line going up one side aisle and another line going up the other side aisle, meeting at a table placed at the foot of the Chancel, and on this table each child placed an offering for the Thompson Orphanage, then turned into the middle aisle to their seats. The offerings were mostly canned goods, principally tomatoes and corn, and a barrel of these cans with a little fruit and nuts was sent to the Orphanage. On Tuesday, Holy Innocents' day, the children of the Sunday School had their Christmas entertainment. It consisted of hymns and some recitations followed by a play called The Catechism Play. Nineteen of the children took part in this play, each having a banner and representing some part of the Church Catechism. It was beautiful indeed, and instructive too, bringing out effectively the simple but profound truths of the Catechism.

St. John's is having night service now, well attended and happy services. It was our privilege to have the Bishop with us on the night of Septuagesima, when he spoke on Missions with special reference to the Greensboro Convention of the Laymen's Missionary Movement. During the same week Miss Virginia Mitchell, a mission worker from the Missionary Jurisdiction of Asheville, met and addressed a large gathering of women in our Parish House with reference to her work in the mountains of North Carolina. All were made to feel that this work among people of our own pure American stock is a most important work, and one that deserves our hearty support.

We are looking forward now with much pleasure to the coming of the Council in May. Already we are thinking about it and planning for it, and we expect to do our part toward making it one of the livest and best of recent years. Our men have taken vigorous steps toward raising their fair share of the $4,000 for Diocesan Missions, and it is practically certain that they will do so though the amount is about three times as much as we have been called upon in the past to give for that purpose.

ARCHDEACON'S LETTER

New Bern, N. C., Jan. 14, 1910.

We regret very much that we did not get our letter in for last month, and we trust that this may reach the office in time. I am to speak in New York City on the 26th, inst., in the interest of the Negro Work of the Church. We are glad to report that Rev. Mr. Taylor is still hard at work and is deserving of much encouragement. He has about all the brick needed for the church and is now raising a fund to do the work. Any help given him would be helping a good end. The Negro work of the church

is growing, and our good Bishop is at all points giving life to it. We are looking forward to an interesting large class at St. Cyprian's this year.

The work that seems to be in the best condition, in our work, is the Church in Fayetteville, St. Joseph, because Rev. Mr. Suthern has been hard at his post the people are now trained to contribute in a definite way. The system is one which we trust to use throughout the Archdeaconry. This is one of the features we hope to bring before the Convocation and one which we feel will be a long step toward a higher plane. The Rector and people of St. Joseph have also repaired their very fine organ and put in water power to the same. The change is a credit to the church. We trust these good people may continue in their upward march.

St. Mark's is still without a Rector but we trust to secure one very soon. Dr. F. W. Avant, has been added to the list of Layreaders and we trust will do much in keeping up the services. Dr. Avant was once a Sexton of St. Mark's; his faithfulness then, will assure us good results in the privilege he now has to do work for the Master in a higher degree.

Mrs. Herritage has opened a Parish school in connection with the church, we trust it will be the means of growth to the work in Edenton, and we hope to see a new growth at this place for the church. Rev. Mr. Herritage is putting the work on a business basis that it has not had before.

We hope to have a parish school in Goldsboro before very long, this will be a great help to the work here. We trust also to have a growing Sunday School ere long, for Rev. J. W. Herritage says as much.

The work at Belhaven is doing well. The members are keeping up a good Sunday School and their Christmas tree was a joy and profit to all. The greater part of this work has been done by the members and it is a credit to the Diocese. This property has been deeded to the Diocese and is worth about $1,000 and we owe less than $50 on it.

Ten persons were confirmed here this year. May these people be blessed in their desire for a higher life.

We were able to purchase a church at Aurora that was formerly owned by the Baptists and are now holding services in the same. We presented five persons here to the Bishop for confirmation. This is our third church we have, by His help, added to the Diocese, and we hope to put another in Greenville this year. Rev. Mr. Wood is doing a good work at this place, and at Washington the church is holding her own.

The convocation is to meet in Fayetteville in June, be there.

W. G. AVANT.

CONVOCATION OF EDENTON

(Communicated.)

During the session of the Convention of Edenton held in Windsor, last October, Reverend Mr. Harding tendered his resignation as Dean. It was accepted with much regrets and he was elected Dean Emeritus for life. We publish below the resignation in full, and the special resolutions passed by the Convocation.

To the Convocation of Edenton:

Windsor, N. C.

Dear Brethren: I hereby tender to you, and ask that you accept my resignation as Dean of the Convocation. Many of the happiest days of my ministry have been spent in fraternal intercourse with you, and for 16 years you have kindly honored me by continuously electing me as your presiding officer. I have grown to be so lame that I can not hope to attend your meetings with regularity, and I feel that some other member of the Convention ought to be your Dean. I shall ever feel a deep interest in you and your work for the extension of the Master's kingdom and with sincere love and grateful appreciation of your kindness to me, will ever remain your brother,

NATHANIEL HARDING.

REPORT ON RESIGNATION OF DEAN HARDING

The Convocation of Edenton, in the opening of its 154th meeting, did, by telegram, express its regret for the absence of the Rev. Nathaniel Harding, its Dean; and now in its closing, it puts on record its sense of the value of his services to this body and to the cause of the Divine Master in the District; every part of which he has visited and faithfully served in the office of Dean for sixteen years; chosen to this post when the Rev'd. Dr. Hughes had been taken into the rest of Paradise, Mr. Harding met the expectation of his brethren and so administered as to hold us together and keep up our interest in Convocation work which at that time was notable for its scholarship of $150.00 in Trinity School, Chocowinity, and for the support of an Evangelist, or General Missionary for our District, at a salary of $800.00 a year.

We recall Dean Harding as a sympathetic leader in all our deliberations and efforts to do wisely and well the work which God gave us to do. For the present, we assure him that his lection to be Dean Emeritus of the Convocation of Edenton is a sincere expression of our appreciation of his personal good qualities and official worth. For the future we hope that his health, which compelled him to resign, will permit him to meet with his brethren in Convocation and to take part in the work which is ever in new ways, pressing upon us; in which work we know that his interest is and will ever continue to be, unabated.

May God's grace help him to bear his infirmities and come out more than conqueror through Him that loved us.

Resolved, first, that this report be adopted. Second, that it be communicated to the Rev'd. Nathaiel Harding.

Respectfully,
ROBERT B. DRANE,
LUTHER EBORN,
Wm. H. BRADDY,
Committee.

CONVOCATION OF NEWBERN

Ephiphany Meeting, 1910—St. Mary's Church, Kinston, N. C.

Jan. 19.—Wednesday 8 P. M.
Evening Prayer—Sermon by the Dean.
Jan. 20.—Thursday 10:30 A. M.
Holy Communion—Sermon by the Rev. B. F. Huske.
3:30 P. M.—Business Meeting.
Sunday School Methods—Rev. Jno. H. Brown.
8:00 P. M.—Evening Prayer—Sermon by the Rev. W. H. Milton, D. D. Wilmington, N. C.
Jan. 21.—Friday 9:30 A. M.—Business Meeting.
Election of Officers, etc.
10:30 A. M.—Litany—"Laymen's Missionary Movement"—Addresses by Geo. V. Cowper, Esq.; Wm. Dunn, Esq., New Bern; L. P. Morrill, Esq., Snow Hill. Open for General Discussion.
3:00 P. M.—Meeting of Woman's Parochial Society.
8:00 P. M.—Sermon by the Rt. Rev. Alfred Harding, D. D., of the Diocese of Washington, D. C., and an address by the Rt. Rev. Robt. Strange, D. D., on the Laymen's Forward Movement.
Adjournment.

F. N. SKINNER, Dean,
B. F. HUSKE, Sec'y.

HOW TO MAKE MONEY FOR YOUR MISSIONARY KEY STONE BOXES

This is the way, brethren of the Clergy. Next Sunday tell the Sunday School pupils and teachers about this offer, and not only help and encourage them, but also The Carolina Churchman and its hard working staff of officers. Boys and girls, send for a sample copy of The Carolina Churchman and then canvas your town at once, and secure NEW annual subscribers at 50 cents each. Send in the money to me by the Sunday next before Easter, March 20th, and by return mail 15 cents out of each 50 cents will be remitted to you for your Easter Missionary Key Stone Box.

Yours sincerely,
J. B. GIBBLE, Windsor, N. C.,
Business Manager for East Carolina.

St. Thomas's Parish, Windsor, N. C., St. Simon and St. Jude's Day, Oct. 28th, 1909.

This Convocation raised during its session the balance of $170.00 due on the new, beautiful lot in Ahoskie. The men raising $85.00 plus $5.95 interest, on a challenge from the Woman's Auxiliary and Parochial Society of the Convocation to raise the other half.

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

LETTER FROM THE BISHOP

My dear Brethren:

Writing you this line after the close of the great Conference of the Laymen's Missionary Movement, held in Greensboro, January 12-14, and before the "Laymen's Conference" of our own Diocese, called to meet in Raleigh, January 24-25, I cannot but ask you to observe in the Greensboro meeting the unmistakeable evidence of a great and pervading sentiment among Christian men of all communions, powerfully moving in them in the interests of Foreign Missionary work. The greatest assembly of business men ever held in North Carolina met in the name of our Lord Jesus Christ, and continued for three days in earnest and devout consideration of His claims upon us for better service in the work of His Kingdom. This fact must be recognized and epoch-making in our religious history. And looking forward to our own Diocesan Conference next week, I can but pray and believe that our own laymen will manifest a like deep and controlling interest in the work of the Church in our own proper field and in the sphere of our influence. It is a critical time with us. In this aroused sense of responsibility the Church has a great opportunity. Let us not be wanting to ourselves and to the cause of our Master. Whatever be the policy laid out for our Laymen by the Conference to meet January 24-25, let all join heartily and persistently in putting it into operation in every congregation of the Diocese. What our hands shall find to do, let us do it with our might.

Your friend and servant,
JOS. BLOUNT CHESHIRE.

Ravenscroft, January 18, 1910.

EXTRACTS FROM THE BISHOP'S JOURNAL

November 15th, at a special service in St. Peter's Church, Charlotte, confirmed three adults.

November 20th, he visited St. John's Church, Williamsboro.

November 21st, the Sunday next before Advent, the Bishop visited Emmanuel Church, Warrenton, preached, administered the Holy Communion and confirmed three young men, pupils in the Graham School. In the evening he visited the Colored Mission in Warrenton—All Saints' Chapel, and confirmed two persons.

November 23rd, in the forenoon he visited St. Luke's Church, Gaston, baptised and confirmed an adult, preached and administered the Holy Communion. In the afternoon he drove to Roanoke Rapids, and at the evening service preached and confirmed two persons.

Friday evening, November 25th, he visited Grace Church, Wilder—preached and confirmed one person.

November 28th, the First Sunday in Advent, the Bishop instituted the Rev. Clement G. Bradley into the rectorship of Trinity Church, Scotland Neck. This was a most impressive service, in which the Bishop was assisted by Archdeacon Hughes, the Rev. Julian E. Ingle and the Rev. A. B. Hunter. An able an interesting sermon was preached by Archdeacon Hughes. In the evening in the same church the sermon was preached by Mr. Hunter, The new Rector of Trinity Church has aroused much zeal among the excellent people of this congregation, and the work of the Church has taken on new life and power.

In the evening of St. Andrew's Day, in Calvary Church, Tarboro, the Bishop confirmed a class of fifteen persons presented by the Rev. Bertram E. Brown.

December 7th, the Bishop visited the new and promising mission at Hamlet, preached, and confirmed two persons.

December 8th, he visited the Church of the Messiah, Rockingham, and Sunday December 12th, officiated in the Richmond Factory Chapel, Laurel Hill in the forenoon and in St. David's Church, Laurinburg, in the afternoon.

December 13th, he confirmed two persons at Gulf, in Chatham county.

Sunday, December 19th, he made special visitations—in the forenoon to the Chapel of the Cross, Chapel Hill, and at night to St. Barnabas' Church, Greensboro, confirming in the first named five young men, students of the University, and in the latter a class of ten persons presented by the Rector.

December 17. In Christ Church, Raleigh, I officiated with the Rector and the Rev. Samuel M. Hanff, at the funeral of Mr. Wm. A. Syme, whose death is a loss and a sorrow, not only to his own immediate family, but to the Diocese and State as well.

December 19. The Fourth Sunday in Advent, in the Chapel of the Cross, Chapel Hill, confirmed five young men, students in the University, preached, and administered the Holy Communion, being assisted in the services by the Rev. Richard W. Hogue, Rector.

The evening of the same day in St. Barnabas Church, Greensboro, preached and confirmed ten persons, presented by the Rev. Thos. G. Faulkner, Rector.

January 1. The Feast of the Circumcision, in St. Peter's Church, Charlotte, officiated with the Rector and a number of other clergymen, at the funeral of my old friend and parishioner, the Hon. Wm. P. Bynum, late Associate Justice of the Supreme Court of the State, and one of the most distinguished lawyers and citizens.

January 2. The second Sunday after Christmas, in the same church, preached and administered the Holy Communion, assisted by the Rev. Harris Mallinckrodt, Rector.

January 5. Attended a meeting of the Executive Committee of St. Augustine's School.

January 6. The Feast of the Epiphany, in Christ Church, Raleigh, officiated with the Rev. Milton A. Barber, Rector, preached and administered the Holy Communion.

January 12. Went to Greensboro to attend the Conference of the Laymen's Missionary Movement, and continued in attendance throughout the meeting.

January 13 and 14, At the request of the Presiding Officer, I gave the blessing at the end of the session.

The Rev. Francis M. Osborne was quite successful on his trip to Philadelphia and New York on behalf of the building fund of the Church of the Holy Comforter, Dilworth, Charlotte, the memorial to Bishop Atkinson. He secured over one thousand dollars in cash and expects a thousand more as a result of the trip. With this decided encouragement the order for sufficient stone to complete the chancel and transepts, amounting to $4,000, was given in December; and now, since the legacy of two thousand dollars by Judge Bynum has been announced, work will very probably be resumed at an early day and it is hoped not to stop until the roof is on.

Mr. Osborne has worked earnestly and hard and with much self sacrifice for this memorial to Bishop Atkinson. And now, with due assistance from our people who knew and loved the Bishop, success will soon crown the efforts of the little congregation of the Church of the Holy Comforter and their faithful Rector.

Calvary Church, Tarboro, now has a Men's Bible Class with an average of thirty attending, taught by the Rector. The congregation has of late raised sufficient money to erect a parish house at the Tarboro Cotton Mill, which will add very much to the efficiency of the Mission work so faithfully done by representatives from Calvary Church.

During the first week in February the Rev. J. J. D. Hall,

superintendent of the Galilee Mission, Philadelphia will conduct a Mission in the Parish Church ,and the writer of this article only wishes he could be present and hear the strong Gospel Sermons that will be preacned by the Missioner.

DIOCESE OF NORTH CAROLINA

The Bishop's Appointments.

Feb.	6 Sunday	a. m.	Durham, St. Philip's.
	"	p. m.	" St. Titus'.
	"	Ev'g.	" St. Joseph's.
	13 Sunday		Duke.
	20 Sunday	a. m.	Pinehurst.
	"	p. m.	Southern Pines.
	27 Sunday		Chapel Hill.
	28 Monday	p. m.	Burlington.
Mar.	6 Sunday	a. m.	Halifax.
	"	p. m.	Scotland Neck.
	8 Tuesday	p. m.	Lawrence.
	9 Wednesday	p. m.	Tarboro, St. Luke's.
	13 Sunday	a. m.	" Calvary.
	"	p. m.	Speed.
	14 Monday	p. m.	Littleton, St. Anna's.
	15 Tuesday	p. m.	" St. Alban's.
	20 Palm Sunday	a. m.	Henderson.
	"	p. m.	Raleigh, The Good Shepherd.
	23 Wednesday	p. m.	" St. Ambrose.
	24 Thursday	p. m.	Pittsboro, St. James'.
	25 Good Friday		" St. Bartholomew's.
	27 Easter Day	a. m.	Raleigh, St. Mary's.
	"	p. m.	" St. Augustin's.
	30 Wednesday	p. m.	Smithfield.
	31 Thursday	p. m.	Selma.
Apr.	1 Friday	p. m.	Wilson, St. Mark's.
	3 Sunday	a. m.	" St. Timothy's.
	"	p. m.	Rocky Mount.
	4 Monday	p. m.	Battleboro.
	5 Tuesday	p. m.	Ringwood.
	6 Wednesday	p. m.	Enfield.
	10 Sunday	a. m.	Raleigh, Christ Church.
	11 Monday	p. m.	Jackson.
	17 Sunday	a. m.	Charlotte, St. Peter's.
	"	p. m.	" St. Michael's.
	"	Ev'g.	" Holy Comforter.
	19 Tuesday	p. m.	" St. Andrew's.
	20 Wednesday	p. m.	Statesville, Trinity.
	21 Thursday	p. m.	" Holy Cross.
	22 Friday	p. m.	Rowan Co., St. Matthew's.
	24 Sunday	a. m.	Salisbury, St. Luke's.
	"	p. m.	Rowan Co., St. Mary's.
	"	Ev'g.	Salisbury, St. Peter's.
	26 Tuesday		Charlotte, Thompson Orphnage.
	27 Wednesday	p. m.	Monroe.
	29 Friday	p. m.	Raleigh, The Saviour's.

The Holy Communion will be administered at all morning services, and at every service the offerings of the people will be received for the work of the Diocese. The Clergy are asked to give notice of these services and offerings, and to hand their lists of candidates to the Bishop before the service. The hours of service may be fixed by the Clergy to suit local conditions.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

"Ravenscroft",
January 31st, 1910.

MISSION IN ST. ANDREW'S, GREENSBORO

Beginning Friday evening, December 31 and continuing for seven days, Archdeacon Percy C. Webber conducted a most helpful Mission in St. Andrew's Church. The engagement had been standing since August and our people looked for his coming. With the first sermon on Friday night we knew without question that a strong preacher had come to us, on Saturday there were two services and on each day following these until its close Friday morning when both the Woman's Auxiliary of St. Barnabas and St. Andrew's met in St. Andrew's for their Epiphany intercessory service and Holy Communion. On Sunday afternoon there was a special sermon by the Archdeacon to men, and a goodly number of men present hearing one of the strongest of strong sermons. The church was full at both services on Sunday, and despite the very unusual cold and icy weather were well attended throughout the week. The Rector of St. Barnabas and a number of his people attended nearly all the services and with us felt very much helped by the words that came from this evangelist of the Church whose lips indeed seemed to have been touched with coals from God's altar. He preached old but ever new Gospel of Jesus and His love—Christ on the Cross for the redemption of sinners—man, and the Christian life sustained by grace given by and through the Sacraments of the Church. The Mission was indeed good for St. Andrew's, for the Church as a whole in Greensboro and for our community. So much was this felt that the Rector of St. Barnabas has already asked the Archdeacon to return in the spring and give a Mission in St. Barnabas, in which all of us will participate.

CONVOCATION OF RALEIGH

Within the last three weeks some encouragement has been given in the outlook for Church growth in the Convocation of Raleigh.

A series of services was held in St. Thomas', Sanford, January 4-9, Rev. S. S. Bost, of St. Philip's Durham, was preacher at three of the services; his sermons were strong and helpful to the congregation. The bitter weather, together with the fact that the Church building is difficult to heat, combined to deter the attendance of the towns-people generally, tho' a good congregation was present Sunday night. But in spite of all discomforts and inconveniences the few members of the Church here were faithful in their attendance; and the readiness with which they pledged contributions for the supply of regular services is convincing evidence of the benefit they derived from the "Mission."

At Wendell, one of the new thriving towns on the Norfolk and Southern railroad between Raleigh and Wilson, I had Divine Service on Sunday, 16th Inst., both morning and night—the first Episcopal services ever held in this town. The Baptists kindly offered their church and provided the choir. Large congregations were present at both services, who gave close attention and united in the service to the extent that our limited number of leaflets would permit. Many of the citizens cordially invited me to return. I went to Wendell at the invitation of Mr. W. G. Moss, a mill operator and a member of the Church. He and Mrs. Moss and Messrs Edward and William Baptiste, brothers of Mrs. Moss, are very desirous of having regular services at Wendell.

Rev. Mr. Bost has very kindly consented to give monthly services at Holly Springs, and a worthy layman of Hillsboro has offered to stand for the traveling expenses incurred—but there is still needed at Holly Springs $20 to help in purchasing seats for the room which has been secured for our services.

And I wish to keep present before the minds of our Church people other deserving needs within the Convocation.

The Church members at Sanford are few and of very moderate means. I hope some persons may be found to contribute $100 of the $145 debt for the granolithic pavement forced upon the Sanford congregation by the town authorities.

Of the $100 which I promised to try to raise for Dr. Cowell's work in Tsu Japan, I have received as follows:

From a layman of Christ Church—Raleigh	$10.00
From a layman of Christ Church—Raleigh	5.00
From a layman of Holy Innocents—Henderson	5.00
From a clergyman of the Convocation	10.00
From a layman of St. Philip's—Durham	1.00
From a layman of St. Matthew's—Hillsboro	1.00
From a little girl of St. Matthew's—Hillsboro	1.00
From a layman of Calvary Church—Tarboro	:50
Total	$33.50

I hope and believe there will be others who will want to contribute to this fund and that we may soon have all of the $100. Perhaps some of the fervor kindled for Foreign Missions at the Laymen's Meeting in Greensboro will find an outlet in this way.

N. C. HUGHES, Archdeacon.

The Laymen's Missionary Movement is arranging for seventy-five conventions to be held in all parts of the country in furtherance of the mission cause. The first was held in Buffalo, October 16th to 19th. Clergy of the Episcopal Church were prominent on the committees. The opening sermon was preached by Dr. Pott of St. John's University, Shanghai.—Salina Watchman.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

BISHOP HORNER'S LETTER

Missionary District of Asheville
Shoenberger Hall
Asheville, N. C., December 23, 1909.

To the Clergy of the Church in the South:

It is with a sad heart that I am sending this to you and to every other Clergyman of the Church in the nineteen Southern Dioceses and Districts. Please take the trouble to read it carefully, as it contains some information that you perhaps would like to have. The statistics are taken from the last published report of the Board of Missions, that for the year ending September, 1908.

It is not my disposition often to make complaint, but the treatment of our Missions of the South at the hands of the Board of Missions should be made known by someone.

I have attended several of the monthly meetings of the Board within the past few years and every time it has been with the deepest depression that I have left the meeting. The burden upon the members seems very great. Large demands for increased appropriations come from all parts of the field and always the one condition seems to be—there is no money to increase appropriations—and yet very large increases have been made in certain fields within the past few years. I was courteously given a hearing before the Domestic Committee at the December meeting of the Board and I asked for a recommendation to the Board for an appropriation to our Industrial School Work in the mountains on the showing of the figures I give below. The committee declined to make any recommendation for an appropriation, but said they would ask the Board to hear me state the case for ten minutes. This meant, of course, that I would not get an appropriation as the Board only makes appropriations upon the recommendation of the Standing Committees. When the Board met, at the end of the session, when nearly half the members were gone, I was given the opportunity to speak for ten minutes. I was in no condition under the circumstances to tell in ten minutes my case and I hardly know what I did say.

The matter was reported to some committee and I do not expect to hear from it again.

I claimed before the Domestic Committee that our Mountain work among a people who have been for generations natives of America, the purest strain of Anglo-Saxon citizenship in our country, has been fearfully neglected by the Board.

Four other Missionary Districts of the Church in the Domestic field, including Alaska and Honolulu, with a combined population about the same as that of the District of Asheville in the mountains, received an appropriation of $60,526, while Asheville received only $9,360.

What is known as the "New Possessions" Alaska, Honolulu, Porto Rico and the Philippines received an appropriation of $124,362. While Asheville with the oldest population of the country and the most needy, received only $9,360 and this appropriation for these "New Possessions" fields has been increased from year to year, during the period when the Board was face to face with a probable deficit and on that ground apparently could not give more to help the work in our Southern Mountains.

I was asked by one member of the Domestic Committee "why the South did not take care of its own Mission field." It is a question that has been asked me by many others and I was able to answer promptly that the South was practically doing that and more and I was fortunate to have the figures at hand to show, that the Board appropriates for white work in the 19 Southern Dioceses from Virginia downward, all of them except Kentucky receiving something—$39,580. On the other hand, however, these 19 Southern Dioceses contribute to the Board for its appropriations $58,965. The Board which appropriates this money is made up of 45 representatives of the Church, not one of whom comes from any of the 19 Southern Dioceses.

I said to the Committee and to the Board that we were doing for the Highlanders of the Southern Appalachians the same kind of Industrial School Training that is being done for negroes at Lawrenceville and other institutions of that kind and for which Colored School work the Board is appropriating $40,000 a year.

I asked for an appropriation for our Mountain School of $15,00 a year for seven years, which is less than is given to the Colored School work at Lawrenceville alone. At the end of the seven years with this appropriation our Mountain Industrial School work would be in a position and able by our methods to take care of itself.

More than half our work has been supported through what is known as "Specials"; but the Board or someone is making such an effort to discourage special giving that our work has suffered greatly for the past two years and I find it harder and harder to obtain money in this way. It is an intensely disagreeable task to have to ask Churches or individuals for special gifts. The nervous strain of this is fearful. Oftentimes indignities are offered, that I would not subject myself to for any other cause than that of the Extension of Christ's Kingdom.

I had rather dig for my living ten hours in the day on the hillsides.

Brethren I am yours to serve, as Missionary Bishop, the Highlanders of the Southern Appalachians even unto the death; but do not longer subject me to the necessity of having to carry on the work at such terrible nervous cost. I have met a few nobly generous people in the North, who have given me sympathetic hearing and help. Without these friends the burden would have been too great for me. To them I owe and give my sincere and appreciative thanks.

SOME COMPARATIVE STATISTICS.

	Appropriation by the Board.	Confirmations Reported.
Alaska	$46,924.46	120
Honolulu	15,058.04	90
Porto Rico	17,894.30	116
Philippines	44,485.54	47
Total for the "New Possessions"	$124,362.34	373
South Dakota, mostly Indians	36,938.61	476
Asheville	9,360.00	200

SCHOOL WORK.

	Appropriation.	Pupils.
Lawrenceville Industrial School for Negroes	$16,987.50	500
Schools for Mountain Whites	2,360.00*	1,250

*This appropriation is from the W. A. United Offering Fund and is included in and part of the $9,360 mentioned above.

You are ready now to ask perhaps—Well! What can we do?

You have no voice in the distribution of the contributions after you have sent them to the Board undesignated: But when sending to the Board you can designate the offering by simply adding "For Asheville"; the amount will be credited on your apportionment but will not help us additionally until the sum total of such designations amounts to $9,360 or more.

Or you can specialize your contribution by stating when making remittance "Special for Asheville." In this case all that is so contributed will be sent me by the Board over and above their apportionment but will not be credited on your apportionment.

Half the offerings from the South designated as above stated would accomplish the purpose, or one third of the offerings specialized would accomplish the same.

I have stated the conditions as plainly as I can.

Faithfully yours,
JUNIUS M. HORNER,
Bishop of Asheville.

It is estimated that of Japan's population of 50,000,000, fully tree-fifths, or 30,000,000, people are not within reach of present Christian work. Three provinces, with a population of nearly 4,000,000, have no resident missionaries. Five other provinces, containing 5,000,000 people have only seven missionaries.

THE BISHOP

The absence of Bishop Horner prevents his sending his usual budget, of his journal and appointments. Again had he to hie him Northward, with some reasonable hopes of finding—or making—a way out of some of his grim perplexities. May his hopes meet with such realization as will put him in a glow of happiness.

Assuming the sole responsibility of saying it, we do say, that is no place for a bishop of our Lord's Church, that of having to go after money—and go after it—and go after it, until he is self-contented, and his influence is weakened among others, and his opportunities for labor where he has been placed are brought next to naught. There is evidently something wrong, somewhere; and who shall have discretion and discrimination sufficient to "put his finger on it?" No matter, if once more the voice of the apostolate can be lifted up with its original resolution—"It is not reason that we should leave the word of God and serve tables. But we will give ourselves continually to prayer, and to the ministry of the word.

DISTRICT OF ASHEVILLE

Who, observing it, is not moved by the laymen's incisive stir towards the measure of the stature of their own fulness in world-redemption? It is not sudden, in reality, but is new in manifestation; not in the sense, however, that it is the result of a motive of late imported. For it is of the Holy Spirit of God. He has been "brooding upon" it these centuries, awaiting such "fulness of times" as would produce agencies and forces adequate to the ends proposed. It is now coming to pass because, by a divine privilege to us, our times have developed those natural potencies. "The uttermost parts of the Earth" are well within reach, no less of the evangel of the Truth than of the strenuous satellite of Trade. As never before, land and sea and air are brought under tribute to enlightened enterprise, not yet as they will be, but sufficiently for men "with understanding of the times" to lead on also in bringing them under tribute to "The Word made Flesh."

This present emphasis placed upon the opportune summons of all Christian forces to employ the marvelous expediences of this age for imparting God's "saving health to all Nations," is, upon the face of it, so much of a new departure as to be bidden to caution.

Naturally, quite justly, those who have given themselves to leading in the mighty movement, are to be felicitated upon the fact that men in business, strong men who guide affairs in all commercial arenas, large men of all civil orders, have been moved to ally themselves with this forward, this splendid, world-wide challenge to duty. It is of much importance that young men of the colleges, of the fraternities and brotherhoods, have brought their enthusiasm into this noble conflict. And certainly, the emphasis with which the increase of money-donations to missionary ends is stressed is of due importance.

Will enough of the magi among the Christian hosts exercise their ambidextrousness to the effect that these merely human, these business, temporal influences do not become snares to the awakening spirit of missionary progress? That they be subdued and assimilated to the supreme purpose at stake, as the Lord Jesus confides it to us?

In that suggestion there is no doubt as to the motives of men aroused to action now. There is no lack of appreciation of the task they have assumed with such inspiring vigor. It is utered in absolute sympathy with the splendid aims and efforts of those who have come to perceive and know what things they ought to do in this divine pursuit, as well as with the petition that they shall find wisdom and grace faithfully to fulfill the same.

Those who failed to use the service appointed by our Board of Missions for "The Missionary Day for Sunday Schools," January 16, missed a great chance. It is a most significant service, in itself, besides carrying with it a spirit and purpose and influence of real value to our children. It does credit to those who compiled it, upon which they ought to be congratulated. And it is not by any means too late for those who over-looked it, or knew not of it, to have it at some time appointed ahead. Indeed, to those who are at sea about some service for Sunday School, as many of us are, what better than this, or a part of it, used regularly?

The concluding prayer applies aptly to the occasions, now, of the Men's Missionary gatherings, but equally to one's private devotions or "family prayers."

Almighty God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of all lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship; and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee, through Jesus Christ our Lord. Amen.

RAVESNCROFT ASSOCIATE MISSION

Of this, the Rev. A. H. Stubbs is priest-in-charge. Associated with him are the Reverend Messrs George H. Bell and William F. Rice. The former is located in the Haw Creek settlement, and teaches the mission school there, besides ministering to the mission at Candler and sometimes Chunn's Cove. Mr. Bell, as any one can see, has his double hand full. The school at Haw Creek numbers 92 enrolled pupils, Mrs. Bell being the assistant teacher. This school runs 9 months, and under such auspices and influences must be a power for good in that part of the land. The Sunday School is flourishing, also, with 100 pupils, Mr. Bell giving it his personal care. The congregations here number from 75 to 100, there being 26 communicants. The chapel at Haw Creek was decorated last Christmas for the first time, this being done by the people themselves, and as the missionary tells us, well done, the people finding great interest in the doing of it. The people are widely scattered, some of the children having to cross mountains to reach the school, daily and Sunday.

In the case of this faithful "outlander" there is an impressive illustration of what influences our brethren have too often to submit to. The house in which he lives is small, yet must he "take boarders" for the school and the "sitting-room" is bed-room too, and would be "the study," if the parson could find the chance to put on his "studying cap," which he can only do by out-sitting the student boarders; when after a hard day's work, the "sand-man" gets in his little job, and the bed yawns for the yawning parson Anent this business this "reporter" drew from our brother this fact, that, with a hundred dollars he could put on the lot a study-cabin, which would be "Church property"; and it does not require any act of boldness to assure our generous-hearted readers that such investment would be "gilt-edged" in its profit-bearing-guarantee feature.

The building at Candler's has pretty well gone to nought. It was originally a "dance hall," and must be replaced, if services there are to prove of real security and value.

At Chunn's Cove an addition is being made to the chapel, costing $60, as a vestry-room. This mission is in a flourishing state, having regular ministrations from Mr. Stubbs.

The Rev. W. F. Rice has so far recovered from his automobilious injuries of some weeks ago as to be again at work, which will be gratifying to his many friends to know.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE NEW BUILDING

To place myself on record once more, and that there may be no misunderstanding on the part of any-one in regard to the matter, I wish to repeat with added emphasis my statement in the last issue that a new building is badly needed, and I shall be glad to do all in my power to co-operate with the good ladies in their noble efforts to obtain it. The two most enviable persons I saw at the Jackson Training School were the gentleman and his wife who gave the new industrial building. Are there not others in North Carolina who will do the same for the Thompson Orphanage?

WALTER J. SMITH,
Superintendent.

ORPHANAGE DEPARTMENT

Number of Children, 61.

Contributions received from Dec. 1ᵤ to Jan. 15.

St. Alban's, Littleton, $15.19; Deaf Mute Bible Class, St. Philip's, Durham, $1.00; Archdeacon Osborne, Charlotte, $2.00; Miss Mary Terry Bland, Charlotte, $5.00; 'In Memoriam," Wilmington, $10.00; "Messengers of Hope," S. T. S., $65.00; Church of the Messiah, Mayodan, $12.52; St. John's, Madison, $3.76; Christ Church, Walnut Cove, $4.89; Emmanuel, Stoneville, $1.15; Knowlhurst, Stokes Co., 94 cents; Capt. A. Thies, Charlotte, $5.00; Miss Amy Wheeler, Hickory, $5.00; J. A. Ridgeway, $2.00; J. A., St. Peter's, Washington, $5.00; J. A. St. John's, Wilmington, $5.00; St. Philip's, Durham, $55.00; S. S. St. Luke's, Winterville, $1.00; Mr. Richard J. Jones, Wilmington, $3.00; St. Martin's, Hamilton, $2.25; W. A., St. Martin's, Hamilton, $15.00; St. Mark's, Roxobel, $8.00; Holy Trinity, Hertford, $11.43; St. Mary's, Gatesville, $17.51; St. Barnabas', Murfreesboro, $2.55; Grace Church, Woodville, $13.24; St. Thomas' Windsor, $17.50; Grace Church, Plymouth, $2.50; St. John's, Wilmington, $9.55; J. A., St. Paul's, Edenton, $9.05; Helping Hand Society, St. Paul's, Edenton, $9.05; Williams and Thomas Tucker, Thelma, $2.00; Mr. James Gattis, Charlotte, $7.00; Mrs. A. C. Carstarpen, Roper, $1.00; a friend in Roper, $1.00; "For the Orphans, and a Merry Christmas," Washington, $5.00; Mr. W. L. London, Pittsboro, for building fund, $100.00; St. Paul's, Monroe, $12.50; St. Saviour's Chapel, Raleigh, $5.00; Babies Branch, East Carolina, $1.50; Emmanuel Parish, Warrenton, $16.37; Mrs. W. D. Pruden, Edenton, $10.00; St. Paul's, Winston-Salem, $18.00; St. Andrew's, Greensboro, $27.38; Mr. C. M. Hawkins, Marion, $5.00; Mr. Arthur H. London, Pittsboro, $5.00; Calvary Parish, Tarboro, $37.61; Christ Church, Raleigh, $5.00; Holy Comforter, Dilworth, $13.50; Gallaway Memorial Church, Elkin, $5.00; St. Mark's, Gastonia, $4.08; W. A., Chapel of the Cross, Aurora, $10.00; J. A., Chapel of the Cross, Aurora, $1.00; St. Mark's, Halifax, $6.00; S. S., St. Mark's, Halifax, $1.00; St. Philip's, Brevard, $13.20; St. Luke's, Chunn's Cove, $3.65; St. Mark's, Gastonia, $5.00; St. Paul's, Glen Alpine, $2.00; Trinity, Haw Creek, 80 cents; W. A., (?) St. James', Belhaven, $6.85; R. H. Jordan & Co., Charlotte, discount, $3.02; Estate of Hon. W. P. Bynum, Charlotte, for the children who attended his funeral, $58.00; St. Mark's, Bristow, through Miss Fanny Whitley, $5.00; Mrs. Anna Lardner, Charlotte, $50.00; "Asheville No. 1", $10.00; In memory of little Chesney Reade Tucker, High Point, $5.00; Little Shirley E. Tucker, High Point, $1.00; Manufacturers Club, Charlotte, $11.00. Total $794.54.

Contributions in kind; package of clothing and pair of shoes, Mrs. R. F. Giersch, Raleigh; box of clothing, etc., ladies of St. Barnabas' Church, Murfreesboro; Christmas box for John and Sally Wallace, from their mother; pair of shoes, Mrs. A. C. Zollicoffer, Henderson; Christmas package, J. A., St. Peter's, Washington; package of clothing,_____, Raleigh; box of sheeting, cotton goods, white hose, etc.,_____; box of clothing, books, etc., W. A., and J. A., Church of the Advent, Williamston; pantry supplies, Mrs. Richard Thomas, Charlotte; large box of clothing, table cloths, etc., St. Agnes Guild, Christ Church, Raleigh; dolls and Christmas tree decorations, S. S., Church of the Redeemer, Shelby; clothing and candy, Miss Emma V. Frick, Shelby; Christmas box for Hugh Jackson, from his Aunt; Christmas box for Laurie Farmer and Janie Adamns, from Snow Hill and Kinston; 2 quilts, W. A., Christ Church, Rowan Co.; Christmas box for Theodore and Harriet Marlin, from their sister; ½ barrel clothing, toys, etc., and outfit for Lena Hunt, J. A., Christ Church, Elizabeth City; large Christmas box of toys, etc., St. James' Parish, Hendersonville; box of oranges, Mr. F. C. Abbott, Charlotte; box of clothing, etc., W. A., St. Paul's Parish, Winston-Salem; box of clothing, shoes, soap, etc., W. A., St. Thomas', Windsor; box for Charles and Harvey Shephard, from their mother; Christmas box for Isaac Northrop, from his mother; box of oranges, Mr. J. N. McCausland, Charlotte; a tricycle, from little White Chalmers, Charlotte; Christmas box for Isaac Northrop, from his Aunt; Christmas box for the Phillips children, from their father; Christmas box for Gertrude Ferass, from her mother; Christmas box for Troy and Howard Knapp, from their sister; Christmas box for Harriet Marlin, J. A., Holy Innocents, Henderson; box of toys, Y. W. C. A., Elizabeth College, Charlotte; box of oranges, Mrs. Vinton Liddell, Charlotte; tub of lard, Chambers & Moody, Charlotte; box of oranges, Mrs. Brevard and Mrs. Dr. Moore, Charlotte; box of toys, books, etc., and tub of apples, St. John's S. S., Fayetteville; box of clothing, etc., for Mattie, Joe and Roy Yates, Miss Easdale Shaw, Rockingham; package of clothing and hat, Mrs. J. R. VanNess, Charlotte; box of clothing, etc., Church of the Messiah, Mayodan; box of clothing, schoo. books, shoes, etc., W. A., St. Timothy's, Wilson; lot of scratch paper, Mutual Life Insurance Company, Charlotte; 60 feet four inch drain pipe and two elbows, Mr. J. J. Breen, Charlotte; barrel of apples, box of remnants and cloak, W. A., St. Andrew's, Greensboro; barrel of canned goods, fruits, etc., S. S., St. John's, Wilmington; 4 bushels of meal and 2 bushels of big hominy, Mr. Wesley Peebles, Bath; box for Lali Fisher, from her Aunt.

The Christmas holidays found many of our children battling with bad colds and the grip, but by the time the Christmas tree was ready they all crawled out and answered at roll call. Many good and helpful things were sent to them by their many friends, especially those in Charlotte, and after attending service in their chapel, they sat down to a nice dinner, the special features of which were oysters and mince pie. At 4 o'clock on Holy Innocents Day, a beautiful Christmas tree, this time a cedar, and the last to be put up by Mr. Jamison, before leaving, was prepared by the ladies of the Thompson Orphanage Guild, of St. Peter's Parish, assisted by our own ladies, and a few other persons. The children marched in singing "Hark! the Herald Angels Sing." The Superintendent spoke a few words to them, and then introduced the Rev. Mr. Thompson, assistant pro tem of St. Peter's Parish, who made a short address appropriate to the occasion. The children sang again, and then the presents were taken off, and given to the happy recipients. Each child received a bag of nuts and candy, and an orange, besides numerous other presents.

On New Year's day about half of the children attended the funeral of their friend and benefactor, the late Hon. W. P. Bynum, who died two days previous at his residence on West Trade St., in the ninetieth year of his age. One of his bequests was that two dollars should be given to each of the children of the Orphanage who attended his funeral, and he left one thousand dollars to the Institution with no conditions attached. Fifteen years ago, or more, he gave the beautiful brick chapel at the Orphanage in memory of his daughter, and he was a regular contributor towards the current expenses of the Institution. The funeral was conducted by Bishop Cheshire at St. Peter's Church, assisted by Archdeacon Osborne, and the Rev. Mr. Mallinckrodt, Rector of the Parish. On the day previous the Superintendent and a few of the children took a wreath of flowers to his residence, and placed it upon his coffin as an humble tribute to the memory of one who has been such a good friend to the homeless and needy.

On the first Sunday of the New Year the remains of Annie Hawkins, one of our old girls, were laid to rest in Elmwood Cemetery, the service being held at St. Peter's Church by the Rector, assisted by Archdeacon Osborne. As our space is limited and as a notice will appear elsewhere in this issue we will say no more of this brave girl who got her start in life at the Orphanage.

School opened again on January 4th, and we are glad to have Miss Tomlin back with us again after being detained at home both before and after the holidays by an attack of the grip. During her absence we took her place in the school room, and this, together with the fact that we have no stenographer, has put us behind in our correspondence at this busy season. Our friends will notice that some of the boxes have not been duly credited because we didn't know who sent them.

Louis Gattis returned just before Christmas to his father who now has some one to take care of him.

Elva and Leon Benfield were taken away on December 24th by their mother who said that she now had a good home for them.

On the 17th of this month we received into Bronson Hall little four year old Allie Teal whose mother has recently come from Wadesboro to seek work in this city. Verlie Hawkins has gone to live with the family of the Rev. Mr. Meares, Biltmore.

We have received several gifts for the building fund lately which have been duly credited, and will be turned over to the proper treasurer.

On the 12th of this month we attended the first anniversary of the Jackson Training School for wayward boys, at which time a new industrial building was accepted as a gift from two friends in Elkin. We wish we had space to speak of the interesting exercises, and of the importance of this great work. We might say the same of the great Laymen's Convention at Greensboro which we attended with much profit and pleasure.

On the first Sunday in this month it was our pleasure and privilege to officiate, morning and night, in St. Mark's Church, Gastonia, the rector, our good Brother Hardin, being in Anderson, S. C., where he had received a call as rector of Grace Church.

We fear that we have gone far beyond our allotted space, but we hope that room may be found for the following extract from one of the many kind letters which we have received in regard to our work.

"I am not able to thank you in words or pay you in money for the good I feel that my boy has received while under your care, and in your institution. The good that he has been taught and learned will doubtless follow him through life. His improvement while with you has been wonderful, although the time has been short. I wish to thank you personally for the interest you have taken in_____, and I trust some day he or I will be able, in part at least, to repay you again. Again thanking you, and asking God's blessing on your noble work,

I remain your brother in Christ,"

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$175.00
Amount paid in	160.71
Amount still to be raised	14.29

Contributions from December 12 to January 1?.

Penelope Biggs, Williamston, N. C	$ 25
Katherine G. Batts, Speed, N. C., Christmas money	1.00
St. Timothy's Mission School, Olive Branch, N. C., through Miss Mary E. Hudson	.40
Annie Sutton Cameron, Hillsboro, N. C., Christmas tithes	.40
Mrs. W. S. Pilard and Mrs. H. B. Hardy, Jackson, N. C	2.50
Young Christian Soldiers, Winterville, N. C., through Miss Esther Johnson	.50
Junior Auxiliary, Mayodan, N. C., through Miss Emma Karrar	1.00
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Waters	1.00
Ascension Sunday School, Davie County, N. C., through Miss Ruth W. Hairston	.40
Junior Auxiliary, Ridgeway, N. C., through Miss Ann F. Collins	.25
Total	$7.70

My dear Children:—

Happy New Year to you, one and all, and as many more as you would like to have.

I hope you had as happy a Christmas as our young folks had, a whole week of fine ice for skating, for one thing. They liked it much better than I did.

Now for our letters:

Williamston comes first saying:

"Dear Miss Cameron:—Enclosed you will find 25 cents for the Sewing Teacher's Salary. How is your little niece? I would love to see her." Sincerely yours.

Very well and very happy, thank you. I wish you could know her. She is incarnate sunshine all the time.

Speed comes next:

"Dear Aunt Becky:—I am enclosing $1 of my Christmas money towards Sewing Teacher's Salary. By the same mail, I am sending a little book to you. Trusting that you are in much beter health, and wishing you a merry Christmas and a hapy and bright New Year, I remain," Very truly yours.

Thank you so much, my dear child, for the exquisite book. I never saw a more beautiful one, and I have seen very many. A letter went to you as soon as I could use my crippled hand enough to write. It was so sweet and dear in you to send it. I hope you had a merry Christmas and the New Year will be a happy one.

St. Timothy's Mission School, Olive Branch, is the next comer:

"Dear Miss Cameron:—Enclosed find forty cents (stamps) from the children of St. Timothy's School for December. The little ones here are very much interested in the Sewing Teacher's Salary, and are always glad to have "Aunt Becky's" letters read to them. We hope to be able to send you a small offering every month."

Very sincerely yours.

The pennies, many or few help along greatly, my dear lady, and I am glad the children are interested in the work. We are dragging along like a scotched wheel. Give my love to the children please.

The letter from Jackson I may not print. I am so sorry for all the sorrows my dear friends, I would have written to you but my rheumatic hand has been out of commission all thro' this bitter cold weather.

The Hillsboro Juniors and my little niece's Christmas tithes need only thank you, and they make room for Winterville:

Dear Aunt Becky:—Enclosed please find 25 cents for the Sewing Teacher's Salary, from the Young Christian Soldiers, St. Luke's, Winterville. Also the contribution, 25 cents which I failed to send in October.

With best wishes.

The October money is very welcome, I assure you dear Esther, for we are travelling at a slower pace than a royal funeral—which is a pity when it is a salary we are paying. I know the consternation that I would be in if my brother's salary was paid at any such rate.

And now the last comer is Ridgeway, who says:

My dear Miss Cameron:—I am sending our dues for January for the Sewing Teacher's Salary. With all good wishes for the New Year, I am, Your very sincerely.

Thank you for your good wishes, fair lady, and accept mine, most heartily given in return.

Now children, there is not quite fifteen dollars to be raised to finish this salary (it really ought to be an interest bearing debt—we take so long to pay it), can't we make a gigantic , huge effort to get it together this month? I would be so very glad.

Good-bye everybody, and all good wishes go to you everyone. Your loving,

Aunt Becky.

Address:

MISS REBECCA CAMERON,
Box 32,
Hillsboro, N. C.

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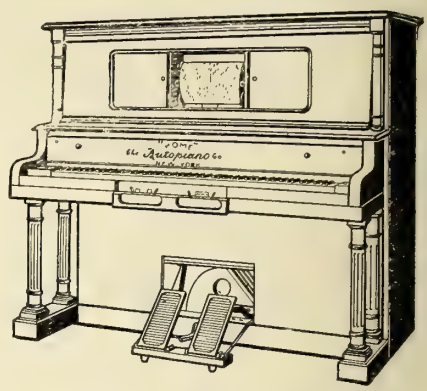

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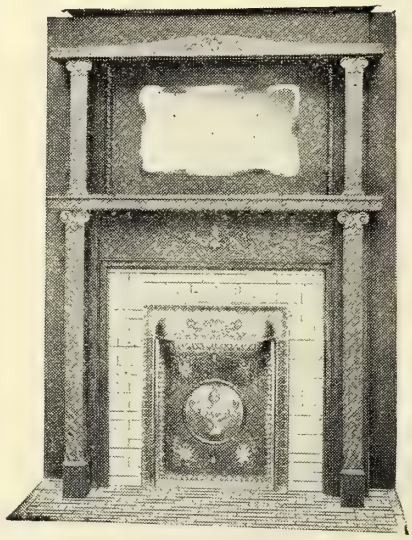

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, MARCH, 1910 No. 6

CALENDAR FOR MARCH

6.—4th Sunday (Mid Lent) in Lent (Violet).
13.—5th Sunday (Passion) in Lent (Violet).
20.—Sunday (Palm) before Easter (Violet).
24.—Maundy Thursday (Violet, White at H. C.).
25.—Good Friday (Black).
27.—Easter Day (White).
28.—Monday in Easter (White).
29.—Tuesday in Easter (White).

TREASURER KING'S LETTER

New York, Jan. 22, 1910.

Reverend and dear Sir:

In response to our letters we have been informed that sixty-two Dioceses and Missionary Districts have made Apportionments to their parishes and missions. Last year, to this same time, we had heard from fifty-three. Doubtless, we will soon hear from those Bishops who have not yet sent their replies. The dates on which these Apportionments were issued will be found in the accompanying summary of statistics. May we hope that the fact that these parish Apportionments have been made will soon show its effect in the increased amounts received, both from parish and individual offerings? These remittances are so greatly needed.

To January 1st we have received toward the Apportionment $54,414.74 as compared with $60,531.46 a year ago, and this from 813 parishes as against 955 last year. The total of the Appropriations, together with last year's deficiency of $32,955.33, is $1,221,477.83. One-third of this sum, $407,159.28, is now due. Owing to the great wisdom of our late Treasurer, Mr. Thomas, in building up the reserve deposits, the Society has been able to meet these obligations. But from the Church, from all sources applicable to the Apportionment, only $117,000.00 has been received for this purpose.

When we remember that there are over six thousand, six hundred parishes and Mission stations in the Church, this showing can hardly be called satisfactory. One-third of the year has gone and only $117,000.00 received.

The Board pleads with the Church to do all it can to meet these obligations—which pay the salaries of her Missionaries and the expenses of the up-keep of her buildings. Next October the Board must render to the General Convention the acount of its Stewardship for the past three years. May God grant that a deficit will not be included in that account.

Very truly yours,
GEORGE GORDON KING,
Treasurer.

A BISHOP WHO CARED

Bishop Aves, in telling of his efforts to relieve the famine-stricken people in Mexico, describes the carrying of grain into the mountains with a pack-train of burros. He says:

"We started from Nopala on Wednesday and reached Tlalmimilolpan in time for service the following Sunday. Throughout the way we found the same monotonous barrenness from blight with its attendant suffering. At San Andres de Milpan, a community of 5,000 Otomis, where we spent our second night, we found the people grinding their little remnant of corn together with the cobs to make it last longer. Our host here was the president, an intelligent and kind-hearted Indian, who was in deep distress for the suffering of his people. Our offer of corn for the most destitute was met with incredulous astonishment, and when he was told in the morning before we left that his guest in khaki was a bishop, he said, "No, that cannot be, for bishops never go humbly. They go with eclat ("con bomba")! And they go always to get, never to give. If I am to believe what you say, there must be a new religion in the world, of which I have never heard." He guided us over the range, and secured a promise from our missionary to come again and hold a service in his house.

NEW MISSIONARY DISTRICTS PROPOSED

Two proposals for the division of missionary districts have recently been brought before the Church. The Missionary Department of the Southwest, at its Council in Oklahoma, passed a resolution requesting the coming General Convention to divide the district of Oklahoma, providing an additional missionary bishop for that territory. This action is taken in view of Oklahoma's phenomenal growth. Its population of more than 1,600,000 is twice that of any other missionary district.

The second request comes from Hankow, China. Bishop Root feels strongly that a third American Bishop should be consecrated for China this fall, and the immense territory for which he is responsible divided. This will not only greatly add to the efficiency of the work, but would also provide three bishops of the American Church in China,—the necessary number for a consecration in case such act should become expedient.

HEADING OFF BLINDNESS

State Board Seeking to Prevent Infection at Birth

"A special committee of the New York Association for the Blind which was appointed to investigate the causes of preventable blindness and to co-operate with physicians in seeking measures of prevention, has reported that the State Board of Health has taken steps to insure against the wide spread cause of blindness through infection at birth.

The committee has found that about one-half of all blindness is due to preventable causes, and that about one-third of the cases of blindness in children is caused by ophthalmia neonatorum, a preventable infectious disease occurring at birth. A drop of a 1 per cent solution of silver nitrate dropped into the eyes of a child at birth is a sufficient preventative of this infection. The use of this antiseptic has been recommended by the American Medical Association, and the committee of the New York Association for the Blind has united with the State Commisioner of Health in enforcing the general use of this precaution. The State Commissioner of Health will endeavor to provide this solution through local health officers to any physician and mid-wife applying for it.

Birth certificates issued by the State Department now bear the querry: "What preventative for ophthalmia neonatorum did you use? If none, state the reason therefor." It has been enacted that these notifications of birth be returned in thirty-six hours instead of ten days, as heretofore. It is believed that if a physician or mid-wife has failed to use such a preventative the reminder on the birth certificate will in most instances prove effective."

The above is a clipping taken from a recent issue of the New York Sun. It tells its own story. It shows that the authorities of at least one state are alive to the appalling condition which confronts the commonwealth. Nor is New York the only state in which active efforts are being put forth to "head off" one of the most distressing calamities which can befall a human being. And to realize that much of this distress can be prevented is a loud call to every citizen in the nation.

There are enrolled the present session in the North Carolina State School for the Blind and Deaf 268 blind children (besides 100 deaf children). At least one-fourth of these need never have been blind, and would not have been, if proper preventive remedies had been employed within twenty-four hours after the birth of the child. Gentle reader, do you realize that there are from sixty-five to ninety children in this school doomed to a life of darkness and a handicap in the race for breadwinning all their days—some of them to lead the

lives of helpless dependents, if not abject paupers? And there are still at least 128 more blind children in the State who have not been enrolled in our school at all. This will make the figures the more appalling—one hundred and thirty blind children in North Carolina whose sight might have been preserved with a little care exercised, and almost without expense!

Is it not high time that the legal and medical authorities of our State were taking steps to prevent this condition of affairs? In the meantime will not the parents of all infants see to it that immediately after birth the eyes shall be thoroughly washed and then have one drop of the solution of no greater strength than one per cent of silver nitrate put in each eye not later than twenty-four hours after birth? This is a precaution and preventive which, if properly applied, is harmless and may prevent your child from becoming blind.

And let every physician and mid-wife in North Carolina supply himself or herself with this preparation and attend to its proper administration in every case. Care should be taken that the solution shall not be stronger than one per cent.

There is yet one other phase of this situation. It costs at least $200 annually to properly teach a blind child and not less than $20 to clothe him. For ninety blind children this aggregates $19,800 annually; and for 130 children $28,600 annually. What a saving to the State this would be! And in the course of the ten years covered by our curriculum this would amount to a saving to the State of $286,000. Is this worth considering?

There is yet another phase of preventable blindness about which I will not write fully now. It is in connection with hereditary blindness. I had not laid much stress upon this until I read a very learned treatise recently writen by Clarence Loeb, A. M., M. D., of St. Louis, Mo. He has examined thoroughly and minutely into the history of 1,204 families in all parts of the United States in which one or both parents were blind from one of twelve diseases of the eye. The percentage of blindness in the 4,155 children born in these families varies from 54.8 to 66.4. And to my surprise the percentage of blindness in the collateral heredity is greatest, viz., 66.4! Dr. Loeb concludes from the results of his investigations that persons born blind (congenital) ought never to marry. He also concludes that persons should not marry into any branch of any family in which there is congenital blindness, however remote since there is more liability to blindness arising from marrying the cousins, uncles, or aunts of congenitally blind persons than from marrying sons or daughters.

JOHN E. RAY,
Principal State School for the
Blind and the Deaf.

Raleigh, N. C., Jan. 3, 1910.

JOHN MARSTON, FOUNDER

Just as the Sunday Schools of the Church are beginning their campaign in raising Lenten Offering which shall be memorial to Mr. George C. Thomas, the news comes of the death of Mr. John Marston, who may be called the father of the Lenten Offering. At his suggestion the first Lenten Offering was made thirty-three years ago in the parish of Lower Merion, Pa., where he was superintendent of the Sunday School. It amounted to $200. When he told this success to his friend, Mr. George C. Thomas, the latter immediately suggested that the whole Church be asked to join the next year. The result was the first Sunday School offering of $7,000, given in Lent, 1878. Last year the offering was $147,252.91. How wonderful and effective an agency was set in motion by the earnest interest of these good men!

EPISCOPAL CHURCH GROWTH

In almost all details of its work the Episcopal Church has just closed a record breaking year. Its advance in communicants was 3 per cent. while in many principal cities it went forward 4 per cent. Cities in which it is forging ahead, according to reliable statistics, include Boston, New York, Philadelphia, Pittsburg, Chicago, Seattle, Minneapolis, Louisville, New Orleans, and especially Newark and some of the minor cities of New York, New Jersey and Pennsylvania. It has now a communicant list of 929,117, with a practical certainty of passing the 1,000,000 in 1912.

The Episcopal Church in this country passed the 500,000 membership mark in 1890, and is therefore likely to make the record of as large increase in the twenty-two years from 1890 to 1912 as from its planting at Jamestown in 1607 down to 1890. The financial income of the Church keeps pace with its membership growth. Figures just made public show nearly $19,000,000 for the year, or an average of almost exactly $20 per communicant, the highest of any religious body in the world. The one next it is the American Presbyterian North, which last year stood at a little more than $16 per communicant. The growth of the total income of the Episcopal Church, all causes, last year was almost $500,000. Receipts for missionary work were larger by $240,000 than ever before.—Chicago Inter Ocean.

THE SHOW BUSINESS

Why should the Church go into the restaurant or show business? It may be very desirable (I think it is) that good entertainments should be provided in our villages, that country life should be enlivened. But why should the Church undertake to provide this, any more than good drainage? Civic and sanitary reforms should be helped on by the Church. Church people should be quickened in their performance of all sorts of duties by their religion; but it should be as citizens and villagers that they perform them.

In this way ecclesiastical rivalry and narrowness will be avoided. Serious doctrinal and other differences may prevent our worshiping together. We will do all we can to heal these divisions. But these matters need not enter into our provision for the entertainment of the community any more than into its educational work. Congregationalists, Methodists, Roman Catholics, and Episcopalians can meet and work together for such purposes with advantages to themselves and to one another, and to the community. The wider field will supply at once better talent and larger audiences for really useful entertainments. Nothing is gained by having a Congregational musicale, a Roman Catholic fair, a Universalist play, or an Episcopalian turkey supper.

In answer to what I have urged, it will, I know, be asked: How, without these bazaars, suppers, musicales, is money to be raised? My answer is this: There is just as much money in people's pockets to be given without getting something in return, as for equivalent; and if the Church really deserves the money, she will, I believe, gain it, not perhaps so quickly, but with the respect of the community, by teaching systematic almsgiving as a Christian duty.

Dependence on these other methods of getting money from persons more or less indifferent to the cause, you may be sure, is, in the long run, bad financial policy. Teaching the whole congregation, young and old, rich and poor, to contribute according to their means for the support and extension of the privileges which they value is at once a more honorable and a sounder financial plan. The value of small contributions regularly given is shown in the sums to which the children's Lenten offerings mount up.—Bishop's Hall's Convention Address, 1898.

MISSION AT VANCEBORO

During the first keek in February a very interesting and helpful Mission was held in St. Paul's Church, Vanceboro.

Rev. C. D. Malone is in charge of this work and for the week he was assisted in his services, first by Rev. Francis Joynor, of Littleton, a former Rector and builder of the very attractive little church. Mr. Joynor began the Mission on the last Sunday in January and preached strong, effective sermons twice a day, through Tuesday. The preacher for the remainder of the week, was Rev. Thomas P. Noe, of the Church of the Good Shepherd, Wilmington. Bishop Strange had been expected to conclude the Mission; but was unable to be present. A large class was gathered for confirmation and instruction was given them and the congregation preceding the regular services each evening. Large congregations attended the services, which were very interesting. There was every evidence of good results to the Parish.

RECEIPTS OF THE TREASURER OF THE CONVOCATION OF CHARLOTTE FROM JAN., 15 TO FEB., 15

Apportionment.	
Davie Co.—Ascension	$ 4.00
Charlotte—St. Peter's	100.00
Greensboro—St. Andrew's	12.75
Salisbury—St. Luke's	49.00
Salisbury—St. John's	.25
Advent Offering.	
Charlotte—Holy Comforter	8.50
Salisbury—St. Luke's	8.62
Greensboro—St. Barnabas	10.00
Winston—St. Paul's	10.51
Mayodan—Messiah	25.00
Ministers Salary.	
Madison—St. John's	50.00
Mayodan—Messiah	37.50
Stoneville—Emmanuel	1.71
Receipts for the month	317.84

The Treasurer is glad to be able to report that all stipends due January 1st have been paid in full, although many of the congregations have failed to pay anything on the apportionment. The Executive Missionary Committee needs this money at least quarterly and the treasurers of the congregations should bear this in mind.

Respectfully submitted,
C. E. FRICK, Treas.,
Convocation of Charlotte.

Charlotte, N. C., Feby., 17, 1910.

RECEIPTS OF W. L. WALL, TREASURER OF THE CONVOCATION OF RALEIGH, MONTH OF JANUARY

1.	St. Alban's—Littleton	$ 6.50
	St. Luke's—Gaston	1.50
	Special Offering—St. Alban's, Littleton	9.11
	Special Offering—St. Luke's, Gaston	.82
3.	Christ Church—Raleigh	45.75
	Advent Offering—St. Philip's, Durham	5.03
4.	St. Mark's—Halifax	5.00
5.	Good Shepherd—Ridgeway	6.00
	St. Mary's—Edgecomb Co	.25
6.	Good Shepherd—Raleigh	25.75
7.	Holy Trinity—Elm City	2.50
	Special Offering—St. Thomas', Sanford	.80
	Special Offering—Mrs. Fred Phillips, Tarboro	5.50
11.	Christ Church—Raleigh	31.75
13.	Chapel of the Cross—Chapel Hill	25.00
14.	Advent Offering—Grace, Weldon	2.50
17.	St. Stephen's—Duke	12.50
20.	Advent Offering—St. Mark's, Halifax	1.00
	Special Offering—Mrs. W. G. Moss, Wendell	5.00
	Special Offering—Mrs. Edward Baptiste, Wendell	5.00
	Special Offering—Mrs. W. H. Williamson, Raleigh	25.00
24.	St. Mary's Chapel—Raleigh	1.60
	Advent Offering—Christ Church—Raleigh	8.00
26.	Christ Church—Raleigh	50.00
31.	St. Stephen's—Oxford	12.50
	Total	$294.36
	Balance on hand February 1, 1910	$ 10.56

IN MEMORIAM

RICHARD H. SMITH

Entered into rest on Wednesday, January, 26th, 1910, at his home in Scotland Neck, N. C., Richard Henry Smith, in the sixty-ninth year of his age. Mr. Smith was the second son of the late Richard H. Smith, of Scotland Neck, and was born on September, 19th, 1841, in the town of Warrenton, the home of his mother who was Miss Sallie Hall daughter of Judge Hall, of the Supreme Court of North Carolina. Reared under gentle and refining influence of a cultured Christian home he was prepared for college in the most accessible schools of the time, and entered the State University in 1861, where he remained two years, and then enlisted in the Confederate army, but owing to the delicate state of his health he was discharged after a short service, and returned home. On December 12th, 1866, he was married in Petersburg, Va., to Miss Mary Herbert Cocke, who died in 1891. Of the ten children born to them six are now living. One of the first stores opened in 1867 in the present town of Scotland Neck, then spoken of as "New Town", was operated by Gilliam & Co., of which firm Mr. Smith was a partner. Later he turned his attention to the study of law, and obtained his license in 1880. He was post master of the town under President Cleveland's first administration and mayor in the year 1905.

He loved the Church in which he was born and raised, and like his father before him, it was his pleasure and privilege for many years to act as Lay Reader of Trinity Parish, thus holding together the congregation in the absence of the rector, or when there was no rector. He was often a delegate to the Diocesan Convention, many years the Superintendent of the Sunday School, and for sixteen years prior to his death, the Senior Warden of the Parish.

He was stricken with facial paralysis in 1894 from which he almost entirely recovered but four years later he was visited by another severe attack which so affected his vocal organs as to interfere materially with the transaction of his business matters. The time came when he could no longer read the Service in the Church, nor act as Superintendent of the Sunday School but he continued to act, until quite recently, as treasurer of the parish. He could still make his daily visits to his office, and attend to whatever work came into his hands; he still manifested the same kind and charitable feelings towards his friends and neighbors; he was still seen, Sunday after Sunday in his place in Church, and kneeling at the Altar rail whenever the Holy Communion was celebrated. On the day after his death he was laid to rest in the old Church yard by Bishop Cheshire, a lifelong friend of the family, assisted by the Rev. Clement G. Bradley, rector of the parish. The large attendance at his funeral, and the attentions of his colored friends and the country people during his sickness expressed in an eloquent manner the high esteem and affection in which he was held by the whole community.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

W. J. S.

RESOLUTIONS OF RESPECT

1. That in the untimely death of Woodson Rogers, the Junior Brotherhood of St. Andrew has lost one of its most active and valued members.
2. That as one of the charter members of the Chapter, he ever, by his zeal in its interest, and his faithfulness to duties entrusted to him, was an inspiration to his fellow members and an invaluable aid to his director.
3. That his memory will ever be sacred to the members of the Brotherhood, and that his example of loyalty and faithfulness will be an incentive to those who were his associates in the work.
4. That the deepest sympathy is expressed for the parents, brothers, and sisters in their sad loss.
5. That a page of the Chapter's minutes shall be dedicated to the memory of Woodson Rogers, and these resolutions be inscribed thereupon.
6. That a copy of the resolutions be sent to the afflicted family and that they be published in the Lincolnton papers and in The Carolina Churchman.

HARVEY KISTLER,
JIM KISER.
JACK REES,
Committee.

FOUR NEW CHINESE PRIESTS

On December 16, 1909, at the Pro-Cathedral, Shanghai, Bishop Graves advanced to the priesthood four Chinese deacons, all of whom graduated in arts at St. John's University and took their theological course in English. They have done excellent work in the diaconate and worthily won their advancement. These are among the first fruits of the newer order made possible by our fine educational equipment in Shanghai, by means of which the Chinese priests of the future may have the same educational opportunities as are available in this country.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL.

LENT

There are laws that are binding, because imposed by lawmaking assemblies. They may be changed or abrogated, at the pleasure of those who make them. There are other laws that are written deeper, that express the fundamental obligations of life. These laws get their force from no mere enactment of legislators; and they cannot be set aside, with impunity, by men.

There are statements in God's Word that are true just because they are therein; there are other fundamental truths stated in God's Word that are there because they are eternally and universally true.

"To him that hath shall be given" is one of those deep truths that gets its authority not from its place in the Scriptures nor even from its divine speaker—it is a deep law of life, and we see it working everywhere.

In school it is the law. The student that brings most to his work—whether of brain, attention or zealous application—will be rewarded with the largest returns, other things being equal.

This law obtains in the broader field of business life. Side by side, we see men laboring at their tasks. Outwardly conditions seem the same—but one works to splendid success, while the other goes down to failure. A deeper study of conditions would doubtless show that the successful man had brought to his labor a zeal, a faith, a pluck, a gumption, that his less faithful brother lacked and just this greater capacity makes the difference in achievement.

There is likewise natural law in the spiritual world. And the season of Lent—the season of privilege and opportunity—serves to press this truth home to men's hearts. We hear the call of the Church, to pray, to study, to fast, to give, to use the many avenues that lead into larger, fuller, richer, spiritual life. Some feel no sense of need, no hunger and thirst after righteousness, and the season of opportunity glides by, opportunity unobserved and leaves no blessing behind, because no constraining hand was stretched out to seize the blessing and appropriate it.

There are, however, very many hungry, thirsty souls, conscious of the need of God's presence and power; not starved nor starving souls, these; their hunger and thirst become mighty incentives to feed on the bread of life and to drink of the Living Water.

"Christian! dost thou see them, on the holy ground,
How the powers of darkness rage thy steps around?
Christian! up and smite them, counting gain but loss;
In the strength that cometh by the holy cross.

Christian! dost thou feel them, how they work within,
Striving, tempting, luring, goading into sin?
Christian! never tremble; never be down cast;
Gird thee for the battle, watch and pray and fast.

Christian! dost thou hear them, how they speak thee fair?
Always fast and vigil? Always watch and prayer?
Christian! answer boldly: "While I breathe I pray"
Peace shall follow battle, night shall follow day.

Well I know thy trouble, O My servant true;
Thou art very weary, I was weary too;
But that toil shall make thee some day Mine Own,
And the end of sorrow shall be near My throne."

EASTER

" "Christ the Lord is risen today," sons of men and angels say." The Message of the angel on the first Christmas morn was indeed glorious, heralding peace on earth to men of good will. That message declared the birth of the Savior of men. Then we follow wonderingly the record of the Saviour's life, as He wrought, first in Himself, the salvation of man. He spake as never man spake. He went about doing good. But when the destined day drew near, 'He set His face as a flint' and 'became obedient unto death, the death of the cross'. But it was not possible that He should be holden of death, whose power had been forever broken. And, therefore, we sing on our glad Easter morn the Song of the Redeemed. It is but natural, then, that we catch the refrain of St. Paul almost before our exultant song has died away. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."

OUR LOSSES

On other pages are noted the resignations of two faithful workers: Rev. A DeR. Meares, of the District of Asheville and Buisiness Manager of this paper for that District; and Rev. S. R. Guignard, of the Diocese of North Carolina, Editor for his Diocese and one of the Committee that consolidated the Mission Herald of East Carolina and the Messenger of Hope, of North Carolina, into The Carolina Churchman, as the Organ of the Episcopal Church in North Carolina. Both these fellow-workers have labored faithfully for the paper and for the Church in our State.

We shall miss them on our staff and in the Church work of the State; and we wish them "God speed" in their new fields of labor.

The Carolina Churchman was heartily commended at the meeting of the Convocation, at Canton, by the Rev. Mr. Meares, the 'business-end" of it in his District.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

THE BISHOP'S LETTER

Dear Brethren:

I shall bring this letter up to date, as I have made not many visitations for the past six weeks.

The first Sunday in January I was in Goldsboro, preaching morning and night at St. Stephen's, and in the afternoon to the colored people in the hall in which Mr. Herritage is holding service two Sundays every month. Mr. Herritage is doing good work among his people, and Mr. Buskie is still high in the affections and respect of his own congregation and of the citizens of Goldsboro.

I was in Boardman with Mr. Wooten the second Sunday, officiating morning and night in that interesting little town.

Wednesday I went to Greensboro; and I was there until Saturday afternoon, attending the great convention of the Laymen's Missionary Movement. I wrote my impressions of that conference in the last issue of The Carolina Churchman. I will only say here and now that the instruction and enthusiasm of that remarkable gathering were so real that it does not lose in interest and significance as I get farther away from it.

I came from Greensboro to Fayetteville, and was in St. John's Parish for the third Sunday, administering the Holy Communion in the morning, and preaching morning and night. Rev. N. C. Duncan, Deacon, who is doing good work in Campbelton and Hope Mills, read the service for me, and read it well. I met the Vestry after service at night, talked over parish matters, and discussed the probability of Mr. Tyndall's acceptance. I am glad to state that since then Mr. Tyndall has accepted the call to St. John's, and will take charge the first Sunday in April.

Tuesday I went to Columbia, S. C., to speak before the Convention of the Laymen's Missionary Movement for South Carolina; and on Friday I went to Kinston to be at the closing service of the Convocation of Newbern, and to speak to the people about the Laymen's Missionary Movement, and especially about the meeting in Greensboro. I told the same story the next Sunday morning in St. James, Wilmington, and in St. John's that night.

The fifth Sunday in January I officiated at St. Paul's in the morning, and at the Church of the Good Shepherd at night. Tuesday night we had in St. James' Parish House the best gathering of men—best in spirit and in numbers—of the four parishes in Wilmington I have ever seen. The object of the meeting was to deepen the missionary interest and to increase the missionary offerings of the men. Thursday night I went to Newbern for the same purpose. After service the men remained in the church, and we raised the amount necessary to pay the amount apportioned to Christ Church by the Laymen's Forward Movement in the Diocese.

At the urgent request of the rector of St. Peter's, Charlotte, acting as spokeman of the representative laymen of all the churches in that city, save the Roman Catholic, I went to Charlotte for the first Sunday in February to address a great mass meeting in the auditorium in behalf of the Laymen's Missionary Movement. I preached in the morning in St. Peter's, and that night made the address requested of me. This was the largest body of people I have ever spoken to; and was indeed stimulating and uplifting to look into that sea of human faces, and to deliver to them the message that God had given me for them.

On Ash Wednesday morning I preached in St. John's, Wilmington. At night in St. James we began a series of joint missionary services, with special regard to men, for every Wednesday night in Lent. I preached the sermon at this service. I hope the people will come out to these services and that they will be instructed and interested in the great Christian enterprise to make Christ in very truth the Lord of all.

Faithfully,
ROBERT STRANGE.

THE BISHOP'S VISITATIONS FOR MARCH

Feb. 27 to Mar. 2.—The University.
Mar. 6.—Beaufort, St. Paul's, morning and night.
6.—Beaufort, St. Clement's, afternoon.
10-16.—New York, Colored Work.
19-27.—Mission in Washington.
28.—Robersonville.

CONVOCATION OF EDENTON—ST. THOMAS' CHURCH BATH, N. C.

Ordinarily the last week in January is not a propitious date for a convocation in the historic town of Bath. This year however the weather conditions were most favorable and the Convocation, save in the nature of a very large attendance, was a great success.

The charter of Bath dates back to 1701 and the Church here was built in 1734. Like many other Colonial structures its brick came across the ocean. So much has been written about both town and church your space could not be spared for a mere repetition.

But no matter how much may be written and said, full tribute to the hospitality and generousity of this community cannot be told. It must be experienced. The main body of delegates reached Washington via Coast Line and embarked at once on the "Victor" for a sixteen mile run to Bath. And here we experienced the first kindly touch of Bath's generosity. Mr. J. D. Eborn, a successful mill operator and farmer insisted on having the entire party as his guests on the steamer. From then on we were constantly receiving the most polite and delicate attention. Mr. Eborn is a leading member of the Methodist Church. The most prominent feature of the Convocation was the genuine hospitality and attention given us by our brethren of other Communions. Every home in the town was open to us and our congregations were composed of the entire citizenship of the community.

The clergy in attendance were: Rev. Luther Eborn, Cresswell; Nathaniel Harding, Washington; Francis Joyner, Littleton; Claudius F. Smith, Dean, Elizabeth City; Wm. J. Gordon, Williamston; Charles D. Malone, Bath; and Joseph W. Fulford, Jessama. The lay delegates were from several parishes and the attendance upon the Women's Meeting was good.

Like the best laid plans o' men and mice, a Convocation program often goes to pieces. A delayed train kept Dean Smith away until Wednesday. The Monday night session was stirred by a most helpful sermon by Rev. L. Eborn.

Tuesday morning found the body well organized, reports in hand and work mapped out. Dean Smith preached at the 11:00 o'clock service, a magnificent sermon. In fact all of his sermons during the Convocation and the Mission which he held on Friday and Saturday were unusually spiritual and helpful. The Constitution and By-Laws have been re-written to meet existing conditions. Very interesting reports were orally made from most of the Parishes. There was the same rate of hopefulness and progress in all of them—increased members, increased collections, improved churches and rectories, a firmer and closer grip on the life of the community.

Hon. Francis D. Winston proposed an important change on the Subject of Convocational Meeting. It is that there shall be but one regular annual meeting of each Convocation—not counting the meeting at Council. The purpose to have the three Convocations meet at different times so there may be an exchange of ideas between them and with a delegation from one to the other. The benefits of this system are very apparent. The introducer asked that it go over until the meeting at Council so as to have uniformity of action and views on it.

The essay by Rev. Joseph W. Fulford on the subject "The Missionary Problem of our Lower Countries" was most interesting, as was the discussion of it led by Hon. Francis D. Winston.

On Thursday the Woman's Auxiliary and Parochial Society met. Mrs. Fannie Chase Staton, President. Mrs. Staton is an excellent organizer and the various reports, essays and discussions showed that she had her work well in hand. The welcome by Miss Malone was most gracious and feeling.

The essays were: China, Mrs. Charles J. Sawyer,

Windsor, N. C.; Methods of Work, Miss Minnie Albertson, Elizabeth City. Several papers were presented and not read. We hope these valuable discus ions will be published in The Churchman. The laymen of the Church at this Convocation have taken deep interest in the work. Heretofore a clergyman has been Treasurer of the Convocation. A vacancy having occurred John G. Bragaw, Jr., one of the most active laymen within our bounds was elected.

Sickness kept away Rev. Messrs. R. B. Drane, B. S. Lassiter and John Benners Gibble. The next session of the Convocation will be in Williamston. The closing hours on Thursday were filled with many expressions of the pleasure we had in meeting with this splendid people, partaking of their hospitality and being encouraged and strengthened by the spirit of brotherly love and religious friendliness so apparent on every hand.

AUTOMATIC PENSION FUND

As Chairman of the Diocesan Committee of the Automatic Pension Fund, please allow me to acknowledge the following contributions in cash or pledges to the $5,000,000.00 Pension Fund.

Rt. Rev. J. B. Cheshire, D. D	$100.00
Rev. A. B. Hunter	100.00
Rev. J. W. Perry	30.00
Rev. W. H. Meade	15.00
Rev. George W. Lay (Cash)	6.00
Rev. J. C. Davis, D. D	15.00
Rev. H. B. Delaney	10.00
Rev. Milton A. Barber	30.00
Rev. N. Collin Hughes (Cash)	5.00
Rev. J. E. King	25.00
Rev. S. S. Bost	50.00
Rev. H. T. Gregory	15.00
Rev. Walter J. Smith	12.00

The total of these contributions is $413.00 with only thirteen of our clergy responding to the Committees appeal of a year ago. The blank pledges are written to expire October 1, 1910. There are yet seven months in which we may work and enlarge our gifts to this splendid cause. Will not the clergy of this Diocese send at least $1,000.00 to be reported to the General Convention? Please forward your pledge at once to the Diocesan Chairman.

Faithfully Yours,
S. S. BOST, Chairman.

Durham, N. C., Feby., 15th, 1910.

ST. ALBAN'S—LITTLETON

In response to the call to prayer from the Laymen's Missionary Movement to all Christian men, the first week in Advent was observed as the "Week of Prayer" in St. Alban's. Services were conducted by the Rector, Rev. Francis Joyner. He was assisted two evenings by Rev. H. H. Phelps of Grace Church, Weldon. The services were uplifting and inspiring, and the sermons on prayer very helpful. The services were well attended, and a greater interest was aroused in the work of the Laymen's Missionary Movement.

Holy Communion was celebrated at 7:30 on the morning of St. Andrew's Day.

According to our Bishop's request, on the Second Sunday in Advent, a special Thanksgiving was observed for the increase of the Missionary Spirit throughout all the world. Mr. Joyner preached an interesting, instructive and encouraging sermon, telling of the missionary work that has been done both at home and abroad by all Christian people. He commended the members of St. Alban's for their past efforts, and incited them to even greater labors.

On December 8th, the ladies of the Parish Guild had a "Fancy Work Sale" at which dinner and supper were served. The purpose of this was to raise funds to help pay a debt on the Rectory. They cleared about fifty dollars.

Saint Peter's Record comes to us all the way from Brooklyn, N. Y., and tells us things about the church to which our neighbor, the Rev. Dr. McCready has recently gone. It is eight pages, and brim-full of matter concerning the conditions and administration of that large parish.

THE HOLY INNOCENTS—HENDERSON

Since Christmas morning, a vested choir with a full complement of thirty-seven voices, has added the dignity of its uniformity and simplicity to the services of the Church of the Holy Innocents. And its reception by the congregation has been such as to insure its permanent continuation.

This Parish was represented at the Laymen's Convention in Greensboro by Rev. I. W. Hughes and Messrs. S. P. Cooper, F. C. Topleman and J. A. Moore. The lay delegates made their report to the congregation on Wednesday night, January 19, followed by an impressive talk by the Rector on "The Laymen's Work." As the result of the report of the delegates and Rector, there is at present more earnest interest among the men of this congregation in lay work than at any time in recent years, and there is little doubt but that the men of the Parish will answer the great call to the laymen, with deeds and results.

The work of the Parish in all its branches has been of a most gratifying nature for the past calendar year, and at perhaps no time in its history has this Church begun a new year under more favorable auspices of earnestness, unison and skilled leadership.

However, the new year has not been without its sadness and loss. The sudden death of Mrs. W. W. Parker, on January 9, leaves vacant a place in the Church as well as in the hearts of the people, that cannot be filled. For several years she had been president of the Altar Guild, and was always one of the most willing workers in the church. Her life was such, that its influence for nobler ideals and better things, will long be felt. Thus paying in silence, the highest tribute to a true christian and a good woman.

A WORD TO THE CONFIRMED

"What were you confirmed for?" When you knelt for the Bishop's blessing did you understand what you were doing? Did you realize when you took that step, what it meant for others, or were you thinking only of yourself, as so many are thinking today?

Whether we realize it or not, we are confirmed not to save ourselves. We are confirmed to save others. We were made workers for Jesus Christ and His Kingdom. We are not confirmed to sit on a soft cushion in a well regulated church and be comfortable. We are confirmed to do hard things, and we have done them, or at least are manfully struggling to do all that the Holy Spirit then set us apart to do, and gave us the strength to do. We are confirmed to be givers, not what men are constantly putting first, not givers of dollars, but givers of ourselves. We are called to be disciplined and fitted to become disciples of our Lord. We are called to train others that they may become disciples, teachers and workers for God and His Kingdom, givers of whole-hearted service unto our life's end."—Dr. A. A. Butler in St. Andrew's Cross.

The Rev. R. R. Swope, D. D., of Biltmore, is rerecreating from "hard labor" and a spell of "influenza" in a voyage to the "Old Country", to last until immediately before Easter.

Report of the Meeting of the Womans Auxiliary and Parochial Society of the Convocation of Edenton, Friday, January 27, 1910.

Mrs. Jas. G. Staton, President.

At 3 o'clock P. M., on Friday, the Woman's Auxiliary and Parochial Society of the Conocation convened. The meeting was opened with prayer by the Rev. Jos. W. Fulford, who acted as Chaplain. Mrs. J. G. Staton, our president, then took charge of the meeting, Mrs. Long, of Hamilton, acting as secretary.

Reports as to the number of members, study-classes, money raised and expended in each society were read by Mrs. Staton. She told us also of the organization of new societies, and especially urged the formation of Junior Auxiliaries and Babies branches. The Junior societies from Washington, Williamston and Creswell reported. Washington and Williamston told us of the visit to

them of the missionary doll, and of their missionary tea. This doll will come to any of the Juniors who want her.

Essays were then read upon China, by Mrs. C. J. Sawyer, of Windsor; upon Methods, by Miss Minnie Albertson, of Elizabeth City, and upon Oneida Indians, written by Miss Hattie Thrower, of Williamston, and read by Mrs. Bonner, of Washington. Another paper by Miss Jane Myers of Washington, upon the "United Offering" did not reach us. This, however, with the others will be published when the reports are published, and a copy will be sent to each society. These papers were all very good and showed a great deal of care in preparation. This new feature of the meeting made the meeting a marked improvement over the last. We regretted very much that owing to sickness, Miss Elizabeth Gordon could not give us her paper upon the Junior Auxiliary, or Mrs. Gibble give her Missionary Exhibit and address.

Following this, Mrs. Staton introduced a number of very useful By-Laws which were adopted. This was an important step, as it puts the society in a more business-like shape. Mrs. Staton especially invited the Convocation to Williamston. The meeting was then closed by singing the Doxology.

MRS. JOS. W. FULFORD.

IN MEMORIAM

In the early morning of February 4th, 1910 there entered unto the perfect peace of Paradise in the eighty-ninth year of her age, Alexander Sophia Ward, youngest daughter of John and Hannah Dickson Boyle, of Ballymena County Anbum, Ireland, and beloved wife of Dr. W. W. Ward of Plymouth, N. C.

This long life of well-nigh four score and ten years has been marked by such faithful devotion to the Church of her heart and mind, that it may well be an example to those who are still "marching as to war."

When the last of a generation of faithful soldiers and servants of Christ are called to the inheritance of the Saints in light, it is well to pause awhile, in the busy rush and whirl of our day, and recall the lesson of this finished life, and inspired with zeal like hers strive on in the Christian race. So that she being dead may yet speak to us, as with Saints and Angels in Paradise she serves him day and night. The race is run, the race is won. From her girlhood to the days of her old age her faithfulness to the Church and its traditions were among her most marker characteristics. The daily lessons of the Church were untiringly read. Its prayers and praises were ever dear to her faithful heart "I was glad when they said unto me we will go unto the house of the Lord" was her precept and practice. After a life of unfaltering devotion to duty she died as she had lived in the faith of her church, and with a sure hope of a joyful resurrection. Thanks be to God who gaveth us the victory through our Lord Jesus Christ.

There are left of her immediate family two sons, Dr. W. W. Ward, of Plymouth, N. C., and Mr. Johnson G. Ward, of New York. They with many nephews and nieces who loved her most tenderly will ever cherish her precious memory. Verily may we say of her—"Her children rise up and call her Blessed."

'Neath the shadow of the Church she loved so well she was laid to rest.

Lord support me all day long of this troublesome life, until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over and my work is done. Then in Thy mercy grant me a safe lodging and a holy rest and peace at the last.

Amen.

REV. CHAS. N. TYNDELL ACCEPTS CALL TO ST. JOHN'S CHURCH—FAYETTEVILLE

Rev. Charles Noyes Tyndell, rector of St. James Parish, Marietta, Ga., has accepted the invitation of the vestry of St. John's Church, this city, to become the rector of St. John's Parish, and will remove here shortly with his wife and two children.

Mr. Tyndell arrived here Friday night and returned to Marietta today at noon. During his short stay he made a profound impression on all who met him, and the members of St. John's and also many members of other congregations to whom he was introduced, are rejoicing today in the acceptance of the call.

The above was written without regard to the impression he made in the pulpit of St. John's Church yesterday, where he conducted services morning and evening. At both services the church was crowded with critical congregations; and everyone of the hundreds who composed his auditors were charmed with him. Mr. Tyndell is a young man, of remarkable eloquence, and dignified, yet beautiful manner of delivery. He is an orator and profund thinker; and his coming to Fayetteville will be a great acquisition to the religious as well as the social life of our city.

We extend a cordial welcome to Rev. Mr. Tyndell and his family.—Fayetteville Observer.

FIRST SERVICES IN NEW CHURCH

The first services in the new Episcopal Church were conducted by Rev. Mr. Noe of Wilmington, Sunday, assisted by his brother, Rev. Mr. Noe of Clinton. The church has not yet been fully completed, but is thoroughly comfortable and is possibly the most attractive church in this section. The few members who have labored so faithfully have much to make them feel glad in having their church ready for worship and are indeed to be congratulated upon their devotion and sacrifice. This church is an honor to the town.

The sermon Sunday morning of Rev. Mr. Noe was very practical indeed. He emphasized the spirit that prompts right living more than the virtue of creeds, and in speaking of the various churches pointed out clearly their relation to each other. As different roads lead to the same place, so the several denominations are traveling along different roads to the same Heaven to be welcomed by the same Christ. Having different points of view our perspective is different while the object remains the same.

The people of Burgaw are very much attached to Mr. Noe and it is sincerely hoped that the rumor of his giving up this charge to go to Whiteville will not prove a reality. —Pender Chronicle.

ARCHDEACON'S LETTER

I am asking your attention, dear brethren, to the awakening of our people toward the church. It is befitting that we see this opportunity and take such steps as will be helpful to have all men see the church in her true greatness. We must take His bride through our daily course of life that men seeing His cross raised will be drawn towards it. Men are looking for truth and a higher life. Can we not think, pray and work more for His cause. We ask that the Bishop's letter be the rule and guide of our lives during this Holy Lent.

During our visit at St. Paul's, Washington, we rejoiced, for there had been made and presented to the church by one of our faithful laymen, Mr. John Dickerson, two chairs for the chancel which adds very much to the beauty of that church; also this faithful man has made a font and placed it in the same church. These three articles he has painted in keeping with the finishing on the inside of the building. He deserves very much credit for he is a man faithful to the church. Wish we had many more John Dickerson.

At Roper on the 3rd Sunday in Lent we are to open a new mission and here we trust to have a flourishing church in the near future. Some of Roper's best men and women are interested in the starting of said mission. We hope to have our good Bishop make a special visit to this place in the near future and confirm quite a fine class. Here and at Greenville, this year, we hope to erect a church. Soon the cross crowned towers will be in evidence in every large town in our Diocese which will bespeak a higher and nobler worship, with nobler and more blessed lives.

We hope that within thirty or sixty days to have a faithful worker at St. Mark's, Wilmington. There is indeed a great work ahead for our Diocese and soon we shall have hustling men raising high the cross crowned banner. We ask every churchman to do his whole duty that His Kingdom may come and His will be done.

Yours truly,
W. GEO. AVANT,
Archdeacon.

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

ABSTRACT OF THE BISHOP"S JOURNAL

January 16th the Second Sunday after the Epiphany, the Bishop visited St. Andrew's Church, Greensboro, Rev. Mr. Guignard rector. 11 a. m. confirmed six persons, preached and administered the Holy Communion. In the afternoon he visited St. Cuthbert's Chapel, Proximity, one of the suburbs of Greensboro, where new interest has been aroused and services are regularly carried on, and a Sunday School started under the oversight of the Rector of St. Barnabas Church, though members of both St. Andrew's and St. Barnabas co-operate in the work. The Bishop preached and confirmed eight persons. At 8 p. m. he had service in the State Normal School and preached to a large congregation of pupils and teachers of the school.

January 19th he had the sad duty of officiating in Reidsville at the funeral of the Rev. Frederick A. Fetter, assisted by the Rev. Mr. Guignard and Archdeacon Osborne.

January 24th and 25th the Bishop held a conference of the laymen of the Diocese in the Church of the Good Shepherd, Raleigh, concluding with a service in Christ Church the evening of the 25th, an account of which will doubtless be found in the other columns of this paper.

The conference adopted resolutions strongly endorsing the Laymen's Missionary Movement, and also spent some hours in most interesting conference upon the best methods of lay work.The conference was much indebted to Mr. Eugene M. Camp, of New York, President of the Laymen's Union, for interesting addresses and much valuable advice and suggestions. A committee was appointed to consider the question of time and place for another meeting of the conference.

January 26th in St. Matthew's Church Hillsboro, he officiated at a marriage and the next day in old Trinity Church, Scotland Neck, assisted by the Rev Clement G. Bradley, rector, he officiated at the funeral of his old and valued friend Mr. Richard H. Smith, for many years past Senior Warden of the Parish, as his venerated father of the same name had been in his day.

February 6th, Quinquagesima Sunday was devoted to the interesting and growing work in Durham. In St. Philip's Church at 11 a. m., the Bishop was assisted in the service by the Rev. Sidney S. Bost, rector and the Rev. Mr. Trott assistant. He confirmed sixteen persons of whom seven were deaf mutes. In the evening at St. Joseph's Church, West Durham, assisted in the services by the same clergymen, he preached and confirmed four persons, one of whom was a deaf mute who had been prevented from attending the service at St. Philip's.

In the afternoon the Bishop made his first visitation to the Mission of the colored people of Durham, called St. Titus Mission, under the Rev. Robt. J. Johnson, Deacon. A large attentive congregation was assembled in the hall occupied as a temporary place of worship. The Bishop preached and confirmed two persons.

February 7th in St. Matthew's Church, Hillsboro, he officiated with the Rev. Mr. Watters, rector, at the funeral of Mr. Frederick Lylburn Towers, eldest son of a former rector of the Church at Chapel Hill.

February 8th he performed the same sad office for his old and honored friend the late Hon. James E. Shepherd, formerly Chief Justice of the Supreme Court of North Carolina.

February 11th and 12th were devoted to visiting one of our most interesting and successful missions in the new factory towns which are springing up in the Diocese, St. Stephen's Church, Duke. Assisted by the Rev. Samuel M. Hanff, Priest in charge he officiated Saturday evening and Sunday forenoon and evening, preaching at each service, and at the first service on Sunday confirming five men and two women, and administering the Holy Communion. He also visited the Sunday School, one of the largest and most effective in the Diocese, addressing the Men's Bible Class and several of the younger classes and making an address at the close of the session to the assembled teachers and pupils.

THE CONVOCATION OF CHARLOTTE

The death of the Rev. F. A. Fetter the beloved pastor of St. Paul's Mission, Monroe, and St. Timothy's Mission, Olive Branch, leaves those two congregations in a sad state of bereavement. The people in both places were warmly attached to him as a pastor and as a friend; and it will be hard to supply his place. The conditions improved very decidedly at both places under his zealous and devoted pastorate, and the people feel his loss very deepdly. The new church at St. Timothy is a monument to his faith and energy; and the good congregations and growing Sunday School work at both places bear witness to the blessing that attended his labors. His loss will be very keenly felt in the Convocation, and to the Archdeacon his death is a real personal loss and sorrow, and the members of his family have his profound neartfelt sympathy.

The removal of the Rev. R. P. Eubanks from his important field is another serious loss to this Convocation. He had spent two years and more at St. Mark's, Mecklenburg, and other places in that section; and had lately taken hold of the work at Hamlet and Rockingham; the people in those places were greatly encouraged by his presence and example and were ready to move forward with their work when he was invited to become assistant at Christ Church, Raleigh, where he has a fine field for a splendid work, and we wish him much success and many rich blessings in his new field of labor.

The prospects seem encouraging for a full payment of the Apportionment for Foreign and Domestic Missions in some sections of the Convocation. Several congregations have paid the amounts and some are doubling the amounts or have agreed to do so, while others have increased their contributions beyond the amount asked of them by the Bishop. If this spirit manifests itself throughout the Church this year it will be a glorious thing for the cause of Missions.

We trust the same spirit will be shown towards the support of Diocesan and Parish work, both Missionary and local.

E. A. OSBORNE, Archdeacon.

MR. GUIGNARD RESIGNS

(From N. C. Christian Advocate---Methodist.)

The Advocate joins the whole community in expression of regret that Rev. Sanders R. Guignard, for nine years Rector of St. Andrew's Episcopal Church, is to leave the city. It was announced on Monday that he had tendered his resignation on Sunday morning. Mr. Guignard is a man of fine spirit, having endeared himself to the people of all denominations in the city by his broad Christian spirit. He has always stood ready to co-operate faithfully with the other ministers of the city in every good work. Meantime he has greatly built up and strengthened the work of his own church. His removal from the city will be a distinct loss and is greatly to be regretted.

CALVARY CHURCH—TARBORO

Beginning Thursday, February 3rd and lasting for a week, a Mission was preached in this parish by the Rev. J. J. D. Hall, Superintendent of the Galilee Rescue Mission, Philadelphia. The Rev. Mr. Hall was for many

years Chaplain of Convicts in the coal mines of Alabama, and now has charge of the Galilee Mission, an institution under the auspices of the Church for the rescue of fallen men and women in Philadelphia.

Few men in the church today know from experience so well as he how to present Christ to sinful men as an all-powerful Savior and Redeemer, or possess his wonderful gift of awakening men to their need of Christ. The Mission aroused greater and greater interest day by day, until at the last service the church held the largest congregation probably ever assembled in Tarboro. A large number of men entered into a promise to labor earnestly to bring at least one person to Christ each week, and many other evidences are seen of the great and we trust lasting good accomplished.

Mr. Hall extends a cordial invitation to all the clergy of North Carolina, and to all laymen who wish to learn something of practical methods of personal work for Christ among men, to visit him whenever they have an opportunity at Galilee Mission, 823 Vine Street, Philadelphia. Even a short time spent there will prove of inestimable benefit to everyone who desires to learn how to carry effectually the Gospel to sin-sick souls.

19TH ANNUAL REPORT OF GOOD SAMARITAN HOSPITAL FOR 1909

(For Colored People—Charlotte, N. C.)

The Hospital has gone through the past year without interruption. One nurse graduated in April, 1909, and has been successful and satisfactory in all her cases since.

The only addition to the house was the installation of a new sterilizer—the gift of a lady in Washington, D. C. The house and lot is in good order.

Several valuable and helpful boxes of household goods and garments have been received during the year from branches of the Woman's Auxiliary in New York, Massachusetts, New Jersey, Connecticut and other Dioceses.

The colored people are year by year showing more understanding of the benefits and advantages of the hospital. Nearly half the patients have paid some board, which shows a willingness to do what they can. The cost per patient per day is about $1.50, while 50 cents a day is the amount usually paid by the colored people for themselves.

The charity cases are one third the whole number. And to maintain the hospital under these conditions, requires constant labor and constant appeals for help.

The cost of support is over $250.00 a month. The subscribers in Charlotte number 36. The people of Charlottee are earnestly asked to visit the hospital, 405 West Hill St., and see its condition, and to give it such substantial aid as they can afford.

To all who give it their help, their sympathy and their gifts, we return most sincere and grateful thanks.

Patients from 1908		7
Patients admitted in 1909:		
Males 116, Females 106		222
Total		229
Number of days treatment in hospital		2431
City cases	7 for 81 days paid	$ 93.60
County cases	2 for 38 days paid	38.00
Railroad and other employers cases:		
	19 for 200 days paid	212.80
Paying patients	101 for 1113 days paid	502.13
Receipts during 1909		$3,156.89
Expended in 1909		3,133.19
Cash balance to 1910		23.70
Bills payable		499.11
Bills receivable		302.40

The following compose the Board of Managers: Mrs. John Wilkes, President; Mrs. R. P. Lardner, Vive-President; Mrs. Lockwood Jones, Secretary; Mrs. M. M. Murphy, Treasurer; Mrs. J. O. Gardner, Mrs. C. F. Jones, Mrs. G. F. Rutzler.

As a result of the Laymen's Missionary Movement Convention held in January, St. Barnabas and St. Andrew's, Greensboro have subscribed for Missions fully four times their apportionment, and an equal amount for Convocation Missions.

THE BISHOP'S APPOINTMENTS

Mar.	6 Sunday	a. m.	Halifax.
	"	p. m.	Scotland Neck.
	8 Tuesday	p. m.	Lawrence.
	9 Wednesday	p. m.	Tarboro, St. Luke's.
	13 Sunday	a. m.	" Calvary.
	"	p. m.	Speed.
	14 Monday	p. m.	Littleton, St. Anna's.
	15 Tuesday	p. m.	" St. Alban's.
	20 Palm Sunday	a. m.	Henderson.
	"	p. m.	Raleigh, The Good Shepherd.
	23 Wednesday	p. m.	" St. Ambrose.
	27 Easter Day	a. m.	Raleigh, St. Mary's.
	"	p. m.	" St. Augustin's.
	31 Thursday	p. m.	Smithfield.
Apr.	1 Friday	p. m.	Wilson, St. Mark's.
	3 Sunday	a. m.	" St. Timothy's.
	"	p. m.	Rocky Mount.
	4 Monday	p. m.	Battleboro.
	5 Tuesday	p. m.	Ringwood.
	6 Wednesday	p. m.	Enfield.
	10 Sunday	a. m.	Raleigh, Christ Church.
	11 Monday	p. m.	Jackson.
	17 Sunday	a. m.	Charlotte, St. Peter's.
	"	p. m.	" St. Michael's.
	"	Ev'g.	" Holy Comforter.
	18 Monday	p. m.	Mayodan.
	20 Wednesday	p. m.	Statesville, Trinity.
	21 Thursday	p. m.	" Holy Cross.
	22 Friday	p. m.	Rowan Co., St. Matthew's.
	24 Sunday	a. m.	Salisbury, St. Luke's.
	"	p. m.	Rowan Co., St. Mary's.
	"	Ev'g.	Salisbury, St. Peter's.
	25 Monday	p. m.	Charlotte, St. Andrew's.
	26 Tuesday		Charlotte, Thompson Orphnage.
	27 Wednesday	p. m.	Monroe.
	29 Friday	p. m.	Raleigh, St. Saviour's.

The Holy Communion will be administered at all morning services, and at every service the offerings of the people will be received for the work of the Diocese. The Clergy are asked to give notice of these services and offerings, and to hand their lists of candidates to the Bishop before the service. The hours of service may be fixed by the Clergy to suit local conditions.

JOS. BLOUNT CHESHIRE,
"Ravenscroft", Bishop of North Carolina.
January 31st, 1910.

A RECORD OF HONOR

The Children's Number of The Spirit of Missions contains an analysis of the Lenten Offering for 1909 which should be stimulating in its effect. It gives the per capita offering of the schools in each diocese and district. First on the list stands the Missionary District of North Dakota with an average of $1.03 per scholar. Then comes Pennsylvania with $0.92, Alaska with $0.77 and Honolulu with $0.70. The remaining percentages on the list range from $0.50 down to $0.10 per scholar, the greater being below $0.30. Great as was the last offering in total amount, it is evident that there are still undeveloped resources, and that a more thorough effort would increase the offering tremendously.

THE LAYMEN'S CONFERENCE—RALEIGH, N. C., JAN. 24 AND 25

The First Annual Conference of Laymen of the Diocese of North Carolina assembeled in the Church of the Good Shepherd, Raleigh, at eight o'clock on Monday evening, January 24th. A short preliminary service was held, after which addresses were made by Mr. Thomas H. Battle, of Rocky Mount, whose subject was: "THE GREENSBORO CONVENTION" and Mr. Eugene M. Camp, of New York, Chairman of the Church Laymen's Union, who took as his subject; "WHAT OUR LAYMEN ARE DOING." These addresses were highly entertaining and instructive, and afforded great interest to the large number of clergy and laymen who had assembled.

At nine-thirty a collation was served in the parish rooms of the Church of the Good Shepherd, with about

125 in attendance. General Carle A. Woodruff of Raleigh presided in delightful style and opened the ceremonies with an inspiring talk. During the course of the evening the following were called upon and responded in fitting vein: Bishop Joseph Blount Cheshire, Hon. J. C. Buxton, of Winston-Salem; Mr. W. A. Erwin, of Durham; Dr. C. H. Herty, of Chapel Hill; Rev. R. W. Hogue, of Chapel Hill; Hon. R. H. Battle, of Raleigh; Rev. Thos. L. Trott, of Durham; Hon. W. M. Russ, of Raleigh; Mr. John T. Pullen, of Raleigh; and Col. Charles E. Johnson, of Raleigh. The collation was enjoyably prepared and served and a rising vote of thanks was given the ladies for having made possible such a decided feature of the Conference.

The laymen met in the Church of the Good Shepherd at ten o'clock on Tuesday morning, January 24th, when the Holy Communion was celebrated in commemoration of the Feast of the Conversion of St. Paul.

The Conference of laymen was called to order at 10:45 o'clock by Bishop Joseph Blount Cheshire, when the organization was effected as follows: Hon. J. C. Buxton, of Winston-Salem; elected Chairman, and Mr. Francis A. Cox, of Raleigh; Secretary.

Moved and carried that the clergy present be allowed to enter into the discussions of the Conference, and that all discussions be limited to five minutes duration.

Mr. Eugene M. Camp of New York made an impromptu talk, its purpose being to suggest direction to the movement that had been inaugurated. He recommended that good methods be put into the missionary work, not necessarily business methods, but right economy, that the forces in the church be not wasted, and that every energy should count in the work. Mr. Camp discussed what the laymen in the Diocese should do, first with regard to the General Laymens' Movement, and their plans to work with it. He also spoke of what the laymen should do in the Diocese itself, suggesting that the laymen in the parishes be grouped into groups of six or seven men each with a leader for each and that the leader to see that each man in his group gives, works and knows what is expected of him. He said further that they ought to furnish literature to fit local conditions, as a thing of local interest will be more forceful in its lesson by an appeal of this sort. Mr. Camp advised that the laymen in each of the principal towns of the Diocese hold a conference once a year, and that the young men be brought in to give new blood and ideas and new ways. The laymen should have such a time when they can leave their work, get together, talk and pray together, and perhaps have a day when one should tale, but all meet and think silently together. This is a growing movement in the Protestant churches, he said, and has worked successfully in many cities. He discussed the Church Extension, and suggested that the laymen organize and be a part of the general organization, the Church Laymen's Union, formed by many local unions. Mr. Camp made valuable suggestions for work in the North Carolina parishes, and answered pertinent questions propounded by clergy and laymen.

At 12:00 o'clock noon the Bishop called the Conference to prayer for missions.

Upon motion the roll was called and the delegates from all parishes and missions were recorded present were recorded and ordered enrolled by the secretary.

The following resolutions were adopted by the Conference:

"Resolved, by the Laymens' Conference of the Diocese of North Carolina, held in the City of Raleigh, January 24th and 25th, 1910.

1. That we recognize with devout gratitude the many evidences of renewed life and power in the church of Christ in all parts of the country, and especially at this time the increasing sense of responsibility among laymen in connection with the evangelizing of heathen lands.

2. That we hereby express our most cordial sympathy with the Laymen's Missionary Movement in its noble and inspiring purpose purpose of elisting all Christian men in the work of evangelizing the world; and we do most heartily endorse the "Missionary Policy for North Carolina" as set forth in the resolutions adopted at the Convention held in Greensboro the 12th, 13th and 14th of the current month, so far as those resolutions embody and general purposes of the movement, and suggest methods which may be adopted to meet particular and local conditions.

3. That we welcome the opportunity afforded by the Laymen's Missionary Movement of co-operating with our Christian brethren in the blessed work of arousing the men of America to a deeper sense of the duty and privilege of sustaining and extending the work of Christ throughout the world.

4. That we hereby endorse the action of the clergy and laity of the North Carolina Diocese who assembled in St. Barnabas Church, Greensboro, January 14th, in recommending that all our North Carolina churches should at least double the amount of their "Apportionment" for general foreign and domestic missions for the current fiscal year 1909-1910. And in order to accomplish this we further urge the clergy and laity of our Diocese to carry out thoroughly the personal canvas recommended in the Greensboro resolutions that each man in all our Diocese may be brought face to face with the duty which as a Christian he owes to the work and to the person of the Master."

The morning session of the Conference adjourned at 1:30.

The Conference reassembled and was called to order by the chairman at 3:40 p. m.

Mr. Camp took the floor and led in the general discussion of lay work.

A motion was unanimously adopted thanking the Church Laymen's Union for sending Mr. Camp to Raleigh to address the laymen.

A rising vote of thanks was tendered Mr. Camp for his valuable and timely suggestions, and for his message to the laymen.

Rev. Geo. W. Lay called attention to the Conference of clergy and laity to be held at St. Mary's School, Raleigh, during the month of June.

The chairman and a committee of two, to be appointed, were authorized to select a delegate to represent the laymen of the Diocese at a general convention of the Church laymen to be held at Pittsburg, February 25-27.

Moved and carried that a permanent organization be effected, with the same officers, and that the following committee be named to arrange the time and select the place for second annual conference. Named on said committee were, J. C. Buxton, ex-officio, Gen. C. A. Woodruff, Mr. W. H. Williamson, and Mr. Thomas H. Battle.

The Conference adjourned sine die at 5:45 o'clock p. m.

Mr. Camp made a most interesting address at the evening service, held in Christ Christ, on the subject, "Christ The Great Economist."

The delegates attending the Conference, both clergy and laymen, were as follows:

Bishop Joseph Blount Cheshire, Rev. M. A. Barber, Raleigh; Rev. A. R. Berkeley, Mayodan; Rev. S. S. Bost, Durham; Rev. B. E. Brown, Tarboro; Rev. H. T. Cocke, Winston; Rev. J. H. Crosby, Raleigh; Rev. Eubanks, Hamlet; Rev. S. M. Hanff, Duke; Rev. R. W. Hogue, Chapel Hill; Rev. N. C. Hughes, Chapel Hill; Rev. A. B. Hunter, Raleigh; Rev. Julian Ingle, Raleigh; Rev. Geo. W. Lay, Raleigh; Rev. John London, Louisburg; Rev. E. A. Osborne, Charlotte; Rev. F. M. Osborne, Charlotte; Rev. I McK. Pittinger, Charlotte; Rev. Thos. L. Trott, West Durham; Rev. S. P. Walters, Hillsboro; Rev. Clement G. Bradley, Scotland Neck; Rev. Even A. Edwards, Wilson.

Laymen present were:

Dr. C. H. Herty, John Lamb, W. H. Ramsaur, J. H. Pratt, of Chapel Hill; R. H. Peaseley, Isaac Hardaman, of Charlotte; J. G. M. Cordon of Clayton, S. D. Henley of Duke, W. T. Wall, J. A. Robinson, B. S. Skinner, W. A. Erwin of Durham, Jno. S. Cunningham of Cunningham, D. H. Blair, J. R. Donnell, B. C. Sharp, W. L. Bickman of Greensboro, Frank D. Jones, Geo. D. Frasier, Gulf; Col. Henry, W. D. Burwell, Henderson; G. W. Dow, G. A. Kittrell, Kittrell; P. M. Nelson, Lillington; H. B. Tarry, Lillington; T. W. Bickett, Louisburg; J. C. Horner, B. K. Lassiter, R. H. Lewis, Jr., Oxford; H. M. London, Pittsboro; A. Petar and Scott, Ridgeway; Thomas H. Battle, H. Hunt, Rocky Mount; James Pardo, B. C. Pearce, Sanford; Chas. Smith, J. N. Smith, Scotland Neck; R. T. Gregory, Stovall; E. K. Lewis, Tarboro; E. T. Clark, Weldon; Judge H. G. Connor, J. C. Hales, J. P. Lamb, Wilson; J. C. Buxton, C. M. Taylor, Winston; Morse, Wendell.

The above is a list of out-of-town lay delegates, there were large delegations from the Raleigh parishes in attendance at the sessions of the Conference.

FRANCIS A. COX,
Secretary.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
REV. A. DeR. MEARES, Biltmore, Manager.

REV. A. DeR. MEARES

The Rev. A. DeR. Meares has accepted an election to Christ Church, Delaware City, Delaware, from April 17th. Since his coming into this district, in 1901, Mr. Meares has served at Shelby, Rutherfordton, Green River, Marion, Old Fort and Black Mountain. By his efforts $1,600 have been raised for Church extension; the church building at Shelby rebuilt; towers added at Marion and Old Fort; bells for both these missions obtained; he has represented the board of managers of the Thompson Orphanage; has raised over $800.00 for a church building at Black Mountain; besides paying for four lots there; has collected ninety pictures of scenes and buildings in the District for an illustrated lecture course in slides for the New York Sunday School Commission and is business manager of the District for the Carolina Churchman. A record, this, not to be ashamed of, and this brother of his thanks him for genial companionship, and wishes him God speed in his next field.

CONVOCATION OF WAYNESVILLE

This body met at St. Andrew's mission, Canton, Feb. 1st, at 7:30 P. M., with evening prayer, said by the Rev. Messrs. Stubbs and Chapman; preacher, Rev. Theo. Andrews, of the Franklin Asociate Mission.

Feb. 2, 8 A. M., Holy Communion was celebrated by the Rev. R. N. Willcox, assisted by the Rev. H. C. Parke, Jr.

At 9 the school, the teachers and the clergy were all gathered in front of the building, for the purpose of "raising the flag," a splendid one having been presented to the Rev. Mr. Parke. While the latter sent up the banner, the children sang "America," and then, after a patriotic "yarn" by our brother Chapman, a "Confederate Veteran" spoke to the children about the flag and the Nation.

At 9:30, morning prayer was said, and a sermon, proposed to be "ad clerum," but really ad women and children, also was preached by Mr. Joyner.

At 10, Convocation met for organization; present, the Rev. Messrs. Andrews, Chapman, Joyner, Meares, Parke, Stubbs and Willcox. Dean Swope being absent, the Rev. Mr. Parke was elected to preside; Mr. Stubbs re-elected Secretary and Treasurer. A letter from Bishop Lloyd, in response to a telegram to him, the day of his consecration, convocation being in session at Tryon, was read: "It was most gratifying to receive, on the day of my consecration, the message from the Waynesville Convocation; and I want to thank them, one and all. Believe me, always sincerely, Arthur S. Lloyd."

Treasurer's report, showing balance of but $5.48 was (reluctantly) received. Discussion followed on the first topic: The Need and Duties of an Archdeacon for the District. A committee was moved "on obtaining an Archdeacon," that the president be one, Joyner and Willcox the others.

It was decided to hold the next meeting of Convocation in Asheville, May 10th, and that the Convocation of Morganton be requested to meet with this, for the purpose, chiefly, of considering the matter of an Archdeacon, in a joint session.

At the afternoon session the second topic was discussed: The Best Methods for Securing Candidates for Confirmation. The whole Convocation took a drive at this topic, the end of which was, to appoint a committee "to prepare a paper, to be read at our next meeting, containing as nearly as possible the ideas and sentiments presented in this discussion." The chairman appointed Mr. Joyner.

The president spoke of conditions at Sylvia, wishing the counsel of the members. Sylvia belongs to the Waynesville Association, and has suffered in divers ways. The brethren listened with sympathy, and counselled the perplexed missionary to hold fast, and look for the dawn.

It was moved, by Mr. Willcox, "that herafter, the traveling expenses of those who leave convocation before adjournment, without permission, shall not be paid." (N. B. We got "permission," etc., then paid our own expenses.)

Evening prayer was said at 7:45, by Mr. Andrews, Mr. Willcox preaching; and the convocation, having expressed its appreciation of the hospitality of the people of the mission, adjourned until May 10th, at Asheville, as aforementioned.

At 8 a. m., February 3, the Holy Communion was celebrated by the Rev. Mr. Andrews, Mr. Parke assisting.

Our sessions and services on Wednesday were enlivened by the presence of the Misses Portner, of the Balsam mission, and by Mrs. and Miss Wilson, of that at Micadale. And altogether, the convocation at Canton was, at least to the clergy, a very happy one.

Canton is a double surprise place; first, in what the Church has in so brief a time grown up to. But of this, see the letter from that point. There are two brave women at work here, Miss Harris and Miss Shellenbeck, under the oversight of Messrs. Areson and Parke, of Waynesville. This visitor was strongly impressed with the qualities of these two missionaries, who have given up so much to give themselves to these people, chiefly laborers in the Champion Fibre Company.

The latter, through which the entire convocation was taken, is a wonder. Here is a "plant" costing to begin with, actually more than $7,000,000, employing between 700 and 800 men, for the purpose of grinding up wood into paper-pulp, shaping it into vast rolls, and shipping it to the company's manufactury, in Ohio, to be finished up into different grades of paper. It is all astonishing, wonderful! More than four millions of dollars, to grind up our mountain wood, and our men, into pulp! But the men are not ground up, as you may infer we mean; they are cared for, and they are polite and cheerful; and, that the company does not propose to "grind them up" into pulp, is proven in many ways, in none better than in its generosity to our mission-chiefs, in giving a valuable property, electric lights, and in other ways showing its sympathy with our sympathy towards its employees and their families.

FRANKLIN ASSOCIATE MISSION

The Rev. J. A. Deal and his family left for Florida on February 12, for a month's stay. We know that Mr. Deal will return with renewed strength and vigor from his trip.

Silver Birch Lodge, a large summer hotel at Slagle, was destroyed by fire recently. This means, we fear, that the work of Ascension Chapel will be somewhat restricted, as the settlement is very small, and the summer visitors make the bulk of the congregation.

Attendance at St. George's School, Prentiss, averages about 45, in spite of the severe weather. The teachers have rented a small house near by, where a beginning is being made in the neighborhood work.

Special Lenten services are being held at St. George's and St. Agnes'. The St. John's services are now being held in the remodelled school house belonging to Mr. A. L. Siler, warden of the mission. The Woman's Auxiliary at St. Agnes' has been revived, and holds monthly meetings.

THEODORE ANDREWS,
Associate Priest in Charge.

HICKORY

Church of the Ascension—Rev. J. S. Moody

On January 15, the parish was called to mourn the untimely death of one of its younger members, Mr. Robert Hutton, confirmed during the ministry of the late Major Weston. With his parents and several brothers, now extensively engaged in the lumber business, he had moved here from Michigan, and had won a warm place for himself in the respect and good-will of the community.

The Rector took advantage of the quietness in church circles during the small pox scare in January to make a mid-winter trip to New York City, stopping en route one day each in Washington, Baltimore and Philadelphia.

In Baltimore he had the pleasure of meeting and conversing with a former missionary of the District, now connected with Mt. Calvary Church, the Rev. George Alex. Griffith.

On Sunday morning, January 23, it was my privilege to preach at St. Thomas Church, Mamaroneck, on the sound in Westchester County, of which parish I had the charge just twenty years ago. It is one of the most beautiful rural church edifices and most complete parish plants in the country. The present rector, the Rev. Frank Flood German, has developed the work, especially the Sunday school department, to a splendid degree. While there seems to be rivers of money and seas of wealth, and largely among the members of our own household of faith, it is difficult to divert it in any large sums towards the South; for Church purposes. People undoubtedly are giving away vast sums, but not distinctly for or through Church channels. Colleges, hospitals, museums, this philanthropy and that are magnificiently supported, and religious or Church institutions grievously lag for needed funds. One fact stands out, however, very clear to the observant visitor to our larger Eastern cities. The leading parishes spare no amount of cash in maintaining their own fabrics and services in a way which often seems needlessly and painfully extravagant. One Broadway church, to protect the view of it from that noted thoroughfare, pays $375,000 for a small bit of real estate. Scores of other metropolitan churches expend lavish sums on expensive music, which, judging from the evening congregations, counts for nothing in attracting worshippers or audiences. The average laymen, I found, cared naught for the high priced musical menu served Sunday after Sunday, but as one very able layman remarked, "we men do want the real gospel when Sunday comes after a busy week of the world, the flesh and the devil."

Lenten services at Hickory began with a promising attendance on Ash-Wednesday. Each Sunday evening a series of addresses, for men especially, will take up the 3rd Chapter of St. John's Gospel, developing the face to face talk between our Lord and Nicodemus. On the 1st Sunday in March, the rector has been invited to address the congregation of the Chapel of the Cross, Chapel Hill.

The Parish Guild of Women are diligently making and collecting funds with which to repair and beautify the church building here, which after 30 years of storm and service, stands sadly in need of many improvements.

ST. ANDREW'S MISSION—CANTON

This mission is hardly two years old, having been started a year ago last November.

When the Champion Fibre Co. started the large pulp mill here in this valley, men from all over the mountains flocked here to get work, and it seemed a likely spot and a splendid opportunity for the opening of a mission.

The Rev. Walter Hughson, who was then in charge of the Waynesville Associate Missions, and to whose thought this mission is due, died before the work was begun, and the Rev. Henry C. Parke carried out Mr. Hughson's ideas, and the mission was opened on Nov. 9, 1909. The company gave us the use of an old building in their yards, which they repaired and decorated, there we carried on our school during the winter of 1909. I will pass by the trials and tribulations of that winter, and change the scene to the pretty, new building which we now occupy. The land was presented by the Champion Fibre Company, who also supplied us with electric lights. We have a school room, auditorium and industrial room on the first floor, and a five room flat above where the teachers (two) live. In the basement is a work room for the trade school. The mission is no longer only a school, but has an Industrial department, with classes for sewing, cooking and millinery, and a trade school where boys learn carpentry, chair caning etc. We have Sunday school every Sunday at 3 o'clock, and services, "with preaching," every other Sunday. Some day we hope to have a church and a resident clergyman. Pray for us, dear friends, that our work may succeed, and be a blessing to the people among whom it has come.

I. M. H.

HENDERSON COUNTY—EDNEYVILLE

The contract for the new church at Edneyville has been let and work will be begun on it as soon as the weather permits. It will cost, without the furniture, a little over three thousand dollars. It will be of grey granite and is designed to seat 169. The chancel is to be the same width as the nave and will be separated therefrom by a rood-screen. When finished this will be one of the handsomest church buildings in the District of Asheville. A mission house for the use of the teachers is also being erected on the same two acres of ground as the church. This house will have eight rooms and some out buildings. It will be a substantial and warm building though quite simple. The house will be a great addition to our equipment at Edneyville. By being on the same ground as the church and school it will enable the workers to save much time as well as conserve their strength.

Mrs. Springer has worked at St. Paul, Edneyville, for three years and has done excellent work; she is now ably assisted by Mr. Cortley Cody, a postulant for Holy Orders. With so good an equipment as we now have—or soon shall have—at Edneyville, we ought to expect great results to the glory of God and the salvation of souls. There are 114 now enrolled in St. Paul"s school, with an average daily attendance of over 80.

"Praise God from Whom all Blessings Flow."

R. N. WILLCOX.

OLD FORT, DISTRICT OF ASHEVILLE

Sunday, January 19th, "The Missionary Day for Sunday Schools" was observed in Old Fort, as never before. Two days before the service post-cards had been mailed to many announcing the service. A congregation that practically filled the church, and made up of every denomination in town, attended. Rev. Mr. Meares began with a sermonette explanatory of the meaning and the appropriateness of the four hymns which were heartily sung. The congregation closely followed the leaflet throughout. From "The Spirit of Missions" and other sources of information a talk on the mission fields of the Church was given, and the location of the same shown on a map of the world hung in full view of the congregation.

REV. W. G. McCREADY

We quote from the Asheville Citizen:

When Dr. W. G. McCready leaves Trinity church February 1, to assume the rectorship of St. Peter's, one of the largest Churches of Brooklyn, N. Y., he will bring to an end a service of two and a half years which has meant much for the future of Trinity.

Dr. McCready's winning personality has aided him greatly in building up the work of the church, and his forceful delivery in the pulpit has attracted a larger attendance than the church ever enjoyed before. His ability as an organizer has resulted in an extension of Trinity's influence, and has also served to bring about many improvements in the church building itself.

Since he has been here one hundred and twenty-five new communicants have been added to the membership, both by confirmation and transfer. He has also started a prosperous mission on East street as a memorial to the first rector of the parish, Rev. Jarvis Buxton, D. D., who was rector for forty years. A suitable lot has been secured above the temporary building at the corner of Hillside and East streets, and the foundation for a commodious church has been built and paid for.

The above mentioned mission has prospered so well as to encourage the committee on missionary work to take immediate steps to put the present foundation in shape to accommodate the Sunday School, the church services and the Saturday Sewing School.

A much needed enlargement of Trinity church was made last fall which gave additional seating capacity for one hundred and thirty persons, and this enlargement also gave the church a commodious Sunday School and parish room.

Dr. McCready will attend a dinner given by the Men's League of St. Peter's parish on the second of February, at which there will be about two hundred guests present, and this dinner will make an auspicious beginning of his new rectorship.

His family will not leave Asheville until about the first of April.

EDUCATIONAL WORK IN THE MOUNTAINS OF NORTH CAROLINA

The isolation in commerce, in education and in religion of the Highlanders of the Southern Appalachian mountains, is scarcely known or appreciated by the people who have been in the whirl of the educational and commercial life of the last two generations.

Those who long for the combination of the sturdy manhood and virtue and simplicity of the first half of the 19th century with the advantages attendant upon the wealth and enlightenment of today, might be satisfied with the result, and combination, if the same amount of help proportionately were given these sturdy Highlanders that is given the well-to-do in the colleges and universities of the United States. These people are living the life of nearly a hundred years ago. Many of them have never ridden on or seen a railway train; nearly a quarter of a million people in the mountains of North Carolina alone are today without religious affiliations of any kind, untouched and uncared for by any religious denomination, 50,000 children in these same mountains do not attend any school, and 100,000 have school advantages only four months in the year. Many families of from six to eight persons live on a single wage of $20 to $30 a month.

Highland Girls 16 and 17 years old, 2nd and 3rd years at the Valle Crucis School. Picking and Packing Apples under the trees. Fall of 1909.

These people are the descendants of the best Anglo-Saxon stock coming to this country in the early days. They have wonderful capacity and with opportunity develop rapidly. When Abraham Lincoln said that "all that he was or hoped to be, he felt was due his dear mother," he was referring not to his foster mother, but to the mother who bore him for he knew and every student of heredity knows that the making of such a man as Abraham Lincoln begins, not eight or ten years after, but eight or ten years before his birth. And by this reckoning, the making of this great man of the last century should be credited to the Mountains of North Carolina and not to Kentucky or Indiana.

There are Highland girls living in these mountains today as Abraham Lincoln's mother lived a century ago.

Industrial education is what is needed now. The same amount of money that is given each year to a score or more of institutions in the North, would establish permanently a series of primary industrial schools that would care for ten times the number of pupils that are provided for by the same money given to the institutions of higher learning.

A single illustration will indicate what changes might be made. About four-fifths of the cultivated land in the mountains is put in Indian corn. Corn is not suited to the mountain section, and is not a profitable crop except in a few places where the old-time moon-shiner converts it unlawfully into something else. It is, however, the finest apple-growing section in the United States, and the same amount of labor would produce from ten to twenty times as much in apple-growing as in corn-growing in that section. The Industrial Schools would teach the people what crops to grow and how to grow them profitably.

Another potent asset, that should appeal to the lover of America and American institutions, is that these Southern Appalachian mountains are giving to the nation every year 100,000 new citizens of the purest American type, which is no inconsiderable item when we know that fifty per cent. increase in many of our large cities is made up of a low type of immigrants from the slums of Europe.

These mountains came to the rescue when the tide was turning the other way in the war of the Revolution at the battle of Kings Mountain. These mountains gave to the nation her leader and many brave followers in the critical strife of the sixties, and the nation may need the same kind of help when over-run with a mob of strikers born in other lands.

The kind of institution that will help these people most has been started at Valle Crucis, in Watauga county, North Carolina. The plan is to give industrial training of many kinds to the school. Special emphasis is placed upon agriculture, and apples will be the principal money crop of the school, as should be the case on all the farms of that section.

To carry out the full plan of the schocl one hundred thousand dollars are needed, to be expended at the rate of $20,000 a year for five years. With this amount the school will be equipped so as to be absolutely self-supporting. The school is under the direction of Bishop Horner, Asheville, N. C.

THE ST. MARY'S CONFERENCE

The Rector of St. Mary's School hopes to secure for the Conference June 20th-25th, Bishop Kinsman, as already announced, the Rev. Philip Rhinelander, the Rev. William T. Manning, D. D., and Mr. Clinton Rogers Woodruff.

Mr. Rrinelander is a graduate of Harvard and Oxford, has been professor in the Berkeley Divinity School, and is now Professor of Religion and Missions in the Cambridge Divinity School. At one time he was asked to become the Dean of the Theological School and at another time Vice Chancellor, of the University of the South, in Sewanee; and he was elected Vicar of St. Agnes Chapel, and also Vicar of Trinity Chapel, New York. All of these positions he declined.

Dr. Manning is a graduate of the University of the South, where he was for three years Professor of Dogmatic Theology. He has been Rector in Dedlands, California, and Nashville, Tenn., and since 1908 has been Rector of Trinity Church, New York. He declined an election to the Bishopric of Harrisburgh.

Mr. Woodruff is a layman of Philadelphia, and edits the Department of Social Welfare in the Living Church. He is well known throughout the country in civic matters. He is First Vice-President of the American Civic Association and for fifteen years has been Secretary of the National Municipal League.

These last three have expressed great interest and desire to serve if they can arrange to be present on the dates named.

There are now among the boys at Horner's Military School, Oxford, four avowed candidates for the ministry.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE DEPARTMENT

Number of children, 64.

Contributions received from Jan., 15th to Feb., 15th: Mrs. Nettie C. Arthur, Nonah, $1.00; Miss Mabel Arthur, Nonah, $5.00; Mrs. Sarah E. Barr, Bath, $2.00; Miss Mary Bynum, Lincolnton, $2.00; St. Athanasius, Burlington, $50.25; "In Memoriam", Wilmington $10.00; S. S., St. Luke's, Winterville, $1.00; "Our Babies Memorial Fund,", $6.00; J. A., St. Mary's School, Raleigh, Bennett Smedes Memorial Scholarship, $15.00; Ladies Aid Society, St. James', Kittrell, for Building Fund, $5.00; J. A., St. Peter's, Charlotte, $5.00; Mrs. D. M. Furches, Statesville, $7.00; St. Agnes Guild, Christ Church, Raleigh, $12.10; W. A., St. John's, Fayetteville, $5.00; Mr. H. C. Severs, Charlotte, $5.00; Dr. M. A. Bland, Charlotte, $1.00; St. James', Hendersonville, $18.35; Transfiguration, Saluda, $2.50; Mr. I. L. Amberg, Fletcher, $10.00; Mrs. T. W. Bickett, Louisburg, for Leta May Turner Scholarship, $25.00; W. A., St. Philip's, Durham, $1.00; per Rev. J. H. Griffith, Kinston, $1.00; T. O. G., Scotland Neck, $10.00; St. Andrew's, Woodleaf, $2.00; Miss Mary Terry Bland, Charlotte, contents of her savings bank towards the purchase of another donkey, $2.48; Emmanuel Church, Southern Pines, $7.25; Woman's Social and Benevolent Club, Winton, $8.00; W. A., Grace Church, Woodville, $2.00; "Asheville, No. 1", $10.00; St. Mary's, Kinston, 20 cents; St. Thomas', Windsor, $1.00; St. Peter's, Washington, $23.45; R. H. Jordan & Co., Charlotte, dicount, 72 cents; "Messengers of Hope", S. T. S., $6.20; W. A., St. Mary's School, Bennett Smedes Scholarship, $5.00; W. A., Church of the Heavenly Rest, Middleburg, $15.00; W. A., Trinity Parish, Scotland Neck, $5.08; W. A., St. Andrew's, Greensboro, for the Building Fund, $5.00; W. A., Church of the Epiphany, Leaksville, $3.00; W. A., St. Stephen's, Oxford, $10.00; W. A., St. Bartholomew's, Pittsboro, $4.00; Chapel of the Cross, Chapel Hill, $30.00. Total, $340.58.

Contributions in kind; ½ dozen bottles Zidonia Lotion, Burwell & Dunn, Charlotte; box of clothing etc., W. A., St. Paul's Parish, Wilmington; box of clothing, etc., St. Philip's, Durham; ½ dozen table knives, Mr. Fred. W. Mahler, Raleigh; 26 spools of cotton and 14 papers of needles, Infant class, St. Peter's Parish, Charlotte; barrel of clothing, cloth, etc., W. A., St. John's Parish, Fayetteville; package of clothing, Mrs. George Stephens, Charlotte.

ORPHANAGE NOTES

On the 26th of last month we received a 'phone message from Squire Seers at the Court House, asking if we could take two little children who had come here from Huntsville in abject poverty, and with no home whatever. We went to make a personal investigation, and found that it was a case that needed immediate attention. The poor woman had been deserted by her second husband, and there was no place for her to go except the County Home. So after bidding their mother an affectionate farewell, little nine year old Mary, and her little brother, Victor, who is seven years old, came with us to the Orphanage. They chatted merily as they walked along, each being provided with a dime, and the remnants of a bag of candy. The money was voluntarily turned over to us for safe-keeping, and their whole manner and conversation showed that they were bright, wideawake children. After a bath, change of clothing, and a hair cut they did not look like the same beings. They are now fat and rosy, and well satisfied with their new home. The mother assured us that the children were well but the little boy was found to have a bad case of tetter. So it is that diseases are brought here. With the exception of this, and a few similar troubles the health of the children is good, and they were never better fed than they are at present. Our sweet potatoes have just given out, having lasted till about the middle of February.

On the 2nd of this month little Louie Cottrell came in from Kinston, and was placed in Thompson Hall.

One day in the early part of last month we went to Statesville to see Archdeacon, and Mrs. Osborne whom we found comfortably quartered in the Statesville Inn where wholesome and inviting meals are served. After a short but very pleasant visit we left the next morning for Barium Springs Orphanage where we received every courtesy from the officials in charge, and spent a very pleasant day in spite of the bad weather. The new superintendent who is to take the lamented Mr. Wakefield's place had not yet arrived but Mr. Bailey, the courteous and intelligent young farmer, took us wherever we wanted to go over the grounds and through the buildings. We often gather from such visits both suggestions and encouragement in our own work.

We sympathize with our friends at the Thomasville Orphanage in their smallpox affliction and hope the scourge will soon be stamped out.

Mr. Jamison and the boys are getting ready to make a big crop of vegetables this year. Who will assist us in getting another donkey, mule or pony to help with the work? Did you say you wanted a Biltmore Berkshire pig at ten dollars?

THE DONKEY IS DEAD

"The donkey is dead!" came over the 'phone
On a clear, cold morning like the frigid zone.
"The donkey is dead," with sorrow be it said,
And she died, it is true, of being overfed.

All day long she stood in her stall,
With nothing to do, with nothing to haul,
And as the boys passed by in playful mood,
They would toss her bits of extra food.

So after many days it came to pass
That for too much corn and too little grass,
She finally lost the power of locomotion,
In spite of hard rubbing and every kind of lotion.

The farmer and the boys at times stood around,
And did all they could to raise her from the ground,
But all their efforts proved to be in vain,
And she died, it seemed, without any pain.

The donkey and boys with their low wheel cart,
Of the Orphanage have formed a real true part;
For though she was but an humble creature,
The work she did was no small feature.

Time and again with two little boys,
With slower speed and much less noise
Back and forth she anon made her round,
To carry and fetch whatever was found.

Sometimes it was clothes and sometimes toys
To bring to the children many new joys.
Now who will give us another to take her place,
To make the same trips with the same slow pace?

Twenty-five dollars will about do it,
And if you give it you will never rue it,
So out with your purse, and down with the cash,
And no one will say the deed is rash.

W. J. S.

THOMPSON ORPHANAGE SCHOOL—ROLL OF HONOR FOR JANUARY

Senior Department.—Maud Berry, Ada Pharr, Lali Fisher, Uldine Allsbrook.—Sarah E. Hanks, Teacher.

Primary Department.—Janie Adams, Laurie Farmer, Harriet Marlin, Savannah Pulley, Leta May Turner, Mary Wade.—Lily M. Tomlin, Teacher.

MESSENGERS OF HOPE

Thompson Ophanage Sewing Teacher's Salary.

Amount required	$175.00
Amount paid in	
Amount still to be raised	

Contributions from Jan. 12 to Feb. 12.

Wm. H. Knowles, Jr., Pensacola, Fla.	.50
Penelope Biggs, Williamston, N. C.	.25
Junior Auxiliary, Washington, N. C., for Dec. and Jan., through Miss Augustus Charles	2.00
Junior Auxiliary, Roxobel, N. C., through Miss E. M. Capehart	25
Junior Guild, Roxobel, N. C., through Miss E. M. Capehart	1.00
"In Memoriam, Maude Walling Moore," Mrs. W. T. Pilard and Mrs. H. B. Hardy, Jackson, N. C.	.50
Ascension Sunday School, Davie Co., through Miss Ruth W. Hariston	.45
Young Christian Soldiers, Winterville, N. C., through Miss Esther Johnson	.25
Anonymous, Wise, N. C.	1.00
Total	$6.20

My dear Children:—You will forgive me for not writing a letter, but I have been sick in bed for three weeks and am in deep sorrow over the death of my nephew, William Cameron, who came home from the University on Jan. 25, sick with grippe, and died of acute Brights Disease on the morning of Feb. 3, the day before his seventeenth birthday. He was an only son, an only grand son, and all that heart could wish.

The Lord gave. The Lord hath taken away. Blessed be the name of the Lord.

Your loving,
AUNT BECKY.

Address:
Miss Rebecca Cameron,
Hillboro, N. C., Box 32.

A WORD FROM ONE OF OUR OLD BOYS

Here is an extract from a letter from one of our old boys (who is fast becoming an expert gunner in the U. S. Coast Artillery) to one of our matrons.

"I am always highly pleased to have a reminder that I am still unforgotten by those friends who have been such to me so long, for I have already gone far enough in life to realize that the old friends are the best, and that no matter how many new ones we may acquire in passing through (and alas! they are none too numerous) they can never fill the place of one whom we lose by the way, one of the first friends. The words of Mr. Osborne and Mr. Smith, and of the matrons and teachers at the Orphanage often recur to me as I go about my duty, and they invariably have a good influence over my conduct, which although it has not always been what it should have been, might have been worse, had it not been for this restraining influence. For this kindly advice and counsel I shall ever feel grateful to the faculty of the Thompson Orphanage."

Another of our old boys, who is also in the army, writes us: "I am now in Boston, and doing well."

AFTER THE CHRISTMAS ACTIVITY

January is somewhat a season of quiet with the Charlotte Guild, except for its annual meeting in the second week, when an election of its officers is held. This year's results were of special interest to those knowing the capacity of the Guild's president, Mrs. Winton Liddell; its vice-president, Mrs. Ross, and its ever efficient and faithful treasurer, Miss Emma Hall, for these officers, being re-elected, have sworn allegiance to the work for another year and will, as everyone knows, carry it forward during these coming months. The resignation of Mrs. M. M. Murphy as secretary, was most reluctantly accepted, and Mrs. Ker asked to take up the duties of the office, which it is very much hoped she will do.

With the Lenten season it is the Guild's intention to resume their weekly meetings, where they expect to accomplish much. From the hallowed spirit of the season there usually comes the fruit—an awakening interest and good work and among the good works Orphanage work is first in its appeal to the heart. In forty days the mile of pennies can be pushed forward, or if perchance the scheme does not appeal, there may be others, known to other Guilds, more liable and more successful. It matters not how the funds are raiesd, taking for granted that it is by honest work or honest begging. The mile of pennies is nothing more than retail begging. Wholesale begging is more pleasing, of course, but the results are less satisfactory—at least the Charlotte Guild has found it so.

A Group of Bronson Hall Girls—Thompson Orphanage.

A Group of Thompson Hall Girls—Thompson Orphanage.

What we wish is a new Orphanage—money for that Orphanage gathered together by the State, and any suggestion as to how to make this money will be gratefully received, not only in Charlotte, but in other cities where the Federation has its organization.

More than 450,000 immigrants have landed at Ellis Island during the last six months; and to each one who wished it was given a copy of the Holy Scriptures in his own language by the missionaries of the New York Bible Society.

Are You Satisfied With Your Boy's Progress at School?

If the progress your boy has been making at school is not up to your expectations, and you are considering the advisability of sending him to another school after the Christmas Holidays, with a view of giving him a broader training and an education more fully rounded out,

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Volume I *Number 7*

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The Carolina Churchman

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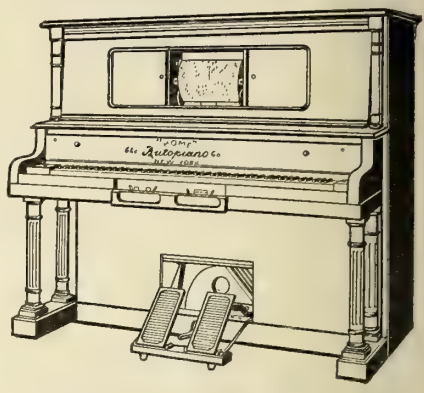

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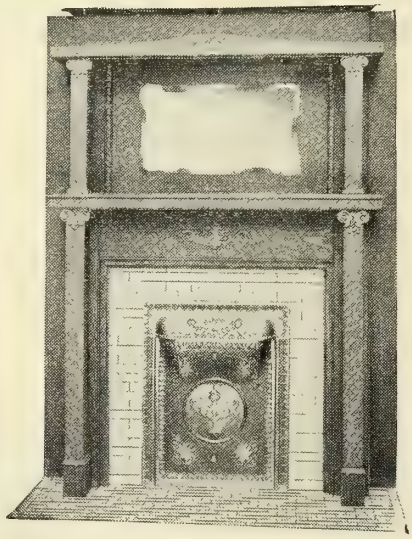

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, APRIL, 1910 No. 7

CALENDAR FOR APRIL.

3. First Sunday after Easter. (White.)
10. Second Sunday after Easter. (White.)
17. Third Sunday after Easter. (White.)
24. Fourth Sunday after Easter. (White.)
25. St. Mark's Day. (Red.)

CONFERENCE FOR CHURCH WORK

The Church Summer Conference that has been conducted for the last four years by the Seabury Society of New York, meeting first at Richfield Springs and then at Northampton, has been transferred to a committee that is fully representative of the Church, and the dates for 1910 have been fixed for July 17 to 31. The place will be the Episcopal Theological School, Cambridge, as last year. The reason for the change is that the Conference has outgrown the Society, which is local to New York, and deserves by it usefulness a larger and stronger backing. The new committee is:

The Rev. Philip M. Rhinelander, of Cambridge, chairman; the Rev. Dr. Samuel Hart, the Rev. Dr. J. G. H. Barry, the Rev. Dr. Max. Kellner, the Rev. Philip Cook and the Rev. Samuel R. Colladay; the Messrs. Eugene M. Camp, who founded the conference, Robert H. Gardiner, president of the Brotherhood; Burton Mannfield, a member of the Board of Missions, and John A. Ely, treasurer of the Seabury Society; Mr. R. W. Woodward, of New Haven, the Misses E. H. Houghton and J. T. Bumstead, of Cambridge, Miss Marian DeC. Ward, of Boston, and Miss A. W. Fisher, of Philadelphia. At a meeting of the committee just held Messrs. George Wharton Pepper and Thomas Nelson Page were elected to membership, and Miss Houghton was elected secretary and Mr. Eugene M. Camp, treasurer.

The new name will be the "Conference for Church Work," but the old lines will be followed, save that new and better courses of study, especially normal classes for mission study, will be added. Prof. Rhinelander will have charge of the program as chairman of that committee. So successful has been the conference, the only one thus far in the Church, that a permanent location is to be provided for it, in which location other Church summer meetings will be established. Some financial support has already been secured for such permanent location.

A new Church sumer conference is to be founded this year at Raleigh, and is made possible through the enterprise of the trustees of St. Mary's School, who have invited the clergy and laymen of the two Carolinas to spend June 20 to 25 as their guests at the school. On one of the days a North Carolina Laymen's Conference will be held, to be in charge of a new society of laymen just formed at Raleigh on the lines of the Laymens' Leagues and Seabury Societies of other cities. The school has accommodations for 175, and with its new dining hall, one of the finest in the whole south, is admirably equipped for such conference. Some from beyond the borders of the Carolinas will be received if room remains. It is hoped to make this conference an annual one.

LAYMEN'S MISSIONARY MEETING

Church Laymen of eighty cities sent propositions concerning missionary work by laymen to a Laymen's Church Extension Conference, held in Pittsburgh on February 26. Besides Bishop Whitehead, who founded the first Laymen's Missionary League, and Bishop Talbot, chairman of the Domestic committee of the Board of missions, there were present at the conference laymen representing all of the laymen's missionary organizations, men who have had long experience at training and directing laymen in the work of the Church.

The Conference authorized a Laymen's Missionary meeting to be held at Cincinnatti on one evening during the General Convention, and voted to hold another conference, similar to the Pittsburg one at Washington next November. It elected Messrs. Thomas Nelson Page, Washington; Eugene M. Camp and John A. Ely, New York; William McClellan, Newark; and B. Meredith Langstaff, Long Island an executive committee, and framed suggestions to Church Laymen about methods of undertaking volunteer work for missions These suggestions, based on experience and scientific in their workings, can be had on application to the Church Laymen's Union, 23 Union Square, New York.

Among the suggestions are the group plan for parishes, societies of laymen in cities, all parishes, to help Bishops and Archdeacons in Church extension, schools to train Laymen, localized missionary literature, summer Conferences, and annual Laymen's Conference in each city.

There were presented to the Pittsburgh Conference appeals from sixteen Bishops and Laymen in twenty-two cities that help be sent them to get their Laymen started in active work on the lines recommended. The way was opened by the Conference by which it is hoped to respond to some of these urgent requests. The work proposed is for young men, and therefore unlike the Laymen's Missionary Movement, which appeals to the mature men, and it is for work on the material side, not spiritual to any extent, and therefore unlike the Brotherhood of St. Andrew. The chairman of the Pittsburgh Conference was Mr. Robert Lee Boyd, of Wheeling.

SEWANEE: PAST AND PRESENT

The story of the founding of Sewanee by Bishop Polk of Louisiana, Bishop Elliott of Georgia, and Bishop Otey of Tennessee, has been told and retold; the wholesomeness of Sewanee morally, mentally, physically, has been proved; the usefulness of Sewanee is manifest in that through the dreadful years of Reconstruction, through the great financial depression that for so long benumbed the South, Sewanee has prospered. What is being now looked to and prepared for is the further growth of Sewanee. And one of the things that the public must understand is, that Sewanee is a growth, a growth and not a creation; also, that growth—healthy growth—is slow. Another point that must be considered is, that bigness is not greatness. David was greater than Goliath; the smallest man than the largest beast; the tiniest spark of spirit than the most enormous bulk of matter that ever was piled.

Our charter reads—"The University of the South at Sewanee." Incidentally, this name, "University of the South," was not given in a spirit of sectionalism, but because it could not be the University of any State; it was not to be the gift of any one man; it was not meant for any one body of Christians; it was planned to meet the needs of the South and of the Southern student—of all Southern students—hence the name "University of the South." The founders laid their plans on the broadest possible lines; in ideals, they planned for all time; in material things, they planned in line with the name chosen—they planned for the South as they knew it. One of the problems of the Southern college man in their day was the summer vacation. The sons of the Southern Planter could not return to the plantation home in summer, and the boy was thus deprived absolutely of home life; hence the Founders decided that "The University of the South" for the South, must have a winter holiday—Christmas on the old Plantation! A picture framed now in a halo of blood and tears.

For a long time the winter holiday has proved itself an admirable thing for the Southern student; but now the day seems to have come when the winter vacation must be given up. In all the slow-moving years since the war between the States, the life of the South has been changing. There are now, in the old sense, no plantations left, or so few that they are visited as sights—as relics of a civilization that has vanished. The plantations of to-day are, more or less, let in small sections to renters; and, in the last twenty years, homes—

greatly for safety—have been shifted to towns and cities. Furthermore, the sources of malaria and of yellow fever have been discovered and are being destroyed, and life in the South in summer, while more or less trying, is not now the menace that it was in the days of the Founders.

The planters of the old regime had for their children tutors and governesses; to-day, the home having been moved into towns and cties, the secondary schools have come to the front. These schools close in June, and the graduates of these schools desiring to come to Sewanee, had to come immediately, come without one hour's rest. Plantations having been abandoned as homes, city houses, hotels, apartments, afford little room for a boy for the whole winter. All these considerations and many others as practical, have decided those who guide, in deepest love, the course of Sewanee's fortunes to give up the winter holiday; to change this provision of the Founders, who were themselves too wise not to have changed with changing time.

Mr. Charles Dudley Warner, coming to Sewanee, was asked—"What made you come?" He answered—"Sewanee made me come." Then he added—"I have been traveling through the South and Southwest, and wherever, being struck by the manner and bearing of a young man, I asked where the said young man had been trained—educated; the answer was invariably—'Sewanee;' and so I determined to come to the place where it seemed to me there must be some kind of mill for the manufacture of gentlemen."

The late Doctor Morgan Dix of New York, coming to Sewanee, asked—"How have you managed to keep yourselves so hidden?" The reply to this unexpected question came slowly, hesitatingly, as if one who answered had to think out the proposition before he could at all give any reason for so strange a state of things. "Why, I suppose," the professor said, "It is because we have not had time to talk about it."

But, without noise or clamor, the Sewanee graduate has taken an honorable place. In every walk of life he is to be found, and as a rule, he is a successful man, nearing as fast as time permits the top of his profession. There is one other point that must be touched on. Much has been said as to the University of the South being an ecclesiastical institution. As all know, a University is of many schools; so it is with Sewanee. She has a College of Arts and Sciences, generally known as the Academic Department; a Theological Department; a Law Department; and a Medical Department. Since the meeting in June, 1908, of the Board of Trustees, a department for University Extension Work has been added; beginning its operations that summer, in an admirably successful Summer School. This Department, it is hoped, will reach all the centres of education and culture throughout the whole South, bringing home to the people as never before, the influence, the knowledge, and the value of Sewanee.

There is also at Sewanee a preparatory school, formed on the plan of the English Grammar School; this has been changed as to its name and discipline, but not as to its purpose, which is to prepare students to enter the University. The name is now "The Sewanee Military Academy" and the discipline is absolutely military, being under the orders of an active officer of the United States Regular Army.

Of the University Bishop Otey said—"It is designed to found an institution on the most enlarged and liberal scale, and last of all, to supply convenient facilities for the acquisition of theological learning."

Bishop Elliot said—"We have undertaken this thing as a Church because there is no other way of doing it. But it is in no sense intended to be sectarian. Its curriculum will extend through every branch of learning and science. . . its doors will be open to students of every name and sect. . . its conduct will be Catholic in the very highest sense of the word."

And so it has been. Every creed is welcomed at Sewanee, where conscious proselyting is unknown. Rich and poor, high and low, "all sorts and conditions of men" fare alike at Sewanee. Those who know Sewanee can say with truth, and have said many, many times, that Sewanee is the best environment that was ever devised for a growing boy or for a young man.

The first people who after the war between the States, collected at Sewanee, were soldiers of the Confederate Army. Soldiers, some of them old army men—West Pointers, with their wives and children: there were widows too, come to educate their boys, widows of soldiers, of Bishops and other clergymen. They had just come through the most terrible war of modern times: they were accustomed to suffer, to endure; they were the survivors of a "Lost Cause;" their eyes had been washed to clearsightedness with tears; their hearts were hungry for something for which they could work, could fight, if need be, die; they were dying for the want of a hope, and they found it in the University of the South! Still something to be done for their dear South! They looked out to the future, and saw the vision of the things that now are—"The towered city set within a wood,"—and for this vision they bore smilingly the burden and heat of the day; they laid them down in the little graveyard out yonder on the hillside in the sure knowledge that what they had worked, had lived, had died for, that this vision would never die! Out of life comes life, and the life of Sewanee is the flower, the fruit, of many lives.—Sarah Barnwell Elliot in University Bulletin.

FIFTY YEARS OF NOTABLE SERVICE

The fifteenth anniversary of Archdeacon Thomson's work in China was celebrated by a memorable meeting in Shanghai, on December 21st, 1909. The committee of celebration was composed largely of the Chinese themselves, and the utmost regard and affection were voiced for this Nestor of the Chinese mission He was presented with a beautiful silver tea set, inscribed: "A loving token of appreciation from the Chinese members of the American Church Mission, Kiangsu."

A MEMORIAL TO BISHOP HARE

Plans are underway for a memorial to Bishop Hare. It is proposed to secure a fund of at least $50,000 for the further endowment of All Saints' School, Sioux Falls. The school was one of Bishop Hare's wise and cherished enterprises. It has done untold good in training hundreds of girls and young women in the graces of Christian womanhood.

For a quarter of a century All Saints' School was Bishop Hare's home. To it he returned for rest and refreshment after many a long and hard journey in the Indian country. To its pupils he imparted his own high ideals and steadfast zeal for the extension of Christ's Kingdom. From them he received affectionate and loyal response.

Now that he can no longer ask in person for the modest amount needed each year to supplement the income from tuition fees it is well that provision should be made that the work on the school may not suffer. One gift of $2,500 and another of $1,000 have already been promised. The Treasurer of the Board of Missions will gladly forward gifts for this purpose.

THE IMPENDING CONFLICT IN WESTERN ASIA

Dr. Samuel M. Zwemer, a leading figure in mission work n Arabia, has this to say concerning present conditions:

"The conflict between the Old and the Young Turkish party is not only inevitable, but is irreconcilable. Both parties are animated by the same patriotism, but their ideals are different and contradictory. For the Old Turks Islam is an end; for the New Turks it is not an end, but only a means. The New Turks are hoping to put the new wine into the old bottles by carefully diluting it, while the Old Turks have no use for the new wine at all. In the present Turkish Parliament, out of 256 members, 213 are Moslems. It would be safe to say that the vast majority are at heart opposed to any change in the real character of Is'am and will fight to the end to make it the only religion of the state.

"Islam does not believe in a State Church, as Lord Curzon has pointed out, but in a Church State. And Lord Cromer has shown in his Modern Egypt that each of the three great defects of Islam—the position of womanhood, its unchanging civil law, and its intolrant spirit—is incompatible with real progress. The struggle in western Asia, therefore, is not merely political, but industrial and social. It is a struggle between two civilizations; between the ideals of the Moslem world and those of Christendom."

IN MEMORIAM

(The following tribute—truly beautiful and beautifully true—was written by the Rev. Hubert D. Wells, the beloved Rector of its subject, and is taken from the columns of his parish paper published in Wilmington, Delaware.

It will deepen the interest of this tribute to the readers of The Carolina Churchman to know that this lamented young Christian Soldier who has thus early exchanged the cross for the crown was a grandson of Mr. John McCauseland and Mrs. M. A. Boyle, formerly of Hamilton, N. C., and only son of Mr. M. A. and Mrs Lucy Boyle Cotten of Baltimore, Md., also brother of Mrs. Stirling of Baltimore and Mrs. Harry Harding of Charleston, S. C.)

The sudden death of Augustus Mayo Cotten, Sunday morning, February 25, took from the Parish one of the noblest of our young men, of a pure heart, of a good conscience, high-minded, generous to a fault, courteous, chivalrous. Life was a joy to him, but he found his joy in wide and accurate acquaintance with the best books of our literature, in dwelling upon the ideals that he found there, in well-selected friendships, in noble attitudes to life, in service, in love and loyalty to One Who was his Master, even Jesus Christ. It would be difficult to point to another among us who should better illustrate the everlasting wholesomeness of right religion—that wholesomeness which is possible only when one has, as he had, rich humor, broad sanity, and overflowing enthusiasm. To him the religions of Jesus was just the fullest possible life. By that religion life was utterly human, perfectly natural, but disciplined unto Divine issues. In it he found a liberal freedom. Always a spiritual influence, and always dearly loved, he has passed on to vaster visions and to possibilities only dreamed of here. We shall miss him always, but we thank God for his beautiful life, for his rare friendship untainted by any shade of selfishness, for his manhood clean and clear, and, sorrowing most of all that we shall see his face no more, we rejoice for all he was and is. "Support us, O, Lord, all the day long of this life until the shadows lengthen, and the evening comes, and the busy world is hushed, and life is over and our work is done. Then, in Thy mercy, grant us a safe lodging, and a holy rest, and peace at the last, through Jesus Christ, our Lord. Amen."

TENEMENTS OF TRINITY CHURCH, NEW YORK—EXTRACTS FROM CHARITY ORGANIZATION SOCIETY

"At the request of the Property Committee of Trinity Church, after consultation with Robert W. deForest, president of the Charity Organization Society, and former Tenement House Commissioner, an exhaustive examination dealing with the actual conditions, structural, sanitary and social, of the tenements and other residence buildings owned by Trinity Church in New York City, has just been completed.

This report covers the results of the examination.

It refers to the buildings owned by Trinity Church, as distinguished from the buildings not owned by the Church, but located on land which is owned by it, but leased on long or short terms.

The purpose of the investigation was to give to the Trinity Vestry in a complete and accurate way full information with regard to its houses, particularly from the point of view of tenement law and sanitary regulation. It was understood by Mr. deForest that the future policy of Trinity Church—whether to tear down some of these houses and turn the land to business purposes, or to erect model tenements in their place, or to alter them over—was under consideration. It had been rumored that Trinity contemplated the abandonment of a large part of its tenement and dwelling properties and the devotion of the land now occupied by them to business buildings—a change of policy which would have worked great hardship to the hundreds of people who for years had been its tenants and might prove disadvantageous to the community from the social point of view. The Tenement House Committee of the Charity Organization Society, under these circumstances, undertook this investigation, believing that it could serve the community by aiding the owner of so large a number of residence properties to decide whether to maintain them as such at a proper social and sanitary standard or to give them up to other uses.

The investigation and report have been made by E. W. Dinwiddie, Secretary of the Tenement House Committee of the New York Organization Society, a former tenement house inspector in the New York City Tenement Department, and an investigator of housing conditions in Philadelphia. The inspections were made between the end of June and the early part of October, 1909. The general direction of the work has been in the hands of Lawrence Veiller, the Director of the Tenement House Committee, formerly First Deputy Tenement House Commissioner of New York City, and Secretary of the State Tenement House Commission.

No effort has been spared to get at the real conditions. The search-light has been turned on every phase of the housing problem and every bad condition found has been disclosed.

The investigation has concerned itself only with those houses owned by Trinity Church and under its control. It was originally sought to have it include also the houses owned by others and located on land owned by Trinity, but this effort had to be abandoned as it was found that Trinity had no control over these houses and the investigator was unable to gain access to the buildings for purposes of inspection, the owners refusing admittance, insisting that as matter of law Trinity had nothing to do with their houses and no right to enter them or secure entrance to others.

The results of the investigation have been a surprise to those making it. The following summary condensed from the individual inspection reports gives the main facts brought out:

The inspection covered 334 houses, comprising 810 apartments, and included all the houses owned by Trinity and used for dwelling purposes; that is, as tenement buildings, two-family houses, or private houses with or without shops, factories and the like in the same building."

SUMMARY AND CONCLUSIONS.

"In the report it has been sought to show clearly the existing condition of the Trinity properties, including their defects and their good qualities. According to the conditions disclosed in the investigation, the houses may be grouped into three classes.

The first includes buildings in good condition throughout or with only minor defects, such as small leaks in the roof, barely enough to stain the ceiling, defects in outside rain pipes, one or two rooms the walls of which need papering or repainting. Most of the houses—that is 208 buildings, being 62 per cent. of the whole number examined—belong to this class.

The second class includes buildings with some or many defects, ranging from houses almost in the first class to houses almost in the third class. In this class there are 112 houses or 34 per cent. of the whole.

The third class includes houses in bad condition. This class includes 14 houses, being 4 per cent. of the whole.

The impression made by the painstaking house-to-house study of the buildings is that the houses in good condition throughout (forming nearly two-thirds of the total) are of very great value to the community. They give at low rents quiet, comfortable, private living quarters, free from overcrowding, in the heart of the city and within walking distance of the business district. The cheaper houses compare very favorably with the model cottages conducted in Philadelphia by the Octavia Hill Association, for tenants of very limited means who are obliged to live in the city near their work. The more expensive buildings give still better accommodations with additional comforts and small luxuries.

There are defects in about one-third of the houses, which need improvement and cause criticism to be made of the owner; but on the other hand they are on the average in the class with buildings of the vicinity and frequently are much better. If they were torn down the probable result would be that the tenants would move into other houses in the same neighborhood, to which they are closely bound by business, political, church and other affiliations, and in these they would be more overcrowded, and would pay higher rents for accommodations probably not so good.

In the twelve houses now reported in bad condition the defects are largely defects of maintenance. Walls and ceilings are dirty, plaster is broken, plumbing fixtures

are foul and in poor repair. There are some unlighted interior rooms also, but the greater number of defects are not inherent structural defects and the responsibility for them cannot always be definitely fixed.

It would seem very desirable, from the point of view of the tenants, that Trinity should improve the buildings needing improvement, and continue to maintain as residences the houses of all the grades with the exception of a very few old frame, or largely frame, buildings in poor condition and obviously not worth repair. The destruction of all the houses, followed by their replacement by business buildings, would displace a population of several thousand persons, driving them probably into inferior quarters at higher rents and increasing overcrowding. If some of the buildings must be destroyed, however—from the point of view of the tenants still—it would seem desirable to replace them by model tenements. These would be sanitary, safe homes with certain additional conveniences, although without many of the most prized advantages of the existing houses, such as large rooms, individual use of halls and yards, few steps to climb from the street, freedom from crowding and consequent dirt in the streets; play-space for children and reasonable quiet even with the windows open, which, where there are families with children is difficult to secure even in many of the model tenements with bedrooms on inner courts, while one crying baby keeps all the families on the court awake on a summer night and makes a strong inducement to keep the windows closed in winter.

In addition, more careful selection and supervision of the tenants in some of the houses, if possible, is needed. Neater and more orderly tenants could scarcely be found than those in many of the better class of buildings. But this cannot be said of the occupants of all the houses. Some need to be required to maintain a decidedly better stardard of cleanliness if they are to be allowed to remain in the buildings. A general system of direct renting to all tenants, doing away with the present arrangement found in some cases of tenants' subletting parts of the buildings to others without the church office's even knowing of it, would probably do much to remedy the existing situation in this respect.

In general, it may be said that sensationally bad conditions were not found in the tenements and smaller dwelling houses owned and controlled by Trinity Church. A very considerable majority are in good condition; a minority have defects, and a very few are in bad condition.

It seems probable, however, that the residence houses on leased Trinity ground—numbering between two and three hundred—over which Trinity has no control, are, like many other tenements throughout the city, often in very bad condition. This is especially probable in the case of the houses on land held under leases which will soon end, where the owners do not wish to make repairs and improvements in buildings which will soon pass out of their hands. Until all the houses on Trinity's land are kept in good condition, they will always be made a ground of reproach to the church."

The Carolina Churchman, published for the Dioceses of North Carolina and East Carolina and the Missionary District of Asheville, is in a class all to itself among Church papers of the South, having few equals and no superiors in the entire field of religious journalism. It is published monthly at 50 cents a year. The Rev. Thomas P. Noe is the editor and the Rev. Wm. E. Cox is the business manager. The paper is published at Wilmington, and it is a distinct credit to all concerned.—South Carolina Odd Fellow.

ST. STEPHEN'S COLLEGE, ANNANDALE-ON-THE-HUDSON

The new Warden of St. Stephen's College, the Rev. William C. Rodgers, D. D., now known as the President, is making an effort to raise an endowment fund of six thousand dollars from the Alumni and their friends for the purpose of erecting a much needed gymnasium. There will be a Jubilee Celebration of the college in Trinity church, New York, on April 6th, by which time it is hoped that the desired amount will be in hand. During the fifty years of its existence St. Stephen's has prepared nearly three hundred clergymen of the Church for their Theological studies, three of whom are now eminent Bishops. An examination of one of our Church Almanacs will show that a very small proportion of St. Stephen's men are n the unemployed list. Most of them are hard at work, many of them filling high and important positions. The College has done a good work for the Church in the past, and it is destined to do a still greater in the future. If you want to do something towards church extension you could not place your gift where it would do more good.

NEW CHURCHES IN CUBA

At Guantanamo, the splendid church, the erection of which was made possible by the generosity of a Philadelphia Churchman, has been completed, and was consecrated on January 30th.

At Ensenada de Mora, in the Eastern part of Cuba, on the south shore, the benefaction of Mr. Alfred Harrison, of Philadelphia, has erected a handsome church to serve the needs of the people connected with one of the large sugar estates. It has just been consecrated.

LIVES OF THE BISHOPS OF NORTH CAROLINA

Lives of the Bishops of North Carolina, By Marshall DeLancey Haywood. (For sale by Alfred Williams & Co., of Raleigh, at $1.50 per copy.)

Under the above title has just appeared a substantial volume, giving a very interesting and valuable account of the origin and growth of the Church in North Carolina down to the Division of the Diocese.

The author begins his volume with an interesting study of the "Office of Bishop" and gives an account of the Anglican Church in North Carolina during Colonial and Revolutionary times, together with the foundation of the American Episcopate.

The work then naturally divides itself into four parts: John Ravenscroft, first Bishop; Levi Silliman Ives, second Bishop; Thomas Atkinson, third Bishop and Theodore Benedict Lyman, fourth Bishop.

The book is illustrated with portraits of these four Bishops and is printed on good paper and in substantial cloth binding.

This work sets forth, in attractive manner, though discursive style, a history of the Church in our State that is replete with interest not only to North Carolinians but to the larger Church as well.

This story is little known, even at home, by the younger generation; and Mr. Haywood has placed the Church and State under a deep obligation by his very thorough and illuminating study of the Church in this State; for while the volume is biographical in form, it cannot but narrate much of the life of the Church and of the State, of which these men were an important part.

In Bishop's Ives description of a visit to the Collins plantation, we have a picture of Church life on the plantation that is not always appreciated by the world at large; and this picture is enhanced when we remember that Bishop Ives came here from New York: "The services here (Pettigrew's Chapel) were of the most gratifying and encouraging character, fully justifying all that has been said and anticipated of the religious training hitherto pursued on these plantations. When I saw master and servants standing side by side in the holy services of Passion week, when I saw all secular labor on these plantations suspended on Good Friday, and the cleanly clad multitude thronging the house of prayer to pay their homage to a Crucified Savior, and when I saw, on the blessed Easter morn, the master with his goodly company of servants, kneeling with reverent hearts and devout thanksgivings to take the bread of life at the same Altar, I could not but indulge the hope that, ere long, my spirit might be refreshed by such scenes in every part of the Diocese while I could not help believing that had some of our brethren of other lands been present they would have been induced to change the note of their wailing over imaginary suffering into the heartfelt exclamation: "Happy are the people that are in such a case; Yea, blessed are the people who have the Lord for their God, etc."

We commend this book to Churchmen in North Carolina; it will instruct them in the past history of the Church in the State and inspire them to greater endeavor, in fulfilling the high obligations that are made for us by our present splendid opportunities.

THE GLENDALE SPRINGS LETTER

(From "The Mission Quarterly")

It is cause for great thankfulness to God that every where is found such growing interest in mission work, which is the great work of the Church, and this work, wherever we do it, in our own cities, our country places, or in some foreign land, is the outcome of our intense desire to spread the Kingdom of Christ among men. Fasle glamour and sentimentalism disappear as one comes into contact with the hard facts of daily living. There is constant struggle to overcome prejudice, to elevate ideals, to educate both secularly and religiously and the value of individual work cannot be over-estimated, because it is certain that none of us do too much of it. A clergyman of wide experience once told me that the longer he lived the more he realized the importance of individual work. In a scattered mountain country like this all up and down hill, this sort of work entails a tremendous amount of walking, because the Mission doesn't afford any transportation; but you must do it if you want to know your people; you must take the Gospel to the homes of people and not wait for them to "come to church." If you do wait, sometimes they will never come. I found my efforts to instruct the candidates for Confirmation last year, made very difficult by their failure to appear,—very often,—at the appointed time; I would just have to go to them and teach them at home. There is an illustration of the need of cultivating ideals.

Some one said to me recently, "Oh, but there is so much need everywhere; there is just as much need here in our own city as any where else." I think that has always been true, but I do believe that there is plenty of money to do all the work, if we will only "give of our best to the Master." I do not need to explain what this means; we know whether we are spending most of our time and money on ourselves and giving our left-over scraps to the Master,—or not; and He knows too. And until we do give him our best, the great cause of Missions,—the great Commission which was His last message to us—will go empty and begging and the souls of men will still be leaving this world unprepared for the great hereafter, for want of means to take the message to them and instruct them in the way of life after they have been told of it. The call to the Church is not any louder—it has always been as loud as it could be; are we heeding the call? If we cannot actively engage in any special work, do we pray, and do we pay? Some one said recently that there were three things we must do, "Pray, Pay, Go." To my mind the call to mission work is the strongest of calls; and I would give to the cause of Missions before I gave to the decoration of my church at home. A soul saved glorifies God more than a jeweled chalice or a stained glass window. Who would hesitate for an instant between them? Yet think for a moment: when the jewel is given for the chalice, is its eqivalent straightway forthcoming for the cause of Missions? If not, which is the more important? The jewel for the chalice is but an illustration of hundreds of thousands of dollars spent in similar ways, with no thought of an equivalent being given at the same time to save the souls of men, which are the real jewels in the Master's crown. Do not think that I disparage our beautiful churches; but is there not a danger there? Better the utmost severity of plainness—crowded with souls of men!

Up here in the mountains live what I call my "Free People." If you have read the Jungle Book you know that the Jungle folk called themselves the "Free People," and it is very appropos here, for who is so truly independent as the farmer? And among such a people, who are "beholden to no one," you can see how the sturdy qualities of independence, courage, loyalty, must have developed, and these are the people who are coming into the Church; this Church of American "Free People" here in the mountains. You have been told so often that they are Americans, and this, I think, should have much weight with us. Let me repeat what I said once before: It is the old call of brother to brother, of kin to kin; "We be of one blood, thou and We!" For although in Christ Jesus there is neither Greek nor Jew, yet we must first get together our own English-speaking people in this land of America, into one strong body, before we can have any center from which to work. The call of the hour is "Unity," unity among individuals, the Nations, above all, unity in the Church. The more vigorous our response, the nearer comes that day when the world shall see a united Christendom, marching shoulder to shoulder, winning the world for Christ. Let our watch-word be, "The Free People of the Mountains for the Church of Christ!"

That God is with us, has been abundantly shown in the past year and a half at Glendale Springs. The workers stipend for this year was given in one gift, a special gift of a generous check was made to the worker to supplement last year's struggles, there have been many gifts of household equipment to the Mission and equipment for the school work, and latterly gifts have begun to come in for our building fund. We have enough money in hand to begin sawing the lumber. The Church owns ten acres of timber land here, and that timber will be used to construct the new house, thus eliminating the cost of buying lumber and reducing the cost of the building to hundreds instead of thousands. The estimated cost is given in another column of this paper. As soon as enough more money is given the contract for the house will be let to a very capable man here, who will see the work through, and we hope to get into the house before the first of next year. Indeed we must do that, for the lease of the present dwelling expires then. If I had space in this letter I would so describe our present quarters as to leave no doubt of the need of the new house. I should like to give you an emphatic picture of the ram-shackle, un-heatable, draughty, windy, leaky, out-at-windows place, with its unfinished wings and gables, its "wooden panes of glass," its single little flue, which heats two rooms, the outside kitchen, so full of cracks that we frequently have to keep on coats and mittens while in it. That is enough to convey an impression of the reality, is it not? I may add that while this generally "open" condition is ideal in summer, the reverse is the case during our long cold, exceedingly windy winter!

Our relations here are most friendly; more so than I realized until I returned this winter from another station, where I had been "filling in" temporarily. Every one was glad to see me back and glad the work was to go on. They are ambitious for their "settlement" and want everything "good" to stay in it.

I have just returned from a short visit to Wilmington, N. C., where I tried to tell the ladies of our Auxiliaries about our work and was more than gratified by their interest in it. Special offerings were made at the close of the meeting and we hope the Wilmington Auxiliaries are going to own a part of the new Mission House! And Wilmington will also have special interest in the work here, for a young lady from one of her churches has volunteered her services for the summer and will come to us at her own expense, the only provision made by the Mission being her board while with us. I was much touched by having a little girl, only sixteen years old, coming and begging to be allowed to "come up this summer and help do anything." She says she is going to be a missionary as soon as she is old enough.

While gifts of money for the building fund are being made, there are other things which we would be glad of which some times accumulate in people's homes, waiting until some need is heard of. Baby clothes and scraps for quilts, are two present needs. Babies here are some times not provided with much of a wardrobe and usually that consists of flannelette and calico. Quilts are the recreation and the pride, as well as the necessity, of every housewife, and "pieces" are none too plentiful in a community where economy obtains in the matter of dress. I had a large quantity given to me and they have nearly all been used.

We feel that the one great object upon which to center our gifts to this Mission must for a time be the building fund; and I would like to remind you all that the old Scotch proverb has it that "Many a nickle makes a muckle." So if your gift for this purpose cannot be large, let it be what it can and remember the lesson of the widow's mite. I know that a great many people want to make this Mission a success; will you then make it "a long pull and a strong pull and a pull **All Together?**"

VIRGINIA MITCHELL.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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EDITORIAL.

OUR MISSIONARIES TO CHINA

On the front cover of this issue we are printing the picture of the two daughters of the Rt. Rev. Jos. B. Cheshire, D. D., Bishop of the Diocese of North Carolina, who have recently gone as missionaries to the foreign field, and of whom the whole State is justly proud.

Miss Elizabeth T. Cheshire is a missionary of the Board of Missions appointed to service under the Bishop of Hankow, and is attached to the staff of St. Hilda's School, Wuchang, just across the Yang-tse-Kiang from the city of Hankow. For sometime to come she will be chiefly occupied in acquiring the Chinese language, and preparing herself for the work, but as many of the Chinese are taught English she is already able to be of some use, and is engaged for a part of each day in teaching one or more classes.

Miss Annie W. Cheshire is a missionary of the Board, and is serving under Bishop Graves of Shanghai. She is stationed at Wusih, some two or three hours by railway from Shanghai. Most of her time is at present given to studying the Chinese language, though she also has some work each day, and is able to make herself of use in playing the organ for some of the services. Her work will be that of a missionary among the Chinese women in connection with the work of the native Bible Women. A picture of the house in which she lives can be seen in the January number of the Spirit of Missions at the head of an article "The Gospel in Wusih," by the Rev. Mr. Mosher—though that article was written before her arrival.

Both these North Carolina missionaries in China are deeply interested in their work and happy in their new surroundings. Miss Elizabeth Cheshire has for some years been in charge of a sort of mission work carried on in Raleigh, near St. Saviour's Chapel by young ladies of Raleigh and Miss Annie Cheshire has earned her apprenticeship by hard work at Lawrence in Edgecomb county—so that they went into the Foreign Mission field not as a matter of sentiment, but because they had become interested in Church work and desired to devote themselves more fully do it.

COUNCILOR YEAR ENDS

April ends the fiscal year of our Dioceses. Are we ready for it?

In another column appears a notice from the Secretary of the Diocese of North Carolina, calling attention to change in time of making reports; these matters are of prime importance, no other word should be needed to men who are set to lead.

In all our Diocesan reports, from year to year, many inaccuracies occur, throughout the Church, due in the main, to indifference or carelessness on the part of those who are charged with making them. The value of statistics, whether as information or as inspiration, depends upon the accuracy of the facts.

MISSIONARY MAP

A carefully prepared map of East Carolina, showing what we are **not** doing, no less than what we **are** doing, has been made by the Rev. W. E. Cox, of St. John's, Wilmington; whose object is to furnish information for the inspiration and asperation of the Diocese. It will well repay study. The facts are strikingly presented to the eye and should appeal to the imagination and heart of us all. Our opportunity is a call. East Carolina is abundantly able to supply men and money: we believe she will provide both and at once.

We have set the standard for this year at four thousand dollars for Diocesan Missions. We are able to do this Already very substantial amounts have been raised, on this new scale of pledges.

If every Parish does its duty, we shall raise the amount in full. We expect You to be One.

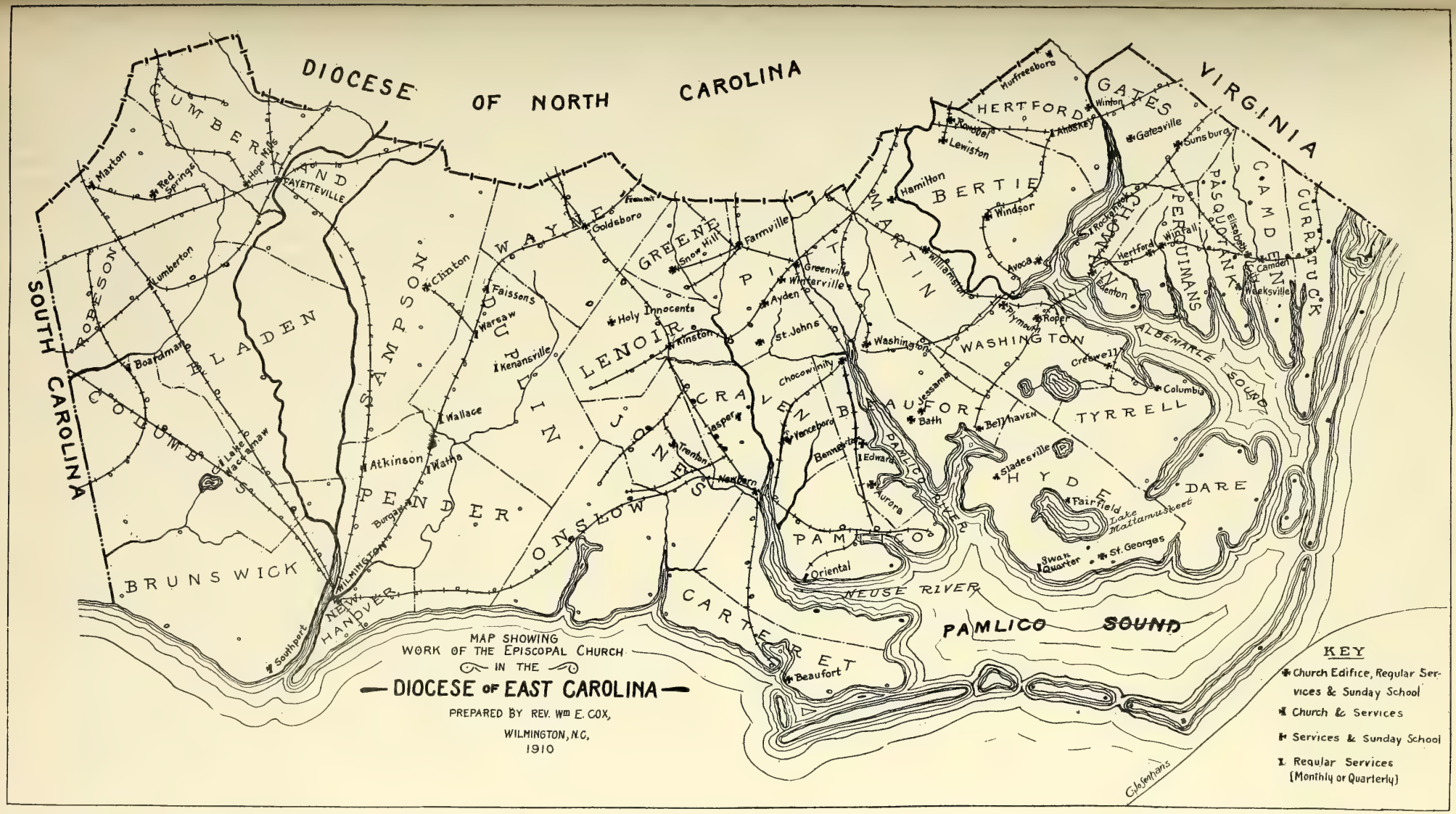
EASTER

The joyful Easter has come once more with its lesson of resurrection and life. In all the Churches glorious services doubtless were held, though it is too soon yet for any reports of them.

While many people recognize Easter only or chiefly as a time for new hats and spring dresses and social festivities, the number is increasing of those who find in this festival more than the social gaiety: whose hearts are uplifted by the inspiring message of Christ's Resurrection; because it is the pledge and promise of our own resurrection.

The Christian world of every name, is coming closer to the Church's year, with its sacred seasons of fast and feast: following more and more closely and sympathetically her rounded cycle of truths. We rejoice at this; because we find here a strong band to draw us closer in the fellowship of Christian unity.

St. Peter's Church, Charlotte is now about ready for the erection of a commodious Parish house to cost perhaps upwards of $30,000 the greater part of which is practically in hand. $4,000 by the will of Judge Bynum for a memorial chapel to his wife which will be included in the Parish house. $5,000 each from two individuals and $15,000 from the congregation as a whole. Much of the stone is already on the ground.



MAP SHOWING
WORK OF THE EPISCOPAL CHURCH
IN THE
— DIOCESE OF EAST CAROLINA —
PREPARED BY REV. WM E. COX,
WILMINGTON, N.C.,
1910

KEY

- ✠ Church Edifice, Regular Services & Sunday School
- ✠ Church & Services
- ✠ Services & Sunday School
- I Regular Services (Monthly or Quarterly)

THE FORWARD MOVEMENT IN EAST CAROLINA

At our last Diocesan Council, held in St. Peter's Church, Washington, the following resolutions were adopted:—

RESOLVED, That it is the sense of this Council that every Parish having frequent, regular services should endeavor to enable its Rector to give at least one Sunday service per month for Diocesan Missions, under the Bishop's direction.

RESOLVED, SECOND, That this Council heartily endorses any action on the part of the laity to further this Forward Movement by raising $4,000 per year for Diocesan Missions.

LOOK AT THIS MAP AND NOTE THE FOLLOWING SIGNIFICANT FACTS:

SIX COUNTIES in the Diocese without an Episcopal Church!

TEN COUNTIES with a church (or churches) at but one point!

NINE COUNTIES with a church (or churches) at but two points!

Many thriving towns with only occasional services of our Church!

Many other thriving towns which we do not touch at all!

Surely, this is a stirring call for FOUR THOUSAND DOLLARS THIS YEAR FOR DIOCESAN MISSIONS! ONE MORE MONTH in which to raise it! Shall we do it?

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

THE BISHOP'S LETTER

My dear Brethren:

The second Sunday in February found me in Kinston, a clear, cold winter day, invigorating me for my full day's work. I preached and administered the Holy Communion in St. Mary's in the morning, and at night preached and confirmed three. In the afternoon I preached in St. Augusine's and confirmed four.

Monday morning I went to Norfolk to conduct for that week the noon-day services for men. I preached Tuesday, Wednesday, Thursday and Friday mornings in a large picture show hall. I think these noon-day services for men during Lent in our large cities have done and are doing good work for the Master and the Church. I preached also during the week in St. Luke's, St. Peter's and Ascension in Norfolk, and in Portsmouth and Berkeley; and I met many old friends in this growing city, into which so many of our people of East Carolina are moving. The third Sunday I was in Windsor to make good the Sunday which I had to miss last fall on account of the death of Mrs. Watson. Mr. Gibble was in Beaufort at the sick bed of his mother; so I took the service and preached morning and night and at night confirmed five. Monday night and Tuesday morning I was in Vanceboro where I preached, administered the Holy Communion, and confirmed nine.

I spent Tuesday afternoon in New Bern, examining with the architect the plans and estimating the cost of the new church building which Mr. Taylor is getting ready to erect. Mr. Taylor proposes to lay the foundations, do the necessary excavations, build the walls, and put on the roof at once. By degrees he will finish the work. He and his people are earnest and enthusiastic. We had a fine service, with a crowded church that night, and I confirmed thirty-one.

The next Sunday I was making my annual visit to the University, preaching in the morning in the Chapel of the Cross, our own church, and at night in the University chapel. I took the prayers in the University Monday and Tuesday morning, spent most of these two days with the students, and preached again Tuesday night. It is a pleasure and an inspiration to spend those three days at our great University. I was delighted to see that Mr. Hogue is doing splendid work there among the students, just the work I expected him to do.

I spent three days at home and then went to Beaufort for the first Sunday in March, officiating in St. Paul's morning and night, and in St. Clement's in the afternoon. I confirmed three in St. Paul's and four in St. Clement's.

I went to Jersey City and New York Saturday on business connected with our work among the negroes, and especially to make an address in East Orange at a meeting held in the interest of "The Church Institute for the Negroes." I made that address Monday night, and left immediately for Virginia to officiate at the funeral of my wife's brother, who died Monday morning after a long and painful illness.

I pray for you all, beloved, a joyful, glorious Easter.

Faithfully,
ROBERT STRANGE.

ARCHDEACON'S LETTER

We are very glad to say at this writing, that all of our work is still improving. On the 22nd of February Rev. Mr. Taylor, of St. Cyprian's, New Bern, presented a class of thirty for confirmation, and one minister, from the Zion Methodist Church, whom we have been instructing and preparing to enter our ministry. The name of this Rev. gentleman is C. O. H. Thomas, D. D. He was confirmed by one of the English Bishops and was received by our good Bishop; we have placed Rev. Mr. Thomas at work in Elizabeth City. He has entered the work with a good zeal for the Church and we will have there a class, the largest for years, to be confirmed by the Bishop on the 22nd of April.

Rev. Mr. Taylor and the good people of St. Cyprian's are faithfully working to begin their new church and hope to start what will be one of the finest churches in the South. They hope to break ground in May and begin to erect. This work and St. Joseph's, Fayetteville are strongest and best works in the Diocese for our peopde.

We regret that sickness has prevented our visit to Fayetteville and also Roper and Belhaven. For about two weeks la grippe has hindered our moving around and meeting our points. We are indeed thankful that we are up and out again. We shall be at St. Mark's, Wilmington, for about a month trying to put things in order and getting some one for the work at this point.

We have opened another Mission, and this time at Roper and the Bishop is to pay us a visit there on the 21st of April and confirm a very fine class and here we are to build a church this year. Our white friends, at this place are anxious to have the work opened for our people and are giving us much encouragement and aid. This is just as it should be, for the church has the power of making better citizens of all men. Our first work in the Diocese was St. Cyprian's, New Bern, (while here and a deacon) under Rector Griffith of Kinston we opened a Mission in the said town and it grew so well that Rev. Mr. Griffith thought it proper to erect a church for our people and the result is that he built St. Augustine, Kinston, which is making a growth under Rev. J. W. Herritage. This gave us seven stations. Since we have been in charge of the colored work we have added three churches more. Having started six new Missions at important points and re-opened one church that had been closed. The church is gaining in influence and the basis is being laid for a grand future.

W. GEO. AVANT,
Archdeacon.

BISHOP'S VISITATIONS FOR APRIL

April 3.—Fayetteville, (A M. and P. M.), St. John's.
3.—Fayetteville, Afternoon, St. Joseph's.
4.—Fayetteville, P. M. St. Philip's.
5.—Hope Mills, Christ Church.
6.—Red Springs.
10.—Wilmington, A. M., St. James'
10.—Wilmington, Afternoon, St. Mark's.
10.—Wilmington, P. M., St. John's.
11.—Wilmington, P. M., Good Shepherd.
15 (P. M.) to 17 (A. M.)—Farmville.
17.—Snow Hill, P. M.
18.—Goldsboro, P. M., Colored Mission.
19.—Goldsboro, P, M.. St. Stephen's.
20.—Raleigh, St. Mary's.
21.—Roper, P. M.
22.—Elizabeth City.
24.—New Bern, A. M., Christ Church.
24.—New Bern, Afternoon, St. Cyprian's.
24.—New Bern, P. M., Christ Church.
25.—Oriental, P. M.

IN MEMORIAM

Entered into Rest Eternal, on the morning of the 23rd of February, Matilda Lamb Morton, youngest daughter of Winslow Bradford and Matilda L. Morton, of St. Peter's Parish, Washington, N. C.

Most earnestly had she served her Master in her short life, and long will her place remain unfilled.

In the Sunday School she was teacher of a class marked for its excellence under her guidance, and as President of the Junior Auxiliary she was training a splendid band of workers.

Always cheerful and happy in disposition, even though suffering, she was a noble example of Christian potience, and a rebuke to those who murmur as they toil. In all relations of life—as daughter, sister and friend—she was loving, loyal, constant, and ever showed forth the faith which she professed and believed.

With one consent her fellow-workers in the Sunday School have arranged that their Lenten offering for Missions shall be in loving memory of her whose heart had ever been in that work and who never wearied in the cause.

MEETING IN COLUMBIA, S. C.

The Tri-State Conference of Orphan Home Workers will meet at Epworth Orphanage, Columbia, S. C., on April 28.

WILLIAM JAMES KILPATRICK

The Tribute of a Firend to His Memory

On Thursday, January 27th, William James Kilpatrick died at the home of his daughter, Mrs. Moses Spivey, near Grifton. Knowing his extreme illness, all of his immediate family had gathered to be with him at the end.

William James Kilpatrick was the son of John Bryan and Sarah Tucker Kilpatrick, and was born December 23rd, 1843. He was confirmed by Bishop Atkinson about 1866.On November 26th, 1867, he was married to Annie Harding Perry, of Chocowinity.

Mr. Kilpatrick was survived by five daughters; Mrs. T. S. Bender, of Pollocksville, N. C., Mrs. Moses Spivey, Misses Nettie, Mabel and Katie Kilpatrick, of Grifton, and two sons, Mr. W. H. Kilpatrick, of Grifton, and Mr. Edgar Kilpatrick, of Norfolk, Va.

The other members of the immediate family are his brother, Mr. F. M. Kilpatrick and his sister, Miss Sarah Kilpatrick, both of La Grange.

The funeral services were held in St. John's Church, Pitt county, and the remains were laid to rest in St. John's cemetery, Friday, January 28th, Rev. J. H. Griffith, of Kinston, and Rev. B. F. Huske, of Greenville, officiating.

For thirty-seven years. Mr. Kilpatrick was a faithful vestryman of St. John's Church, and at the time of his death was the member who has been on the vestry for the greatest number of years.

With his death another gallant Confederate Veteran passed away. Wm. J. Kilpatrick was a model citizen, a good neigbor, kind and hospitable, and above all a quiet, unassuming Christian gentleman.

He will be sorely missed by his family, his friends, and his Church which he served faithfully and loved devotedly.

He died in the blessed hope of the Christian faith. "Blessed are the dead who die in the Lord."

MORE PROGRESS AT GOOD SHEPHERD

Recently announcement was made in The Carolina Churchman of a new brick church to be built by the Parish of the Good Shepherd, Wilmington, Rev. Thomas P. Noe, Rector.

During the last week arrangements have been made by the Vestry of St. James'—the Mother Parish—to buy a very convenient piece of ground adjoining the property of the Good Shepherd for the erection of a Rectory, which will be begun about June 1st. This addition to the equipment of the Good Shepherd will not only add much to the attractiveness of the Church property but will increase greatly the efficiency of the Parish.

This Parish is making steady substantial progress in every phase of Church life; and it is accomplishing a great good in the community. A good class is in preparation for confirmation.

GREAT LAYMEN'S GATHERING

Enthusiastic Gathering at St James' Parish House Last Night.

(Wilmington Star, Feb. 2.)

What is generally conceded to have been the most largely attended and most enthusiastic meeting of the men of the four Episcopal parishes of Wilmington was that held in the hall of St. James' Parish House last night from 8:30 to 11:45 o'clock in the interest of the Laymen's Missionary Movement, Rt. Rev. Robert Strange, Bishop of the Diocese of the East Carolina, presiding. There were present more than 100 of the most prominent laymen of the four parishes and each and every one appeared to be intensely interested in the world-wide movement.

Short but interesting and entertaining addresses were made by Bishop Strange, Rev. Dr. Wm. H. Milton, rector of St. James' Church; Rev. W. E. Cox, rector of St. John's; Mayor Walter G. MacRae, Messrs. J. A. Floyd, George Rountree, J. Allen Taylor, Geo. B. Elliott, Geo. O. Gaylord, Iredell Meares and others. These addresses were not only such as to challenge the attention of those who composed the meeting but in many respects were enlightening, some of them showing the vast amount of work already being done through the efforts of the movement and bringing out in a most striking manner the great opportunities for future activities in this direction. It is no exaggeration to say that all of those present were deeply stirred by the remarks of the speakers and that the meeting will be productive of a great amount of good.

At 10:30 o'clock delightful refreshments were served with cigars and cigarettes.

As a result of the gathering a central committee, composed of one layman from each of the four parishes, was named to canvass for subscriptions to carry forward the great movement. The central committee is composed of the following: St. John's church, Col. T. C. James; Church of the Good Shepherd, Mr. James H. Burriss; St. Paul's R. C. Cantwell; St. James, George B. Elliott. The central committee will later name subcommittees.

IN MEMORIAM

The Junior Auxiliary of St. Peter's Church, Washington, N. C., wish to place on record a sense of their great loss in the death of their beloved and efficient leader, Miss Matilda Lamb Morton, who was called from her work on earth to that in Paradise, February 23rd, 1910. Miss Tillie, as she was known to us, was ever ready with her cheerful enthusiasm to encourage us in our work for the Master, and we shall miss her in our meetings of the Auxiliary in the Sunday School and all Parish work. Though not well for several months, she continued her interest and active work to the very end. May God give us grace to follow her good example and do more than ever for this blessed work which she loved so well..

Resolved, that we publish these resolutions in our city paper, and The Carolina Churchman, also send a copy to her family.

AUGUSTA CHARLES,
RENA B. HARDING,
LOUISE NUTT MYERS,
MARGARET CORDAN,
Committee.

EASTER DAY AT CHRIST CHURCH, CRESWELL

At Christ Church, Creswell the Easter services were hearty and beautiful. The music by the vested choir under the direction of Miss Sadie Eborn, was inspiring and thoroughly in keeping with the spirit of the day. A processional cross given by the Junior Auxiliary who are also members of the choir was used for the first time. The Rector's sermon on the Resurrection was strong and forceful and was listened to with great attention.

In the afternoon the children's service was held and the large church was almost filled with an attentive and interested congregation.

One of the features of this service was the making of a large gate by the children. The Sunday school had it's annual egg hunt in the Rector grove Easter Monday. This occasion is eagerly anticipated from year to year and thoroughly enjoyed by teachers and parents as well as the children.

CONVOCATION OF WILMINGTON

The Convocation of Wilmington will hold its next meeting in St. Mary's Church, Burgaw, beginning Sunday, April 10th, and continuing through the Monday and Tuesday following. One of the best meetings we have ever had was held at Burgaw two years ago, and we look forward with pleasure to its meeting there again. We shall have the privilege this time of meeting in the new brick church which the congregation at Burgaw has recently built.

"Missionary geography," if we may call it that, is a facinating study. The churches of the Anglican Communion are pushing into the farthest corners of the earth at a rate that outruns the geographical knowledge of most people. How many know, for instance, where to locate the dioceses of Gippsland, Bendigo and Wangaratta?

DIOCESE OF NORTH CAROLINA

REV. S. R. GUIGNARD, Greensboro, Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

THE BISHOP'S APPOINTMENTS FOR APRIL 1910.

April 1.—Friday, P. M., Wilson, St.Mark's.
3.—Sunday, A. M., Rocky Mount.
3.—Sunday, P. M., Battleboro.
4.—Monday, P. M., Enfield.
5.—Tuesday, P. M., Ringwood.
10.—Sunday, A. M., Raleigh, Christ Church.
11.—Monday, P. M., Jackson.
17.—Sunday, A. M., Charlotte, St. Peter's.
17.—Sunday, P. M., Charlotte, St. Michael's.
17.—Sunday, Ev'g., Charlotte, Holy Comforter.
18.—Monday, P. M., Mayodan.
20.—Wednesday, P. M., Statesville, Trinity.
21.—Thursday, P. M., Statesville, Holy Cross.
22.—Friday, P. M., Rowan Co., St. Matthew's.
24.—Sunday, A. M., Salisbury, St. Luke's.
24.—Sunday, P. M., Rowan Co., St. Mary's.
24.—Sunday, Ev'g., Salisbury, St. Peter's.
25.—Monday, P. M., Charlotte, St. Andrew's.
26.—Tuesday, Charlotte, Thompson Orphanage.
27.—Wednesday, P. M., Monroe.
29.—Friday, P. M., Raleigh, St. Saviour's.

The Holy Communion will be administered at all morning services, and at every service the offerings of the people will be received for the work of the Diocese. The Clergy are asked to give notice of these services and offerings, and to hand their lists of candidates to the Bishop before the service. The hours of service may be fixed by the Clergy to suit local conditions.

JOS. BLOUNT CHESHIRE,
"Ravenscroft," Bishop of North Carolina.
January 31st, 1910.

ABSTRACT OF THE BISHOP'S JOURNAL

The Bishop of the Diocese spent Saturday, February 19th in Southern Pines, the guest of the Rev. Alfred E. Johnson at the Southern Pines Inn. He visited the resident members of the Church, renewed his acquaintance with an old college mate, the Rev. Samuel C. Thompson, who has recently taken charge of Southern Pines—giving one Monday a month to St. David's Church, Laurinburg.

February 20th, the second Sunday in Lent, the Bishop visited Emmanuel Church, Southern Pines in the forenoon, preached and administered the Holy Communion and in the afternoon at Pinehurst preached and confirmed one person.

February 22nd, he presided at a meeting of the Executive Committee of the Board of Managers of the Thompson Orphanage in Charlotte.

February 24th, St. Matthew's Day, administered the Holy Communion in the Church of the Good Shepherd, Raleigh in the absence of the Rector.

February 27th, the third Sunday in Lent the Bishop visited Pittsboro. He officiated morning and afternoon in St. Bartholomew's Church, at the former service confirming six persons presented by the Rev. Mr. Millichampe Priest in charge; preached and administered the Holy Communion. In the evening he visited the colored Mission, St. James" Chapel, preached and confirmed four colored persons, presented by the Rev. James E. King.

February 28th, he visited St. Athanasius Church, Burlington, and preached.

March 1st, in the same church he confirmed five persons, preached and administered the Holy Communion.

March 2nd, attended meeting of the Executive Committee of St. Augustin's School also of St. Marys' School.

March 3rd, attended a most interesting meeting of laymen from different Parishes called to confer with Archdeacon Hughes in regard to advancing the interest of Diocesan Missions in the Convocation of Raleigh.

March 6th, the fourth Sunday in Lent the Bishop visited St. Mark's Church, Halifax, in the forenoon and Trinity Church, Scotland Neck, in the evening. In the former he confirmed one person, preached and administered the Holy Communion; in the latter he preached, confirmed four persons and made an address. The work of the Rev. Clement G. Bradley gives promise of much usefulness in this one of the oldest and best Parishes of the Diocese.

March 8th, he visited Grace Memorial Chapel, Lawrence, said evening prayer and preached.

March 9th, he visited St. Luke's Church (our Colored Parish) in Tarboro, preached and confirmed six persons.

Wednesday, Thursday, Friday and Saturday of this week he delivered in the Chapel of Calvary Church, Tarboro, a series of lectures on the Book of Job.

Saturday March 12th, confirmed in private two sick men.

March 13th, the Fifth Sunday in Lent in Calvary Churc, Tarboro, he preached morning and night, administered the Holy Communion at the former service and at the latter confirmed thirty persons.

In the afternoon in St. Mary's Church, Speed, he preached. The Rev. Mr. Brown Priest in Charge baptized two adults and presented three persons for confirmation.

March 15th, in Littleton the Bishop visited St. Anne's Chapel (our Colored Mission) and St. Alban's Church, preaching on both occasions and confirming three persons in the former and two in the latter.

RESPONDS TO LAYMEN'S CALL

(Raleigh News and Observer).

A very large congregation attended Christ Church Sunday, the rector delivering the fifth sermon of the special Lenten course, his theme being "The Mutual Relationship Existing Between Souls Upon Earth and Souls Departed."

The discourse, following the general trend of thought contained in those preceding, was of great power and spiritual teaching, and the whole series has helped to give clearer insight and deeper meaning to these subjects, of such vital interest to Christian minds and hearts.

Before the beginning of the sermon, Rev. Mr. Barber made a gratifying announcement to the congregation, giving the result of the recent canvass of the Parish for General Missions.

Including a special collection recently taken, together with cash paid in, and pledges secured, a sum approximating $800 is easily in sight for this purpose.

This offering does not embrace that of the Woman's Auxiliary to the Board of Missions or the Diocesan Missionary Work, but is the result of the effort made in the Parish following the recommendation of the Laymen's Missionary Movement for greater gifts towards the work of world-evangelization.

CHANGE IN THE DATE OF ANNUAL PAROCHIAL REPORTS

The attention of the Clergy and Vestries of the Diocese is called to the change in the Canons made by the last Convocation requiring that the Annual Parochial Reports to the Bishop shall close on the last day of March and be sent to the Secretary of the Diocese for tabulation not later than the 20th day of April. All reports of parochial organizations containing financial and other matter intended for inclusion in the Parochial Report must therefore be in the hands of the Clergy on the last day of March instead of April 30th, as heretofore.

JULIAN E. INGLE,
Secretary of the Diocese.
Raleigh, N. C., March 1, 1910.

THE BISHOP'S LETTER

Dear Brethren:

In this letter I intend to address myself to all our brethren of the State of North Carolina, and not merely those of my own Diocese. We have a union of heart and sentiment joining us still in one body in spite of our three-fold division of jurisdiction and we have also a common institution in which all of us are interested. I would speak to you this month briefly but earnestly in regard to our common institution of Christian Charity, "The Thompson Orphanage and Training Institution." Though the title be in the Diocese of North Carolina, the good work done in this place is the work of all of our people. It represents the Christian love of our good people all over the State. From its beginning it has commanded their sympathy and their loyal generous support. It receives that sympathy and support still, and justifies it by the character and results of its noble work, first under the Rev. Mr. Osborne, and for the last twelve years under Mr. Smith.

But such a work must not stand still—to prosper it must grow. And at this time, on my own behalf and in the name of its Official Board of Managers, I wish to commend to all the good people of the State the enterprise undertaken by the "Federation of Thompson Orphanage Guilds" under the able management of its president, Mrs. Vinton Liddell and its indefatigable secretary, Miss Emma Hall. These good ladies and their many associates scattered through the State have undertaken the most necessary and laudable work of raising funds for the erection of a new and very much needed building to take the place of our present Thompson Hall. The present building is old, unsightly, ill-contrived and most unsatisfactory. It was not intended for its present purpose and the increasing infirmities of age have rendered it less suitable and less satisfactory. The situation of our work imperatively demands a new and better structure. These good ladies of "The Federation of Guilds propose doing a great work in the erection of a new and thoroughly modern building, especially adapted to the comfort of the orphan children and the efficient administration of the work of caring for them. I would most earnestly press this good work upon the attention of all our Carolina Churchmen who are interested in the Thompson Orphanage. The Board of Managers have been much gratified, and much helped in their work by the co-operation of these zealous and generous friends and look forward with much hope to the good results of their work. Let all join in giving a hearty and liberal support to the work of the "Federation of Thompson Orphanage Guilds."

Your friend and servant,
JOS. BLOUNT CHESHIRE,
President of the Board of Managers of the Thompson Orphanage.

"Ravenscroft," March 23rd, 1910.

LETTER FROM JAPAN

126 Koshin-Zuka, Sugamo, Tokyo, Japan.
November 28th, 1909.

Dear Mrs. Wilkes:

I have received from the different branches of North Carolina Woman's Auxiliary the gifts for scholarship in my home and have already acknowledged the receipt to each one of them. I certainly appreciate that the kind members of the Auxiliary take so much interest in my work and render such valuable help and encouragement to it every year. Year after year, my debt of love I owe you grows which of course I am not able to pay. May God help me to consecrate myself to this work better so as to be able to answer your goodness.

As I have said in my letter of last year the girls who have been beneficiaries of the scholarships of North Carolint Auxiliaries—Bishop Cheshire and Lindsay Patton Scholarships of Woman's Auxiliary, Junior Auxiliary Scholarship, and Bishop Atkinson ——of Babies' Branch —will finish their courses next spring and then they will be employed as either teacher or nurses for the imbecile children in my home. This means that they will be able to support themselves from that time and that they need no longer to make themselves the burden upon their friends in North Carolina to whom they have owed so much. I fully believe that they will make themselves kind-hearted and faithful nurses and teachers. I am truly grateful for your kindness and help which have so warmly and steadily been given them. Whatever usefulness they may be capable of in all their lives, they will owe to you all.

One of the gravest problems that confronted us was how we could pay off our debt which had been accumulating for some years, as the result of our removal and enlargement of work. Presently however we succeeded in arranging with the Japan Hypothec Bank in obtaining from it a loan of $7,500 at a low rate of interest. With the sum, we paid off most of our debt of much higher rate, and also bought a piece of adjoining ground. On this new lot we expect to establish our industrial work. The raising of chickens and silk worms. It serves double purposes: it helps the children in learning here the means of self-support and it also helps the home financially. The money borrowed from the bank is to be reimbursed by instalments of fifteen years, paying about $470 (principal and interest) twice a year. The home—orphanage and school for the imbecile children—now is paying its running expenses with its monthly incomes which is exclusively from the school. So our financial problem has been reduced to this: whether we can have money enough to enlarge our buildings to receive twenty more full-pay imbecile children and thus become able to pay the instalments ourselves, or we get contributions covering the instalment sums from our friends for fifteen years, after which our home will be completely free from debt.

Repeating my thanks and with kindest regreards and best wishes,

Very sincerely yours,
JOHN HINES.

CONVOCATION OF CHARLOTTE

Receipts from February 15th to March 15th.

APPORTIONMENT:	
Charlotte—St. Mary's, Thompson Orphanage	$ 20.12
Chapel of Hope	5.00
Ansonville—All Souls'	20.00
Cooleemee—Good Shepherd	4.55
ADVENT OFFERING:	
Burlington—St. Athanasius	4.50
Cooleemee—Good Shepherd	7.95
WOMAN'S AUXILIARY:	
Middleburg—Heavenly Rest, for Mocksville	2.00
Charlotte—St. Peter's, for Hamlet	5.00
Greensboro—St. Barnabas, for Hamlet	1.00
Raleigh—Christ, for Hamlet	5.00
MINISTERS' SALARY:	
Madison—St. John's	12.50
Mayodan—Messiah	75.00
Stonville—Emmanuel	2.00
Receipts for month	$154.62

The Treasurer earnestly requests the treasurers of the congregations to remit the amounts due on the Apportionment promptly, so he can meet the stipends due April 1.

Respectfully submitted,
C. E. FRICK, Treasurer.

Charlotte, N. C., March 16, 1910.

CONVOCATION OF RALEIGH

Receipts for February, 1910.

1.	Trinity Church—Scotland Neck	$ 6.25
2.	Good Shepherd—Raleigh	15.25
4.	Good Shepherd—Rocky Mount	62.96
10.	Special Offering—Stovall	2.38
	Special Offering—Goshen	2.90
	Special Offering from a Layman—Weldon	25.00
15.	St. John's—Battleboro	7.70
16.	Christ Church—Raleigh	64.50
	St. Mary's—Orange Co	5.00
21.	Woman's Auxiliary, St. Stephen's—Oxford	2.00
	Advent Offering Holy Innocents S. S.—Henderson	11.90
24.	Heavenly Rest—Middleburg	6.50
	Total	$212.34
	Balance on hand March 1, 1910	$ 93.73

W. L. WALL, Treasurer.

MEETING OF FEDERATION OF THOMPSON ORPHANAGE GUILD'S

The Federation of Thompson Orphanage Guilds will meet in Charlotte, North Carolina, Wednesday, April 27, 1910. All the Guilds in the State are cordially invited to send two or more delegates and all persons interested in the Orphanage are urged to be present. All Guilds will make reports of what they have done for the support of the Orphanage and also for the new building fund. All who will attend this meeting are asked to notify Miss Emma J. Hall, 809 N. Tryon St., Charlotte, N. C., as early as possible.

MRS. MARGARET DEVEREUX

On the 10th of March, just past, the Church in North Carolina lost one of its oldest communicants and the State one of its most gifted and venerated gentlewomen when Mrs. Margaret Devereux passed peacefully away at her homein the city of Raleigh, in the eighty-sixth year of her age.

Mrs. Devereux was born near Raleigh at the county seat of her father, Moses Mordecai, one of the foremost lawyers of his day. Her mother was a daughter of Henry Lane and a grand-daughter of Colonel Joel Lane, a Revolutionary patriot of some note, on whose former plantation the city of Raleigh now stands. The family of Lane were not only adherents of the Church of England in colonial days, but its members held to the old faith after the Revolution at a time when so many fell away from the teachings of their fathers. Hence it was natural that Mrs. Mordecai should be one of the first to aid in forming a parish, Christ Church, in the city of Raleigh. In that Church her daughter, who afterwards became Mrs. Devereux, was baptized in infancy, later being confirmed there just prior to her marriage, and from its portals her mortal remains were conveyed to their last resting-place beside those of her husband in Oakwood Cemetery.

The married life of Mrs. Devereux was most happy. Her husband was the late Major John Devereux, of Raleigh. Endowed by nature with intelligence of a high order, and receiving in youth every advantage which parents of refinement and wealth could give, Major Devereux became one of the most finished gentlemen of the generation in which he lived. His father, Thomas Pollock Devereux (Supreme Court Reporter and United States District Attorney) was a lawyer of distinction who found it necessary to retire from the bar in order to manage the large landed possessions and hundreds of slaves which he had inherited chiefly from the Pollock family, among his ancestors being the Honorable Thomas Pollock, President of the King's Council in North Carolina, and the younger Thomas Pollock, Chief Justice of the province.

Almost the entire married life of Mrs. Devereux was spent at "Will's Forest," a beautiful and picturesque home set in a large grove of oaks just outside of Raleigh. No house in North Carolina was more noted for refinement and open-handed hospitality during the half century in which it was the home of her family. During the war-time period many soldiers of the Confederacy there found relief from their sufferings and a friendly shelter from want. About the close of the war it was also temporarily occupied by the United States forces which then invested Raleigh.

To the union of Major and Mrs. Dexereux were born eight children, two sons and six daughters. One daughter preceded her mother to the grave within the last few years, and the others survive, together with numerous grand-children and great-grand-children.

After she had passed her sixtieth year, Mrs. Devereux decided to commit to writing, for the instruction of her grandchildren, an account of plantation life in antebellum days. Some years later she was prevailed upon to allow its publication. The result was a delightful volume of reminiscences which made its appearance in 1906 under the title of "Plantation Sketches." Of this volume a discriminating critic wrote: "In the simple scenes pictured, we see the real plantation life—the foundation of which was negro slavery—as such life appeared to a woman of the educated wealthy class of slave owners. It advances no arguments, exploits no theories, solves no problems, but in a charmingly simple style tells things as they occurred."

After the death of her husband and the marriage and removal from home of nearly all of her children, Mrs. Devereux found the management of her country place too burdensome for one of her advanced years, and sold it, thereafter making her home in Raleigh with one of her daughters. There her last years were spent, clouded by the loss of eyesight but cheered by all that loving hearts and hands could bestow, until that rest came which remaineth to the people of God.

NORFOLK & SOUTHERN RAILWAY

The Norfolk & Southern Railway takes much pleasure in announcing that effective Sunday, October 10th, 1909, Raleigh Division Trains Nos. 14 and 15, between Washington, N. C., and Raleigh, N. C., will be operated DAILY instead of DAILY EXCEPT SUNDAY, as at present.

TRAIN NO. 14|

Lv.	Washington	7:15 a. m.
Lv.	Chocowinity	7:27 a. m.
Lv.	Greenville	8:10 a. m.
Lv.	Farmville	8:38 a. m.
Lv.	Wilson	9:32 a. m.
Ar.	Raleigh	11:27 a. m.

TRAIN NO. 15.

Ar.	Washington	8:40 p. m.
Ar.	Chocowinity	8 25 p. m.
Ar.	Greenville	7:45 p. m.
Ar.	Farmville	7:16 p. m.
Ar.	Wilson	6:22 p. m.
Lv.	Raleigh	4:25 p. m.

TRAINS NOS. 37 & 38.

Lv.	Belhaven	7:30 a. m.
Lv.	Bishop's Cross	7:45 a. m.
Lv.	Pinetown	8:24 a. m.
Lv.	Washington	9:55 a. m.
Lv.	Chocowinity	10:25 a. m.
Ar.	New Bern	12:15 a. m.

TRAINS NOS. 39 & 40.

Ar.	Belhaven	7:00 p. m.
Lv.	Bishop's Cross	6:45 p. m.
Lv.	Pinetown	6:06 p. m.
Lv.	Washington	5:30 p. m.
Lv.	Chocowinity	4:40 p. m.
Lv.	New Bern	2:15 p. m.

E. T. LAMB, Gen'l. Manager. W. W. CROXTON, Gen. Pass. Agent. H. C. HUDGINS. A. G. P. Agt.

SEABOARD AIR LINE.

No. 45—4:50 A. M.—For Hamlet, and Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—4:00 P. M.—For Hamlet, connecting with through trains for Atlanta, Charlotte, Birmingham, Jacksonville, Norfolk, New York and trains in all directions.

No. 40—1:15 P. M.—From Hamlet.

No. 44—12:20 A. M.—From Charlotte and Hamlet.

No. 45 connects at Hamlet with No. 66 for all points North of Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 and No. 92 for Washington and New York and Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor Car Service will be maintained between Wilmington and Hamlet on No. 39 leaving Wilmington at 4 P. M., and No. 40 arriving at Wilmington at 1:15 P .M.

F. A. FETTER, Agent,
Phone No. 5.

H. S. LEARD, Div. Passenger Agent, Raleigh, N. C.

C. B. BRYAN, General Passenger Agent, Portsmouth, Va.

Bishop Brent has recently visited Guam, one of the smallest of our island possessions. It is claimed as belonging to the District of the Philippines, although 1,500 miles away. The Congregational Board of Foreign Missions has offered to turn over to us their mission work and property there, but it is doubtful whether we shall be able to accept the offer at this time.

THE CREDENTIALS OF THE CHURCH

Thos. Whittaker will publish in April a little book by the Rev. Lyman P. Powell entitled "The Credentials of the Church." Someone else had copywrited the title he at first preferred, "The Charm of the Church." In order to make the little book available to a large number, the author has relinquished all right to profit from it and it is to be sold for 20 cents in paper covers. The author has tried to show in a book which embodies his experience in preparing many adults for confirmation, that one can be a good Christian and yet accept the methods of modern scholarship. His simple treatment of the subject, he trusts, is unusual enough to interest those already familiar with the facts he presents, and since he gets no royalty from its sale he can freely express the hope that many may care to own it.

A notable result of the Laymen's Missionary Movement is that achieved in the parish of St. Matthias, Detroit. This parish began its life as a mission in 1897 and was a parish in 1906; it reports 228 communicants with current expenses of about $1,500. As a result of the convention of the Laymen's Missionary Movement in Detroit, an "every member canvass" was undertaken in February. 122 subscribers for missions were secured and the number of those subscribing to the regular parish suport was considerably increased. This parish, which during the last fiscal year gave $31.28 for general missions, has, according to the report of this canvassing committee, made pledges amounting to $622.10—just twenty times its previous offering!

Here is a small parish, less than four years old, located on the edge of the city among people living on comparatively small incomes, which has secured, in a six weeks' canvass, pledges for mission work for a larger sum than was given for such work in 1909 by any Detroit parish, with the exception of the four leading ones. Only six men were actively engaged in asking for pledges.

In the death of the Hon. Wm. Preston Bynum, who passed from this life on December 30, at the extreme age of almost 90 years, the cause of charity and of Missions in the Convocation of Charlotte has lost a faithful, generous and true friend. For years he has always been ready and glad to aid them generously and to sympathize with those engag ed in ministering to them. He has left a valuable example for men of the Church, and one that must be felt throughout the State. God grant him rest and peace.

By his will Judge Bynum gave the greater part of his estate to his daughter-in-law, Mrs. Ninna Bynum and her five children, but of the general bequests the Thompson Orphange is left $1,000; the Diocese of North Carolina, $2,000 to be employed only for the missionary work of the Diocese, including the visitation of county homes and jails; the Episcopal Church is left $400 for the disabled clergy in the Diocese of North Carolina; St. Peter's Episcopal Church is left $4,200 for the purpose of erecting a chancel in memory of Mrs. William Preston Bynum; St. Peter's Hospital is given $200 and the Good Samaritan Hospital $100; the Church of the Holy Comforter, Dilworth, is left $2,000; the Philanthropic Society of Davidson College, $500; and the Episcopal Church at Germanton, Stokes county, $200.

Judge Bynum in his will requested that the orphans of the Thompson Orphanage attend his funeral in a body and provided that every one so doing should receive $2 to be expended as desired.

IN MEMORIAM

Mary Annie Hawkins—born July 12th, 1880, entered the Thompson Orphanage July 1892—and entered the rest of Paradise, January the 1st, 1910. She spent several years at the Orphanage, where she was confirmed, and always sustained an exalted character. After the most untiring industry and perservence, under great difficulties, she became an efficient trained nurse and was highly respected and most beloved in her profession.

She was a communicant of the Church, and a member of the Order of the Daughters of the King, and the little silver cross of that order rests upon her breast, also a thirteen of our clergy responding to the Committee's members of the Orphanage was placed upon her grave. The funeral was held in St. Peter's Church, Charlotte, by the Rev. Harris Mallinckrodt, assisted by the Rev. E. A. Osborne, the Rev. Mr. Smith being absent. Among the attendants at the funeral was Miss Capehardt, one of the Matrons of the Thompson Orphanage, under whom she had lived while in that institution and a number of the inmates of the Orphanage who accompained the remains to their last resting place. May she rest in peace.

A LEGEND OF THE EASTER LILY

A beautiful legend is associated with the origin of the Easter lily. Tradition states that into a humble chapel with wooden pews, and filled with poor and lowly worshippers, an aged, travel stained and ragged stranger entered one Easter Sunday during service. Received with cordial sympathy and attention, he was escorted to the best seat near the altar. The story, as beautifully put in verse, runs:

"But when the congregation rose,
The simple service o'er,
Behold! the stranger cast aside
The tattered rags he wore;
Before them stood an angel clad
In robes of dazzling white,
Crowned with the glory of a star
And ringed with burning light.

"He took the garland from his brow—
Celestial blossoms pale,
And laid them in the barren space
Within the altar rail;
And passing thence across the fields,
Where April winds were chilly,
He left behind a heavenly gift,
The peerless Easter lily."

—The Crozier.

A CHANCE MEETING

It was on the way to Church. He looked quite large. His name was Quarter—or, to give his full name, Mr. Occasional Quarter. She was not nearly so large, but was very bright. Her name was Dime—Miss Regular Dime. She went to church every Sunday in an envelope. Mr. Quarter went once in a long time just as he was. As they turned in at the church gate, anybody could see that Mr. Quarter was more than twice as large as Miss Dime, and he looked down on her and said: "You're pretty small to go in the offering. Look at me. When they count the offering, they'll say, 'Ah, here is Mr. Quarter.' " "Yes," said Miss Dime, "I've heard them say it, and more, too." "What?" said Mr. Quarter, puffing himself out to look like Mr. Half. "Oh, I've heard them say, 'It's a month o' Sundays since Mr. Quarter has been here, while little Miss Dime comes every Sunday.' "

They went on into the church and Mr. Quarter didn't hear the sermon. He was busy counting up the times he had been to church during the year, and he found he had only been ten times. Then he looked over at Miss Dime and made a short computation: "I've been here ten times; that is two dollars and fifty cents. She's been here fifty-two times; that comes to five dollars and twenty cents. I begin to feel small." And from that day Mr. Occasional Quarter changed his mind and his shame and became Mr. Envelope Quarter.

This story is taken from a New York parish paper. Just think of it, O Reader! and perhaps you will be moved to ask for contribution envelopes, even if you can only spare ten cents a week.—S. Mark's Messenger.

THE RECORD OF THE YEAR.

It was with profound thankfulness that the Board of Missions heard on September 28th that the gifts on the apportionment had been sufficient to pay all the appropriations of the year just closed, and to decrease by $15,500 the deficit of $48,500 inherited from the previous year. In view of this fact the Board recorded "its deep appreciation of the fine spirit of co-operation manifested by the bishops and parochial clergy, without whose help the present result would have been impossible," and adopted a resolution requesting the parish clergy "to express to their congregations the Board's cordial thanks for the loyal co-operation which has changed a situation full of danger and anxiety into one full of confidence and courage."

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE DEPARTMENT

Number of children, 64.

Contributions received from February 15th to March 15th:

"Our Babies' Memorial Fund," $6.00; "In Memoriam," Wilmington, $10.00; the Misses Curtis, Lincolnton, $1.00; T. O. G., Burlington, S. T. S. $15.00; collected in Charlotte by Miss Boyd, $3.00; St. Luke's Sunday School, Winterville, $1.00; St. James' Sunday School, Wilmington, $10.00; J. A., St. Timothy's, Wilson, 50 cents; J. A., Christ Church, Raleigh, $2.50; R. H. Jordan & Co., Charlotte, discount, 67 cents; Mr. F. B. Alexander, Charlotte, for marbles, 50 cents; St. Agnes Guild, Christ Church, Raleigh, $22.00; "Our Babies' Memorial Fund," $6.00; "Asheville No. 1," $10.00; Holy Cross, Tryon, $7.71; St. Mary's, Morganton, 50 cents; Mrs. D. M. Furches, Statesville, $15.00; Trinity Chuch, Statesville, $1.00; W. A., St. Stephen's, Goldsboro, $4.50; "Messengers of Hope," S. T. S., $7.70. Total, $124.58.

Contributions in kind: Box of clothing, etc., W. A., and J. A., Grace Church, Plymouth; package of clothing, Grace Mision, Grace; package of clothing, Miss Lillie Benson, Charlotte; barrel of clothing, etc., J. A., and Girls Friendly Society, Christ Church, New Bern; box of clothing, quilt, etc., W. A., and Parochial Society, Zion Parish, Beaufort Co.; barrel of sweet potatoes, Capt. Wesley Peebles, Bath; hog's heads for dinner from Klouse's Meat Market, Charlotte.

ORPHANAGE NOTES

The Carolina Churchman seems to improve with every issue, and yet in the last excellent number there were several typographical errors in our department, several of which we think should be corrected. For instance, Mr Fred. Mahler, of Raleigh, gave not merely one-half but one and one-half dozen knives, and then again, while Squire Severs may be right much of a Seer, we don't suppose he cares to have his name spelled that way. In the "Messengers of Hope" column the name "Pilard" should be Picard, and "Harriston" should be Hairston. We make these last two corrections because these two names are likely to appear quite often under this head, and we want the printers to get hold of them.

We are sure that all the little "Messengers" will join with us in sympathy for Miss Cameron in her sickness, and in the loss of her nephew upon whom so many fond hopes were built. Notwithstanding her bodily afflictions, and the deep sorrows of her heart she has sent in both of her letters on time, and throughout the whole sad experience she has shown a beautiful spirit of loyalty to duty and humble resignation to the will of God. May the peace of God which passeth all understanding sustain and comfort her in this hour of trial.

The number of names on the Roll of Honor is usually small, because our standard is high, requiring an average of 95 per cent. on all studies to be entitled to a place on the Roll.

The Junior Auxiliary held a meeting in the school room last month, and again this month. The officers for this year are the same as last year with the exception that Miss Maude Berry has been appointed Secretary in place of Miss Pearl Witherspoon who has returned home. We think our offerings will be greater than they were last year.

The Superintendent went to Statesville the second Sunday of last month to fill Archdeacon Osborne's appointment there while he was in Monroe. While in Statesville he was hospitably entertained by Dr. and Mrs. Laugenour, with whom Mr. and Mrs. Osborne board, and we are glad to note signs of new life in the Parish.

On the 10th of the same month we made a visit to the Church Home Orphanage at Yorkville in the Diocese of South Carolina which is under the efficient care of Deaconess Gadsden and her competent assistants. We were shown every attention during the few hours we were there, and we picked up many valuable hints for our own work. The institution has an ideal location on the outskirts of the town, and is unsurpassed for beauty and healthfulness. On our way home we spent the evening Mr. Hardin, of Gastonia, who we are glad to know, will with the family of our good friend and brother, the Rev. remain there instead of going to Anderson, S. C., where he was called.

The Rev. Mr. Hughes having left the Diocese of East Carolina to take charge of the parish at Henderson in this Diocese, and the Rev. Mr. Meares having accepted a call from the District of Asheville to Delaware City, there will be two vacancies in the Board of Managers of our Orphanage to be filled when our Convention meets in May.

The T. O. G., of All Saint's Church, Concord, continues to supply us every Saturday with baker's bread for Sunday which is very much appreciated.

As the spring advances the litle girls begin to work in their flower gardens, and the boys are interested in their vegetable patches. Both are quite excited over marbles just now, and the boys have brought out their ball and bats. Not all of their strength is expended on the diamond, however, for we have them out on another kind of field every day, and with a propitious season we hope to harvest a larger crop than ever before.

The vacant spots in the orchard have been recently set in peach and apple trees, and grape vines.

We hope you liked the looks of our girls in the last issue. We want to let you see some of the boys in the next issue.

The Board of Managers will meet on the 26th of April, and our school will close on the 14th of June

ROLL OF HONOR FOR FEBRUARY

SENIOR DEPARTMENT—Lali Fisher, Maud Berry, Ada Pharr.

SARAH E. HANKS, Teacher.

PRIMARY DEPARTMENT—May Parrish, Leta May Turner, Jane Adams, Harriet Marlin, Savannah Pulley, Donaldson Jones, Leonard Shepherd, Charles Shepherd.

LILY M. TOMLIN, Teacher.

THE THOMPSON ORPHANAGE

It is reasonable to expect an increase in all charitable interest during the weeks of Lent. If it were not so the season would not come to us with such sweet recollection.

The Orphanage Guild at Charlotte has for several years realized that at this time there lay opportunities for obtaining new members and of persuading those who have fallen out of line back into battle, so during the Lenten weeks they have been meeting after one of the services and have had much encouragement from the effort. In a city the size of Charlotte it grows more and more difficult to keep the Guild well organized during the summer months when few remain at home, so it has grown to be the policy of those in Charlotte to march double quick during the fall, winter and spring and not struggle during the heat without quorums. During the first meetings of February the year's campaign was discussed and somewhat marked out. The Utility Sale was voted an annual affair, each member being requested to contribute twelve articles, one for each month of the year. The Federation took much interest in this last fall, and will, it is hoped, feel happy in coming to our assistance again since this sale is for the sole benefit of the new buildings.

Mr. Walter Smith has attended several of the last meetings and is always helpful in giving insight into orphanage conditions—its fortunes and misfortunes, and discussing "new buildings."

It gives the Guild much pleasure to introduce to the Federation the Junior Thompson Orphanage Guild of Charlotte, a new-born organization which will later no doubt become a member of the Federation, but which, just now making its appearance on the orphanage horizon, must needs look about before knowing which way to step. The very freshness of the natures of these younger enthusiasts makes them enthusiasts indeed and where enthusiasm is found there lies success; so it is expected and promised for these debutantes the happiest kind of association with their orphanage work and the veriest zeal.

Bon Voyage! Juniors. It may not be easy sailing, but the trip is worth while.

MESSENGERS OF HOPE

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$175.00
Amount paid in	175.00
Balance over on current year's salary	15.54

Junior Auxiliary, Ridgeway, N. C. through Miss Ann F. Collins	$ .25
Penelope Biggs, Williamston, N. C	.25
Emily Nicholls Smithwick, Merry Oaks, N. C., through her mother	.30
Kathryn, Helen and Maytlon Church, Middleburgh, N. C., from December to March inclusive	.40
Wm. Hyer Knowles, Jr., Pensacola, Fla., for two months, through his grandmother	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.50
Womans' Auxiliary Church of the Saviour, Jackson, N. C., through Mrs. H. B. Hardy	.25
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Waters	1.00
St. Timothy's Mission School, Olive Branch, N. C., through Miss M. E. Hudson	.50
Jacob Delamar, Beaufort, N. C	.25
Junior Auxiliary, Aurora, N. C., through Miss Emma Hooker	2.00
Junior Auxiliary, Windsor, N. C., from January to April inclusive, through Miss Mamie Nicholls	1.00
	$7.50

Reported as sent to him by Rev. W. J. Smith.

Mrs. Kate Guion, Charlotte, N. C	$ .55
Thompson Orphanage Guild, St. Athanasius, Burlington, N. C	15.00
Junior Auxiliary, Wilson, N. C	.50
	$16.05
Total	$23.75

My dear Children:

We will all be very glad that the salary from 1909 is finally paid, (tho' I feel like apologizing to the Sewing Teacher for her being kept out of her salary for such a long time), and we have a balance of fifteen dollars and fifty-four cents to start the salary for next year, and I pray God most earnestly that we may all realize our personal, individual obligation in this matter and pay promptly what we have pledged. My father said that when he was a medical student at the University of Pennsylvania in 1836, he heard collectors talking and they said North Carolina debts were those that gave them the least trouble, that North Carolina men seemed to have a sense of personal honor about debts. Shall their descendents, for you, who give now, are the grandchildren of those men of whom my father heard those Northern men speak in 1836, be less honorable and just? I trust not! We have not degenerated as the men who served the State in 1861-1865 demonstrated to the admiration of the whole world. We will be true to what we pledge—we will be honorable and just and merciful, for it is merciful to pay to those who need the wages for which they work. But now to our letters.

Our first letter this month is from the Ridgeway Juniors, who say:

"My dear Miss Cameron:—Enclosed you will find our dues for the Sewing Teacher's Salary for February."

Yours sincerely,

Thank you dear children, you are very faithful, as the children trained by a Pettigrew should be.

Then next comes Williamston, saying:

"Dear Miss Cameron:—Enclosed you will find twenty-five (25) cents in stamps for the Sewing Teacher's Salary."

Sincerely yours.

You too, my dear, show "all good fidelity," than which, no virtue is more desirable for it inculdes much more than at sight it would seem.

The next letter I was especially glad to get for it "takes up a dropped stitch," or restores a missing link, as all my old messengers will see.

"Dear Aunt Becky:—I am enclosing thirty (30) cents in stamps for the Sewing Teacher's Salary. I guess I am one of your youngest nieces, am 11 months old.

Hoping you may soon succeed in raising the full amount."

Your loving niece,

P. S. Unless you specially care to you needn't print this letter. Emily is a grandchild of the Orphanage, her mother having stayed there 6 years. I was then Martha Jacocks. I hope this severe weather isn't treating you too badly, and with best wishes from us all. We love to read your letters in The Carolina Churchman.

Sincerely,

Well, my dear mother, I do especially care to print this letter. I well remember your honored father's letters when you children were little and lived in Windsor in your own happy home.

I am glad to have this grandchild associated with the Messengers in whom he always took so much interest. And I am very glad to know of your happiness and well being.

Then the Middleburg children come in, saying:

"Dear Aunt Becky:—I am sending the December, January, February and March dues for the Young Christian Soldiers in this. Please don't give us a very bad mark, we don't intend to be careless. I had the nicest birthday Valentine party with eleven candles on my cake, and I wish you and your little niece could have been with me."

Your little friend,

I am glad you had such a happy birthday, little lady, and I hope all the rest that you are to have will be as happy.

The next letter came from Florida where we have a new Messenger, tho' he really belongs to North Carolina by decent, at least we claim the Davis family as our own and no North Carolinian will give up our right to our first war governor, Gov. Ellis, and little William is his grandson.

We will hear from him again in April, and then you shall see the letter.

Thank you very much my dear madam. I am still in bed but I hope it will not be much longer that I will have to say it.

The next letter came from Jackson, but it is one of the not to be printed ones.

I am sorry you have all had such dreadful grippe. I thank you for your last letter. Writing now is a terrible effort, and I do not know when I can answer letters that are personal only.

The Hillsboro Juniors sent their money by my little niece as usual, so we have only to say thank you to them.

Then we have a volunteer from Beaufort, whom I am very glad to welcome, he says:

"Dear Miss Cameron:—I thought I would like to help on the Sewing Teacher's Salary. Enclosed find twenty-five (25) cents that I am sending towards it. I am a boy fourteen years old, I go to St. Paul's school, and am in the 8th grade.

Mama takes The Carolina Churchman and she likes it very much. I am a telegraph operator when I am not attending school.

I hope you will be able to raise the Teacher's salary on time. I will close for this time as I have said all I have to say." I remain your friend.

I am glad you are one of us my dear boy. St. Paul's School is very well known to me. One of my very dearest friends was a teacher there not so very long ago. She is in Havana now, and Cuba seems a long way off. To stop when you have said all you have to say is the secret of good conversation and good letterwriting. "Don't multiply words," was a constant injunction of my dear father's.

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Volume 1 *Number 8*

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The Carolina Churchman

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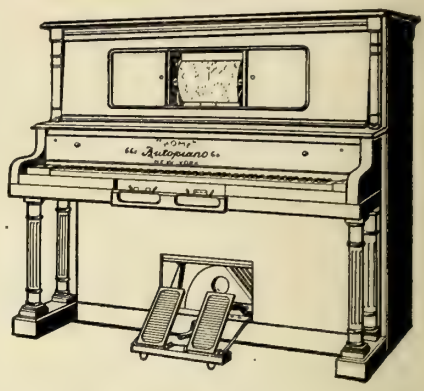

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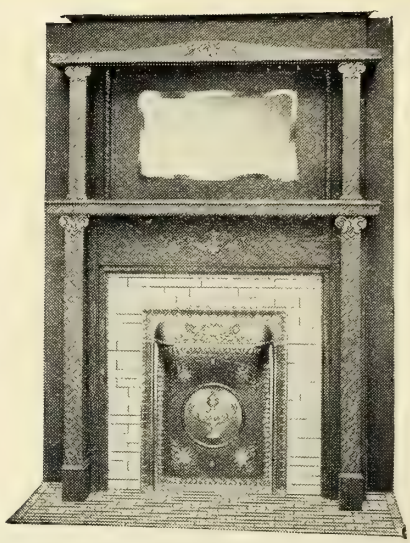

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, MAY, 1910 No. 8

CALENDAR FOR MAY

1.—S. S. Philip and James. (Red).
2, 3 and 4.—Rogation Days. (Violet).
5.—Ascension Day. (White).
8.—Sunday after Ascension. (White).
15.—Whitsunday. (Red).
16.—Monday in Whitsun-week. (Red).
17.—Tuesday in Whitsun-week. (Red).
18, 20 and 21.—Ember Days.
22.—Trinity Sunday. (White).
29.—First Sunday after Trinity. (Green).

TREASURER KING'S LETTER

To the Editor: While seven months of the financial year have now passed, owing to the books of the Society having been kept open until September 28th, 1909, only six months for receipts have actually gone by. Yet the receipts to March 31st are in excess of those of former years, and the Treasurer hastens to give this good news to the Church.

The receipts from all sources to date are nearly $401,000.00 as compared with $354,000.00 a year ago. Of this sum $266,600.00 is for credit to the Apportionment; an increase of $23,000.00 over last year. The receipts also show an increase from the Sunday Schools of $3,000, from interest of $4,000 and an increase of $24,000.00 withdrawn from the Woman's Auxiliary United Offering. The offerings (this year) from the Woman's Auxiliary and from Miscellaneous sources show a decrease of $6,000.00 and $1,000.00 respectively.

The outlook is encouraging, but I know I will be pardoned for writing the following details, for it is imperative that all shall know the amounts that must be received in order that the Board may go to the General Convention without a deficit.

The total of the appropriation to April 1st, including last year's deficit of $33,000.00 is		$1,239,000.00
To meet this we have so far received from all sources	$401,000.00	
Last year from April 1st to the closing of the books (when by united efforts an increase over the previous year of $132,000 was secured) we received	627,000.00	
Since September 1st, 1909, we have received legacies which the Board can use towards meeting the appropriations amounting to	75,000.00	
Total		$1,103,000.00
So that if this year we receive from April 1st to September 1st the same sum as last year we will still lack		$ 136,000.00
But last year the appropriation fell short		102,000.00
If it is fully met this year the deficit will be		$ 34,000.00

This possible deficit of $34,000.00 may be further reduced by the receipt of additional legacies which the Board can so apply.

It will be seen therefore that the $627,000.00 received last year after April 1st must be held—that in addition, last year's shortage on the Apportionment of $102,000.00 must be met, and that a further sum of $34,000 must also be received if the Board of Missions is to go to the GeneralC onvention with no deficit.

It is interesting to note that to March 31st three hundred and fifty-four (354) parishes had met their Apportionment in full, and four (4) Missionary Districts had done so as well. These numbers have undoubtedly been further increased this past month, but the figures cannot be given at this writing.

Yours very truly,
GEORGE GORDON KING, Treasurer.

ANNUAL MEETING OF THE FEDERATION

There is nothing that comes with such interest to the Orphanage Guild at Charlotte as the annual meeting of the Federation which will be held in this city on the 27th of April. It is fitting that those whose hearts are touched with this work should gather under the very roof of the institution and live for a few hours among the children who know no other home. It is impossible to understand the lack of facilities for this home making unless one looks upon the buildings and equipment with one's own eyes. What would many of us do with such handicap. Verry little! Let the people of North Carolina come and look about at its only institution of this kind. Let them compare it to others of its nature or may be with their own and ask themselves if the Federation, with general interest, could not be able to lift its hand before another winter and offer the trustees something with which to begin a new building. Nothing could give Charlotte such keen pleasure as a full attendance on the 27th, such a full attendance that North Carolina's present interest may be fanned into real enthusiasm which will last until the next annual meeting.

Next to the Christmas tree, an Easter egg hunt appeals more strongly to the child heart than any of the year's merry making. Forty dozen eggs lay about the chapel grass, in the ivy, under the big pines, in fact every where over the big lawn. The children romped about until every purple or yellow treasure was found and brought to the big collecting bucket where each find was counted and a prize given to the boy and girl who had been clever enough to gather the greatest number. After the hunt, guild-made cake and lemonade were served to the children and strange as it may seem to the eating public, forty dozen hard boiled eggs cannot be thoroughly enjoyed without lemonade. The Good Angel of children takes care of these and despite the regularity of this Easter menu no illness seems to result. When the sun went down each little heart was overflowing with pleasure of this pretty lawn party which let us hope they may continue to have for years to come.

BROTHERHOOD OF ST. ANDREW

Editor of The Carolina Churchman:—Again we invite the attention of your readers to the work being done by the Brotherhood of St. Andrew in following up young men, with a view to holding these young men in the Church in the new homes to which they have removed.

During the four and one-half years in which this work has been carried on definitely by the Brotherhood's national office, we have received the names of 4,242 young men with requests that they be followed up in their homes, or at colege and boarding school. In this work we have written 8,246 letters. We have received from our correspondents 1,789 reports, with information that 1,140 of these young men have been connected with the Church in their new homes. Although there was a slight decrease in the number of names sent in to us last year, the first six months of the current Brotherhood year, which ended March 15 last, show an increase of 56 per cent. in the number of names received over the corresponding period a year ago. The number of young men attached to Parishes shows also an increase of a trifle over 50 per cent. over last year's period.

We would feel reasonably well satisfied with this result if the figures approxiate the total number of opportunities for such service that might have been given us, but they do not. In another year we should greatly enlarge our work; but we can follow up only those whose names are actually sent us.

We bespeak for this department of our work the hearty co-operation of every Rector, Brotnerhood man, parent and friend of young men removing to new fields. Send us their names and new addresses. Each name will be immediately assigned with care to the nearest Chapter or Rector, and if we later receive a report thereon, we shall at once notify its sender of particulars.

The Brotherhood itself has nothing to gain by this service save the knowledge of work faithfully done in holding our young men in the Church. Names are now coming to us at the rate of over a thousand yearly, but we ask for more. We are the only organization in the Church systematically doing this work, and we desire every reader of this appeal to assist us.

Sincerely yours,
GEO. H. RANDAL,
Associate Secretary.

Address:—Brotherhood of St. Andrew,
88 Broad Street, Boston, Mass.

ST. MARY'S ALUMNAE GATHER IN RALEIGH

Raleigh, N. C., April 20.—Rt. Rev. Robert Strange, D. D., bishop of the Diocese of Eastern North Carolina, delivered the principal address today for the celebration of the one hundredth birthday anniversary of Rev. Aldert Smedes, founder of St. Mary's School, the Diocesan school for North Carolina and South Carolina here. There was also an address by Miss Emily McVea, formerly lady principal of St. Mary's and now of Cincinnati. Both paid glowing tributes to the life and work of the lamented Dr. Smedes and to the work of the college for women he founded. The exercise was in the College Chapel at 11 o'clock. The first service of the day was Holy Communion at 8 o'clock. This afternoon there was a luncheon shared by the members of the school, large numbers of alumnae who are here for the celebration and other invited guests. This was followed by a business meeting of the Alumnae Association at 3 o'clock and a student musical and dramatic recital tonight. Among the out-of-town guests here for the exercises are Mrs. Kate DeRosset Meares, Mrs. A. M. Waddell, Mrs. W. D. MacMillan, Jr., Mrs. T. C. James, Mrs. Kate Meares, Miss Harriet Meares and Miss Lucy Wootten, of Wilmington.

TEN STATEMENTS CONCERNING THE EPISCOPAL CHURCH

These statements are commended to the consideration of those who are interested in the subject of Church allegiance. They are intended to give an outline of the position of the Episcopal Church and to show why its faithful adherents are attached to it on principle. The grounds on which these statements are supported must be sought elsewhere, in the numerous popular treatises on the subject which are readily obtained, in more exhaustive works, such as those of Bishop Gore and Dr. Moberly and in certain facts of the religious world, which are open to the observation of all.

1. The Episcopal Church is organically a part of the original and universal Church which our Lord founded and with which He promised to be present "unto the end of the world." Tracing its history, one does not have to stop in the eighteenth or sixteenth century, but can go back to the time of Christ. This differentiates it in a very important way from the modern denominations and gives it a special claim.

2. The ministry of the Episcopal Church is of threefold order after the New Testament pattern and derives its authority by direct succession from Christ and His Apostles.

3. The Episcopal Church embodies in its doctrine both the simplicity and the fulness of the teaching of the New Testament without the additions of modern Romanism and without the subtractions of modern Protestantism.

4. The Episcopal Church welcomes all persons to her fellowship on the simple scriptural conditions of repentance from sin, faith toward God and the spirit of obedience. She imposes no other tests and is thus very comprehensive.

5. The Episcopal Church treasures up for men many helps which have been approved by centuries of experience. Her Christian year, for example, her orderly liturgical services and her educational system are all found to be very valuable by those who use them.

6. The Episcopal Church in her system gives the sacraments and sacramental ordinances of the Gospel the same honorable prominence which they have in the New Testament teaching and in the practice of the early age. They seem to be commonly thrust much into the background in almost all of the Protestant denominations.

7. The Episcopal Church makes much of Christian education and nature, and develops in her faithful children a well rounded Christian character.

8. The Episcopal Church is the mother Church of the English-speaking race, and through its adherents are at present fe win number in many localities, it is throughout the world a large and growing body. Its reverent worship is found all over the world, and it is doing a large and varied work which is full of the spirit of Christ.

9. The Episcopal Church with its historic position, joined with the spirit of liberty, holds a unique place of opportunity in the Christian world. It presents the principles on which alone it would seem possible to hope for a reunited Christendom.

10. The Episcopal Church, like all other religious bodies, has in her fellowship some who are careless and unworthy, but for those who care earnest and true hearted she provides a training and privileges which can hardly be paralleled elsewhere. She is a mother whom her children love devotedly and of whom they need never be ashamed.

TEN YEARS IN KIANGSU

The Rev. John W. Nichols of Shanghai, comparing the work of the last ten with that of the preceding fifty years in our China mission, says:

"For fifty-odd years before 1900 there had been two, three and four American priests struggling to lead and plant the Church in Kinagsu. Sometimes there was but one to shoulder the burden. In 1900 there were six, two having just come to the work. This year there are fourteen on the Bishop's staff. In 1900 there were ten Chinese clergy—mostly deacons; and seven catechists, with little or no training for their work. In 1910 there are fifteen Chinese clergy, ten of whom are priests, and sixteen catechists, eight of whom have had two years' training for their work. With something more than a doubled American staff, then, one centre has been made six; with a not quite doubled Chinese force, the Church is working about four times the number of out-stations."

THE SUNDAY SCHOOL LENTEN OFFERING

The supreme purpose of the Sunday School Lenten Offering is not the raising of money but the education of the givers. With a view to deepening the impression made by this offering the dioceses of New York and Pennsylvania have adopted a plan whereby the Sunday Schools may recognize their offering as an act of devotion, and actually see it or its equivalent placed upon the altar. Special services are planned at which, in the presence of delegates representing the Sunday School strength of the dioceses, the presentation of their offerings shall be made.

For New York this service will be held on the afternoon of April 10th at the Church of Zion and St. Timothy, the Rev. Dr. Leighton Parks making the address and Bishop Greer presenting the offering. It is planned to have the offerings of the various schools sent promptly to the diocesan treasurer and receipts for the amounts returned, which will be deposited in the alms basin. In Philadelphia Bishop Whitaker has named Saturday, April 23rd, as the time of service, and the Church of the Holy Apostles as the place for the presentation of what will undoubtedly be the greatest diocesan offering in the entire Church. Particular interest will centre about this service in Philadelphia, in view of the fact that it is held almost to the day upon the anniversary of the death of Mr. Thomas, in loving memory of whom the children of Pennsylvania and of the entire Church are this Lent making their gifts.

LAYMEN'S MISSIONARY MOVEMENT

Bishop Graves writes from Shanghai: "It is very cheering news which you send about the Laymen's Missionary Movement and the figures prove pretty conclusively that it is not to end in talk. I cannot tell you how encouraging it is to see so much new life among laymen in regard to foreign missions. If this movement succeeds in implanting in the minds of men of the Church the idea that foreign missions are their duty, and not something to be left to women and children, it will be one of the most important things which has happened in the Church in a long time, and I hope, too, that it will extend to men as well as to money, and be the means of providing a regular supply of the right sort of clergy as well as laymen for teachers, doctors and other branches of missionary work."

THE JULIA C. EMERY HALL

On December 8, 1909, the new hall named in honor of the Secretary of the Woman's Auxiliary, erected at Bromley on the St. Paul's River in Liberia, to accommodate our school for girls, was opened with fitting ceremonies. Its length across the front is 136 feet, the depth of the wings from front to back is 69 feet. It covers 8,744 square feet of land, and will furnish accommodation for 150 girls. The total cost has been in the neighborhood of $30,000.00"

Bishop Ferguson says: "The training given at Bromley will be most practical and of the kind most needed in the country. Besides literary accomplishments—following a judiciously planned curriculum—the girls must be taugh to work with their hands. They must be trained in the kitchen, the laundry, the dining-room, and every other department of household work, as well as in the school-room. They should also learn dressmaking, millinery, fancy needle-work, poultry raising and horticulture. Then, above all and underlying all, they must have a good solid, moral and religious training. In fact, we must bend all our energies to have them breathe a pure moral atmosphere."

"AND SOME AN HUNDRED-FOLD

Bishop Graves of Kearney tells of a most remarkable missionary trip which he recently made among the sand hills of Nebraska, in the field under the charge of Mr. George C. Ware. Last May the bishop visited this field and had the unique experience of confirming twenty-five middle aged persons in a small village where six months before there was hardly a single communicant. Concerning the second and more recent visit he writes:

"I visited all Mr. Ware's stations and had such an experience as has rarely ever been the lot of any of our bishops since the days of Bishop Seabury. "During the sixteen days we drove over two hundred miles, held nineteen separate services—not one of them in a church building—delivered seventeen sermons or addresses, baptised seventy-two, mostly adults, and confirmed seventy-four. That made ninety-nine confirmations within six months in Mr. Ware's field, where a year before there were not half a dozen Church people and very few Christians of any kind."

CHURCH MISSIONS HOUSE—NEW YORK

The latest news concerning the state of the missionary treasury is more encouraging. The offerings, which three months ago were considerably below the mark of last year, are now almost an equal amount above it, and there are hopeful signs of continued improvement. But great efforts will need yet to be made if we are to go to the General Convention without a deficit.

After forty-two years of continuous service as a member of the Board of Missions, Bishop Scarborough of New Jersey has presented his resignation. Only one member—Bishop Whitaker of Pennsylvania, has served for a longer period. With great reluctance the Board has accepted the resignation of the Bishop of New Jersey, taking occasion to express its lasting obligation to him for the unfailing care and thought which he has given to the work of the Church's Mission.

TWO IDEAS OF THE CHURCH

(Parish Leaflet.)

There is a great deal of diference between the Episcopal Church and the other Christian bodies. The mode of worship, the methods of work, the ways of thinking and doing—all are different. The difference is not only great but it is radical. It goes to the very root of matters. It is to be traced to what the idea of the Church of Christ actually is. Out of this real root difference grows all the rest.

What is the Church? Let us define it, and call one definition "The Church Idea," and the other "The Protestant Idea."

We place them in opposite columns for convenience in reference.

The Church Idea.	The Protestant Idea.
1. It is a Divine institution with a human mission.	1. It is a human institution with a Divine mission.
2. It is an organism for dispensing Christianity.	2. It is an organization for the attainment of Christianity.
3. It is the Kingdom of Heaven seeking men on earth.	3. It is a society on earth seeking the kingdom of Heaven.

These are two entirely distinct and totally opposite conceptions of the nature and the purpose of the Church. Very naturally, the idea held influences every doctrine and practice of the Church and determines its government. Hence the difference.

Let us emphasize the three points in each definition. "The Church Idea" recognizes that the Church is a Divine Institution, founded by Christ Himself, organized, officered and sent forth by Him, under the influence and guidance of the Divine Spirit, to do His work. It is the visible manifestation to the world of Christ; the Church is "His Body." It is claimed that no man has the right to make any other church, and rend the Body of Christ, because he wants to emphasize certain doctrines or practices. The Episcopal Church claims that it is far better to let men hold their views—to look to the great truths from whichever side they please—but be loyal to the great Body that Christ sent forth into the world. "The Church Idea" believes in Christian unity.

The Church Idea also claims that the Church is an organism of living men, and Christ founded His Church on living men, not on any particular doctrines they believed. It is an organism with a life of its own, having the power of vitality within itself, communicated to it by its Head, preserved in it by the Holy Spirit, so that the promise remains true to-day: "The gates of hell shall not prevail against it."

These living men wrote the Bible, and in the course of time gathered its several books together and established the "Canon of Scripture," that future generations might know what the Apostles did. It is the written story of the Gospel and its conquests in the first Christian century, as human lips told it and enforced it. The Episcopal Church which holds "The Church Idea," honors the Bible as much as any Christian body. Its utterances settles her questions of belief and practice, but she does not say "The Bible and the Bibly only," for the Church of Christ is an organization, dependent upon an order of living men; and before they had any Bible in the form of the "New Testament," they went forth and accomplished the noblest conquests over the heathen world. And every Bible might be burned, and yet the Church of Christ would live, and men would tell brother men "the faith once delivered to the saints."

The Episcopal Church also claims the Church is a Kingdom—the Kingdom of God on earth, and partaking of a Kingdom with its King, and its governors appointed by the King, and by their successors, every officer holding his authority by virtue of a delegated authority, and every act of the duly appointed officers reaching down through all time to every citizen of that Kingdom. The hands of Jesus were lifted up over the apostles, and they received their commission: "Go ye into all the world and preach the Gospel to every creature and baptize them." The apostles laid their hands on their successors, and so on until they rest on Christians to-day—practically the hands of Jesus stretching down through the ages, and pouring the water upon the head

(Continued on Page 15.)

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EDITORIAL.

MEETING OF COUNCIL

Council of the Diocese of East Carolina meets this month at St. John's, Wilmington. For several years past, each Council has added to the records of those preceding. This year must be no exception, except to make the advance even greater.

All departments of Diocesan activity are keenly alive and doing good work; and the meeting together, for consultation and inspiration, cannot fail to give a strong impulse to the zeal already awakened. It is expected that all Diocesan organizations be fully represented, not only the representation by the men but by the women, from every parish organization.

FOUR THOUSAND DOLLARS

When the resolution was offered that the Diocese of East Carolina endeavor to raise four thousand dollars for Missions in the Diocese, many who voted for the resolution, probably thought that it was harmless but hardly more. To some it came as a call to greater things—an inspiring call; and so seriously have we worked for the amount pledged that it seems not unreasonable to expect the full amount—certainly double the record of former years. We hope no parish may lag behind in this forward movement. The fields are white for the harvest—shall we furnish reapers? We answer boldly, yes!

BISHOP'S RETREAT

Attention is called to the change in the date of the Bishop's Retreat to the last Tuesday in June; and also to the very full program that he has provided for studying important phases of the English Reformation. These meetings together for study and conference and prayer under the leadership of the Bishop have proven very helpful and have come to be a pleasant feature in the year for the clergy of East Carolina. We are glad, however, that the Bishop could change the date this year, so as to avoid a conflict with the Conference at St. Mary's, which must prove very helpful to all those who can attend its sessions, beginning June 20th and lasting for the week. Rev. Mr. Lay has planned the Conference on broad lines and it should accomplish much for the clergy and for the Church.

DR. SMEDES

In Bishop Strange's letter reference is made to a notable meeting at St. Mary's, April 20, to commemorate the centenary of the birth of Dr. Aldert Smedes, founder of St. Mary's School, and one of the great leaders of education in North Carolina. We do well to honor the names of such men; they place the race under lasting obligation while they lay the splendid foundation of Christian learning and godly character.

PROGRAM NEEDED

What seems to be an oversight of serious nature is the failure to arrange a suitable program for the meeting of Council. In the past, it was comparatively easy to jog along at a comfortable pace and adjourn when nothing more required attention. The activities of the Diocese have greatly increased; especially is this apparent in the organization of the women. It is therefore unbusinesslike to let a large gathering like this lose much of its effectiveness by lack of thoughtful planning and proper coordination.

A standing resolution was passed two years ago recommending a committee on program, but the resolution has evidently been forgotten. Its need is evident in several particulars: (1) That there may be such a coordination of the deliberations of the men and the meetings of the Parochial Societies, that matters of special interest in either may be open to all. (2) Especially in so diverse an organization as the Woman's Auxiliary and Parochial Societies would it seem necessary and desirable that an opportunity be offered for sectional meetings of societies interested in cognate subjects, as, e. g., all the Parish Guilds, all the G. F. S. Delegates, etc. This would be in addition to the matters of general interest which should be considered in full session. It is generally felt that we need religion in our business; but we don't seem to appreciate very keenly the essential need of business in our religion.

CONVOCATION OF WILMINGTON

The Convocation of Wilmington met in St. Mary's Church, Burgaw, on the 2nd Sunday in April, and the opening sermon was preached by the Dean, Rev. Thomas P. Noe, at the morning service, and Rev. W. R. Noe preached at night. Rev. W. E. Cox preached Monday morning and Rev. Dr. Milton preached three times, Monday and Tuesday nights and Wednesday morning. Rev. Thomas P. Noe preached Tuesday morning and addressed the children Tuesday afternoon.

A very joyful Communion Service was held on Wednesday morning, largely attended by representatives of the Auxiliaries and Parochial Societies of Wilmington; in the afternoon, after a brief business session of Convocation, a most inspiring Woman's meeting was held in the church, with a large attendance of women.

Rev. W. R. Noe was requested to give a brief account of his Mission field with Clinton as center, and his account was full of interest and encouragement.

Mrs. Josh T. James was the special speaker, her subject being the United Offering, of which she is Custodian in this Diocese. Mrs. James' address was enthusiastic and inspiring.

A number of informal reports were made by the persons present, showing gratifying progress in the various societies in the Convocation.

Dr. Milton graciously commented upon the pleasing architecture of the new church in which Convocation met. The small band at Burgaw have done splendid work during the past two or three years.

The closing services on Wednesday night was addressed by Bishop Strange and brought the meeting of Convocation to a climax; and we feel that the meeting of Convocation was very successful. A large number of Christian people of all names joined with us Wednesday in a picnic dinner, which fed more than the mere physical appetite.

GOOD SHEPHERD—WILMINGTON

The Bishop of the Diocese visited the Good Shepherd, Wilmington, on April 11th, and confirmed a class of twenty-three. This has been a good year with the Parish and substantial progress has marked all the church activities. The Sunday school Easter Offering this year reached the creditable sum of $133.03, while the general and Diocesan apportionments have been doubled, and a goodly sum has been raised on the Church Building Fund for the new church.

THE BISHOP'S APPOINTMENTS

May 1. A. M.—Holy Innocents.
" P. M.—LaGrange.
" 2. Christ Church—Elizabeth City.
" 2. St. Philip's—Elizabeth City.
" 8. A. M.—High Point, Commencement sermon before the Graded School.
" 8. P. M.—High Point, Address in the Auditorium on the Laymen's Missionary Movement.
" 15. A. M.—Faisons.
" 15. P. M.—Warsaw.
" 17. P. M.—Fayetteville, Address at Commencement of the Graded School.
" 21-24. —Council in Wilmington.
" 25. A. M.—Raleigh, Commencement St. Augustine's School.
" 25. P. M.—Raleigh, Meeting Board Trustees St. Mary's School.
" 26. P. M.—Goldsboro.
" 27. P.M.—Burgaw.
" 29. —Fremont.

ST. JOHN'S—FAYETTEVILLE.

On the first Sunday in April the Right Reverend the Bishop of the Diocese was in Fayetteville to institute the new rector there, Rev. Charles Noyes Tyndell. The Rev. Mr. Tyndell comes to Fayetteville to succeed the Rev. Isaac Wayne Hughes as rector of the parish in that city, and we hear that he has made a fine beginning in his work there. St. John's, Fayetteville, is one of the leading parishes in the Diocese, and it is to be congratulated in securing such a worthy successor to their former beloved rector. In this connection we note with pleasure the use of the time honored Office of Institution for inducting a new rector into the work of a parish; for that office, though given us in the Prayer Book, has until recently been apparently overlooked.

ST. MARTIN'S CHURCH—HAMILTON

For the first time in several years, St. Martin's Church was fortunate enough to have Easter fall upon her church Sunday. The church was appropriately decorated and the music especially good. The presence of Mrs. W. T. Grimes, formerly leader of the choir here but now living in Baltimore, added much inspiration, as did that of Mrs. Beale of Philadelphia, sister of Mrs. J. P. Boyle.

The children's sermon in the afternoon was very interesting. The offering was the best in years if not best ever, through the special interest of Superintendent E. B. Darden. It amounted to $20.00.

WM. J. GORDON.

REV. N. C. DUNCAN

On the second Sunday in last month the Rev. N. C. Duncan, of Fayetteville, officiated morning and night at St. Andrew's Church which has been vacant since the former Rector, the Rev. Mr. Guignard, moved to Anderson, S. C. On the same day the Rev. W. J. Smith, of Charlotte, filled the appointments at St. Paul's Church, the Rector, the Rev. Mr. Faulkner, being in Virginia on a visit to his old home.

The grounds and buildings of the Normal College presented a splendid appearance. The College now has six hundred pupils, and is doing a great work for the State.

It was a pleasure to meet the Rev. Dr. Davis on his way from Concord to fill his regular appointment at Lexington. The Doctor is always good company.

REV. A. DeR. MEARES INSTALLED AT DELAWARE CITY

(Evening Daily of Wilmington, Del.)

The impressive and venerable office of institution of ministers, as established by the Protestant Episcopal Church in 1804, was solemnized in Christ P. E. Church, Delaware City, yesterday morning, when Rev. Frederick J. Kinsman, Bishop of Delaware, instituted Rev. Armand DeRossett Meares, as rector of the church. The vestry officiated in their official capacity and the Bishop delivered a special message to the parish, which he said, was entering upon a new chapter in its history.

Despite lowering skies and heavy rains there was a good attendance at the service, and all remained for the informal reception to Rev. and Mrs. Meares, which followed in the parishroom.

Bishop Kinsman was accompanied to Delaware City by Gerald J. Pyle of St. Michael's Mission, who served him as acolyte during the service, and by ten choir boys, who augmented the regular choir, the music throughout the service being especially fine.

The crucifier, Robert Pope, headed the procession, which escorted the Bishop into the church at the opening of the service. Following came the regular choir, the boys from Wilmington, the vestry of the church, the rector about to be instituted, the acolyte bearing the Bishop's staff and lastly the Bishop.

The morning lessons read by the Bishop were Ezekiel, 33rd, St. John, 10th and the Psalms 122d, 132d, and 133d, which were read before the office of institution. The vestry advanced to the chancel for this ceremony and Philip Heines acting as senior warden in the absence of B. F. Eisenberger, handed the keys of the church to the elected rector, who received them, promising to "be a faithful shepherd." The Bishop, as institutor, then received Rev. Mr. Meares within the rails of the altar and presented him with the Bible, the Book of Common Prayer and Books of Canons of the General and State Conventions.

The instituted minister then took charge of the service and the Bishop preached, taking as the basis of his sermon the third chapter of Revelations, from the 7th verse to the end. He emphasized to the people the blessing of usefulness and the faithful use of small opportunities, reminding them that to a faithful servitor a loyal support is due.

NORTH CAROLINA CONVENTION

The Annual Convention of the Diocese of North Carolina is appointed to meet in St. Paul's Church, Winston-Salem, May 11th, 1910. Special rates of transportation are not allowed by the railroads.

News comes from Africa of an outbreak in the Cape Palmas district against the government. How serious it is likely to be cannot yet be determined, but in the very beginning our native missionary at Harper, the Rev. B. K. Speare, was shot from ambush. The trouble however seems to be rather political than religious.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

THE BISHOP'S LETTER

Dear Brethren:—When I wrote my last letter I was on my way to begin Mission in Washington through Holy Week and Easter. It was a great uplift to me, and I have reason to think it was so to my people. Night after night the church was full with interested worshipers and listeners. More and more am I convinced that the earnest preaching of God's word day and night after night for a week or ten days is one of the best ways to impress upon the people the realization of the great truths of the Gospel. And it enables the Bishop, if he be the Missioner, to guide his people in religious truths as well as in practical affairs, and makes him and his people learn to know and love each other better.

After the Mission I spent a few days in Virginia resting, and then went to Fayetteville to institute the new rector, Rev. Charles Noyes Tyndell, who has in the beginning made a fine impression upon his people. We had a beautiful service of Institution the first Sunday morning in April, Mr. Tyndell preaching the sermon and celebrating the Holy Communion. At night I preached and confirmed three earnest boys. Sunday afternoon I officiated at St. Joseph's, preaching and confirming three persons.

The next morning went to St. Joseph's School, talked with the children and discussed the school work with the rector, the Rev. Mr. Suthern. He is doing a good work among his people, directing the school, training his own choir, and administering to a great extent, the financial matters of the parish.

Monday night I went to Campbeltown and preached and confirmed in St. Phillip's Church, which Mr. Duncan has had in charge for nearly a year. Tuesday night I went with Mr. Duncan to Hope Mills, had an interesting service and confirmed ten people. I was delighted to see what a fine work Mr. Duncan has been doing at St. Philip's and at Hope Mills among the factory people. He will from the first of May live at Hope Mills, which is the centre of three cotton factories, do pastoral work among these people and give them two Sundays each month. Through his interest in this work and their interest in him we hope to do a unique work as far as this Diocese is concerned at this place. He will also have in charge St. Philip's, Campbeltown and St. Mary's, Red Springs.

Wednesday night I went to Red Springs and held service in our new church there. We had a large and interested congregation. The next morning I administered the Holy Communion for the first time in our own church in Red Springs. This is a beautiful little brick church, and it is now entirely out of debt awaiting consecration at the next meeting of the Convocation. It will ever be a monument to Mr. Hughes' faithful and effective work at Red Springs.

The second Sunday found me in Wilmington officiating in three of the churches there, St. James' in the morning, St. Mark's in the afternoon and St. John at night, confirming respectively 26, 10, 11. St. James' is rejoicing in it's new rector, Dr. Milton, who has been with them since last October. He has taken a firm hold of the parish and is moving it forward along true lines of efficiency in all departments. St. Marks' is at present without a rector, but under the wise direction of Archdeacon Avant, things are moving forward now satisfactory, and we hope to have a rector in the near future. St. John's is steadilg going forward under the wise and diligent administration of Mr. Cox, and all it's people are looking forward with interest to the coming Council to be held there.

Monday night I was at the Church of the Good Shepherd, preaching and confirming a class of 23. I believe that now the Church of the Good Shepherd is on a firm foundation, and is moving forward to become one of the strong. churches of the Diocese. The vestry of St James' has bought the adjoining property on which to erect the rectory, which will be built this summer. A movement has already begun which will result in a new brick church within the next two years. With the church the Deaconess' Home, the Rectory, and the large and convenient Parish House the Church of the Good Shepherd will soon have one of the most beautiful and efficient eclesiastical plants in the Diocese. I appreciate most highly the good, wise work which Rev. Thomas P. Noe is carrying forward there.

Friday night I was officiating in Farmville. I had sent Mr. Huske there the first of the week where he had been preaching twice a day. I took charge of this Mission Friday night and continued it through Sunday morning, preaching successively on "Baptism," "The Holy Communion," "Confirmation," "Conversion," and the "Episcopal Church." At the service Sunday morning I confirmed two. Soon after dinner Mr. Grimsley and I drove through the rain to his beautiful home near Snow Hill. After supper I drove with Mr. Griffith to Snow Hill and preached and confirmed that night in St. Barnabus.

Mr. Griffith has won the hearts of his people in Snow Hill, and the Church is moving forward steadily to higher things.

We left on an early train for Kinston where I took breakfast with Mr. and Mrs. Griffith and his interesting children in their new rectory, and thence took the train to Goldsboro. That night I preached and confirmed in the hall in which Mr. Herritage is starting his work among the colored people in Goldsboro. That afternoon I had a long conversation with Mr. Herritage and Mr. Hagan, his leading churchman, over the buying of a lot and the beginning to build a church and school-house. I feel satisfied that we will do this work in the near future, and, from what Mr. Royall tells me, we have a fine prospects among the colored people in Goldsboro.

Tuesday night I preached and confirmed in St. Stephen's. Mr. Buskie is winning steadily his way among his own people and the people of Goldsboro. We had a large congregation, and I commend Mr. Buskie especially for the fine training of his choir. He loves to have all things done "decently and in order."

Tuesday night I took the late train for Raleigh to be ready for the next day at St. Mary's. This day, the 20th of April, is the One Hundredth Anniversary of the birth of Dr. Albert Smedes, the founder of St. Mary's. We began the day with the beautiful service of the Holy Communion in the Chapel at 8:00 o'clock. At 11 o'clock we had a short service in the Chapel and then adjourned to the Auditorium. After some sweet music by the St. Mary's girls I made the address on the character and work of Dr. Smedes. I wish to say here that the more I study the life and work of Dr. Smedes the more I admire the man for his character and his ability, and the greatness of his work for the Church and state of North Carolina. Following the chief address of the day was made by Miss Emily McVea, former pupil, teacher and lady principal of St. Mary's, and who is now the Dean of the woman's department of the University of Cincinnati. I was glad to see her again, one of my old parishioners in the Church of the Good Shepherd, Raleigh, and I am proud of her steady growth and high promotion. She delivered an able and interesting address, chiefly on the place in society and in the world's work for the thoroughly trained woman.

At 1:30 o'clock we met again in the commodious and beautiful new dining hall of St. Mary's and partook of a delicious lunch. After the luncheon, Mr. Lay acting most felicitously as the toastmaster, we listened to many interesting and happy short speeches chiefly from the assembled allumnae. It was a splendid gathering of women, these allumnae of St. Mary's. The exercises of the day were wisely planned, and this Founder's Day means, and will continue to mean, much for the progress and the high influence of St. Mary's.

Thursday night I reached Williamston and officiated in the church that night, preaching and confirming three. Archdeacon Webber had been here two weeks before and his Mission has, from all I can learn, been of great benefit to the Church and the entire community. I want to express my public acknowledgements here of his good work and of my gratitude for it.

I talked, while at St. Mary's with Mr. Lay upon the Conference which is to be held at St. Mary's School for the clergy and laity of the Church in North Carolina during the last week in June. It seems to me that this will be of great benefit to our clergy and laity, and I shall be very glad to know that many from East Carolina will attend. In order that there should be no

conflict between this Conference and our own Retreat, I have changed the date for our Retreat and will make it this year for 10 days beginning with the Tuesday morning immediately following the fourth Sunday in June. I will publish in the Carolina Churchman of this issue the schedule of the special study for our Retreat at Wrightsville Beach this summer. The special study will be "The English Reformation," and I here present the whole scheme in papers which each man has been asked to prepare to read. I do hope that every clergyman in the Diocese will make it convenient to be with his Bishop and brethren during that time.

We are all looking forward to a useful and gladsome Council this month in St. John's, Wilmington. From all sides of the Diocese I hear hopeful signs of life and progress, spiritually and financially, and I am looking forward to the high water mark of Elizabeth City and Washington being lifted a little higher.

Faithfully,
ROBERT STRANGE.

ABOUT THE COUNCIL

It is now but three weeks before the time for the meeting of the Council, in St. John's Parish, Wilmington. The Vestry and members of the congregation are looking forward with much pleasure to its coming, and all are busy making preparation for it. It is necessary that we know, at an early day, who are coming, and we therefore respectfully ask that all clergymen and secretaries of the several organizations of women send us the names of their delegates at once, so that they may be notified before they come to Council where they will be entertained. This is an important matter, both for you and for us, and it should not be put off till the last moment.

The colored clergy and the secretaries of the organizations of colored women are especially requested to state in their reports that they are colored, so that proper provision may be made for their entertainment.

A hearty welcome awaits you all.

WM. E. COX, Rector,
St. John's Parish, Wilmington.

DIOCESE OF EAST CAROLINA

The twenty-seventh Annual Council of the Diocese of East Carolina will meet (D. V.) in St. John's Church, Wilmington, Saturday, May 21st, 1910, at 9 o'clock p. m.

Canon 22 requires that Parochial Reports shall be sent to the Secretary by or before May 11th, that they may be tabulated for the Committee on the State of the Church.

Canon 22. Section 3. "Each Clergyman shall report to the Bishop through the Secretary at least ten (10) days before the meeting of each Annual Council, etc."

Section 5. "In making the above reports all communicants shall be included, except those who have been repelled by the proper authority, and those who have not received the Holy Communion for three (3) years last past, etc."

Application has been made for reduced rates to the Council, and the result of this application will be made known as soon as possible.

FREDERICK N. SKINNER,
Secretary of the Council.

Beaufort, N. C., April 4th, 1910.

Editor of The Carolina Churchman:
Wilmington, N. C.

Dear Sir: The Commission of the "Associated Railways of Virginia and the Carolinas" writes me that reduced rates to the Council of the Diocese, to be held in Wilmington, May 21st, can not be given unless there shall be at least 200 Delegates present who have purchased tickets on the railroad. Under the circumstances, I have written him that I shall do nothing more to secure such reduced rates, as there is no probability that such a number of tickets will be sold.

Please give this notice, or the substance of it, in May Churchman, if you can do so.

Yours faithfully,
F. N. SKINNER,
Secretary and Registrar.

CHRIST CHURCH—HOPE MILLS

Rev. N. C. Duncan, who has been doing fine work in the missions around Fayetteville, will in future make Hope Mills his headquarters. A short while ago it was announced that he would move from Fayetteville to Belhaven, but the people in his present work were loth to give him up and he will remain with them.

THE DIOCEASE OF EAST CAROLINA

The Annual Meeting of the Woman's Auxiliary and Parochial Society of the Diocese will be held in St. John's Parish, Wilmington, N. C., Tuesday, May 24th, 1910. There will be an early Celebration of the Holy Communion—7:30 o'clock. At this service all Branches of the Woman's Auxiliary, Parochial Guilds and Societies will make an offering toward the Bishop's Fund for Diocesan Missions.

A meeting of the Junior Department of the Woman's Auxiliary and Babies Branch will be held on Monday afternoon, May 23rd. All Auxiliary Branches, Parochial Guilds and Societies are entitled to one representative; those having twenty or more members to two representatives.

The Board of Officers will meet on Monday morning May 23rd, 1910.

Mrs. Nathaniel Harding, President,
Miss Sue E. Collier, Secretary.

RETREAT AT WRIGHTSVILLE—THE ENGLISH REFORMATION

Letters have been received from Bishop Strange, by all the Clergy of East Carolina, announcing the Retreat for the ten days, beginning on the last Tuesday in June, with the English Reformation as the special study this year.

Inasmuch as St. Mary's Conference came at the same date, the Bishop has decded that, for this year, he would change the time of the Retreat, making it one week later, to enable any who desire to do so to attend the Conference at St. Mary's, Raleigh.

A special study of the English Reformation has been planned, and the speakers, with subjects assigned, are given below:

1. The Council of Whitby—Rev. W. J. Gordon.
2. Archdeacon Theodore—Rev. J. H. Griffith.
3. Relation of William the Conqueror to the Church—Rev. W. R. Noe.
4. Struggle between Henry II and Thomas a Becket—Rev. C. N. Tyndell.
5. Stephen Langton—Rev. J. Carmichael, D. D.
6. Work of Wycliff—Rev. Edward Wootten.
7. Causes of the Reformation—Rev. R. B. Drane, D. D.
8. New Learning: Colet, Erasmus, Moore. Attitude of Henry VIII toward New Learning—Rev. B. F. Huske.
9. The Divorce of Katherine—Rev. J. G. Buskie.
10. Reformation under Henry VIII to death of Thomas Cromwell—Political—Rev. W. H. Milton, D. D.
11. Reformation under Henry VII to death of Thomas Cromwell—Doctrinal—Rev. W. E. Cox.
12. Reformation from death of Thomas Cromwell to death of Henry VIII—Rev. B. S. Lassiter.
13. Reformation under Edward VI—Rev. J. H. Brown.
14. Reformation under Mary—Rev. L. Eborn.
15. Reformation under Elizabeth—Rev. C. F. Smith.
16. Thomas Cranmer—Rev. A. W. Seabrease.
17. The Attitude of the Papacy during Divorce Proceedings—Rev. A. C. D. Noe.
18. The Three Prayer Books and their tendencies—Rev. F. N. Skinner.
19. The Continuity of Fundamentals—Rev. Thomas P. Noe.
20. Difference between Reformation in England and in Other Countries—Rev. J. B. Gibble.
21. Reformation under Henry VIII to death of Cromwell—Rev. N. C. Duncan.
22. Reformation from death of Thomas Cromwell to death of Henry—Rev. Jos. Fulford.
23. Reformation under Edward VI—Rev. J. H. Crosby.
24. Reformation under Mary—Rev. C. D. Malone.

ST. PETER'S—WASHINGTON

The Sunday School Easter celebration was in all respects perhaps the most successful one in its history. The attendance was, and has been since the installation of the new Graded System of lessons, twenty-five per cent. better than formerly. The Choral Service was well rendered, and the Bishop's talk, based upon the floral design, a lighthouse inscribed "I Am the Light of the World," held the close attention of all, even to the members of the Infant Class.

The offering for Genenal Missions, presented as a memorial to Matilda Lamb Morton, one of the teachers of the school who was called to her reward in February, amounted to one hundred and eighty ($180.00) dollars, a notable increase over last year, and the largest offering ever made by the school.

A prize given by Miss Lida T. Rodman to the girl making the largest mark for attendance, deportment and lessons was presented to Elizabeth Tayloe, to whose lot it fell out of four who had tied with her—the others being Ruth Satterthwaite, Sallie Carrow and Rena Harding. A similar prize given by Messrs. Ed. Willis, Jr., and Henry Moore to the boy making the best average fell to John Cotten Tayloe, who tied with Ray Warren, Norman Cordon, Jr., and Scott Hathaway.

Following a plan adopted last year, a joint meeting was recently held between the Senior and Junior Chapters of the Brotherhood of St. Andrew. There were present nearly 35 men and boys—every member of the Junior Chapter and all but one of the Senior. After the routine work was completed, the meeting listened with interest and profit to Mr. S. S. Nash, of Tarboro, who came down for the occasion. He told of his Mission work around Tarboro, and gave many suggestions which will be of value to the local Chapters.

ST. JOHN'S—FAYETTEVILLE

I suppose other Juniors would like to know what our auxiliary is doing, so I will describe as best I can one of our Monday afternoon meetings. We have fifteen members and most of them come every Monday afternoon at four o'clock, to Mrs. Strange's. We open our meeting with the Lord's Prayer. Then the secretary calls the roll and reads her minutes. The treasurer then reads her report. Then some of us cut quilt scraps, while others sew them together and others are making fancy things. Mrs. Strange reads us very interesting stories while we are working. After our work is finished we sing a few hymns and go home. We are all very industrious little girls.

MAMIE C. GARRASON, Secretary.

IN MEMORIAM MRS. MARY W. PARSONS

On Easter Monday, March 28th, 1910 at her residence in Columbia, N. C., Mrs. Mary W. Parsons, wife of Mr. Raymond C. Parsons, formerly of Surry county, Va., entered into rest to await a blessed Resurrection. It is hard to realize that one so recently full of life and strength has passed from earth, and that the brains and hands which have planned and carried out so many deeds of Christian love are stilled in death. Mrs. Parsons was confirmed by the late Bishop Capers of South Carolina, in Columbia, during the early part of her married life in North Carolina, and devoted her heart, strength and zeal to the building up and sustaining of St. Andrew's church in said town.

She was a devout, faithful and active Christian, and to the Mission of St. Andrew's with which she had been connected for eight years, her death brings deep sorrow; for the vacancy, which her death has made in the Christian services of this little Mission of God, will be long and greatly felt by all who worked with her in the Master's Vineyard. From the organization of the Woman's Auxiliary and Parochial Society, she was an active and successful officer in her own branch, bringing to every meeting a good report of work done among the faithful members of the society.

She loved the Church with its holy seasons, its dignified and solemn services, and she entered into its ideals most heartily. She was interested in charity and benevolence, and never turned away from any good work where she felt her help was needed. The Rector of the church in which she was so long an influence for good, the members of the little church, and loving friends far and near, cherish her memory and mourn their loss.

Deeply as she will be missed in home, social and church circles by those to whom she had endeared herself by her sweet and lovable character, there is nothing but resignation in our hearts, for God hath taken her to her happy home where there is no pain.

On Tuesday morning the bereaved husband accompanied by his only child, Louise, and Mrs. Sydney McMullin, left with the remains for Surry, Va., the former home of Mrs. Parsons, there to lay to rest a much-beloved wife, mother, sister and friend, "Until the day break and the shadows flee away."

"The good she would have wrought shall stand as though 'twere done;
God finishes the work by faithful souls begun."

GEN. W. P. ROBERTS

Sunday March the 27th, 1910, while the sunlight was flooding the world with its Easter glow, the sad news came to our town that Gen. W. P. Roberts was no more.

Thursday night the 17th, while coming from the post-office with his mail, he stumbled over some obstruction on the street, and fell, sustaining injurines from which he never recovered.

Monday the 21st, he was taken on his cot to the Sarah Leigh Hospital, Norfolk, Va., where his friends hoped that surgical skill and modern appliances and conveniences would restore him to health—still it was with heavy hearts that we saw him taken away.

At noon Easter day he breathed his last, and just one week from the day that he left, the citizens of Gatesville drove to the station to meet and escort his remains to his old home; by this act attesting their respect and esteem for the youngest Brigadier General of the Confederate Army.

His record as a soldier is well known. Entering the war before he was twenty-one by his bravery and gallantry he rose rapidly to distinction, promotion following promotion until he received his commission as Brigadier General.

After the war he married Miss Eliza Roberts of Gates county daughter of Mills Roberts, and made his home in his native county.

He served two terms as State Auditor, and during Cleveland's last administration was Consul to British Columbia.

The funeral service was conducted from St. Mary's Church by the Rector, Rev. J. B. Gibble, Tuesday the 29th at 1 o'clock. The flag which he loved so well floated at halfmast over the court house. Three years ago Gen. Roberts was confirmed by Bishop Strange. He was a regular church attendant and loved the service of his Church.

We shall miss his genial smile, his pleasant intercourse; for his was a most friendly nature, kind and courteous, and it is hard for us to realize that his place at Church will be vancant, his dignified, soldierly figure seen no more on our streets, and his pleasant social charm felt no more in our homes.

With love and reverence his friends—among them many of his old comrades—committed his body to the tomb to await the Resurrection.

IN MEMORIAM

Frances M. Kingsbury Entered into Life Eternal on Tuesday, March 29th, 1910, at Washington, N. C.

Frances M. Kingsbury, daughter of the late T. P. and Emeline Whitney, of New York and wife of Lewis H. Kingsbury, of Dellham, Mass., in the 69th year of her age.

"Guide me, O Thou great Jehovah,
Pilgrim thro' this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand."

Such is the Christian's prayer often expressed, often unexpressed, and that prayer in itself is an inspiration to others, when a life bears witness to its reality.

Frances M. Kingsbury was a singularly genuine character. Her graciousness, her winning manner, bespoke the lady—a never-failing charm—and the memory of

her true-hearted devotion to her Master will ever return to our hearts as an inspiration.

In quiet ways north and south she has been known and truly loved, and now that she has entered "within the veil" we ask ourselves, "What was her clear cut characteristic?" The reply comes quickly—"Devotion to her Master, an unchanging desire to follow her leader, an unfailing confidence in her Guide, even when her pilgrimage led through barren lands.

She had deep joys and deep sorrows, and through the weeks of extreme suffering which came at the close of her life, the cry "Father help me to know Thy Will" came from a stricken heart, but a heart which knew the Father, and the cry proved her trust in Him.

Surely the Easter joy should be the brighter to us, because at that season she was called to see her Leader "face to face." E. M. W.

GRACE CHURCH—PLYMOUTH

The Sunday School Easter Service was very interesting. The music was especially attractive. Mr. Clarence Latham , the Superintendent of the Sunday School, had charge of the service and Hon. Thos. W. Blount of Roper, made an inspiring address, The offering from the mite boxes was $21.00.

Rev. C. F. Smith of Elizabeth City, spent Wednesday and Thursday after Easter in Plymouth and his services were as always, very helpful and full of encouragement. Thursday night a men's supper was served at Brinkley's Hotel. It was a unique event for Plymouth churchmen and was much enjoyed. The presence of Mr. Smith was the inspiration of the occasion.

WINDSOR—ST. THOMAS'

A very elaborate program was carried out in St. Thomas' Church on Easter Day. The chancel was a scene of beauty in the floral decorations. The absence of our beloved, Rector who was called to the sick bed of his mother, was keenly felt by all. The resolution of regret at his absence and the expression of sympathy and condolence for him and his family in their deep sorrow, were the sincerest sentiments of our whole community. The choral service was very elaborate, commencing with the processional led by the Crucifer, George Cherry. Mr. E. W. Gray, Superintendent of the Sunday School, conducted the service. The rattling of the Keystone boxes gave a cheerful and inspiring sound and presaged the splendid collection that was afterwards counted out, amounting to near thirty dollars.

Those who took part were:: Charles Sawyer, Reading Bible Story of Easter.

RECITATIONS.

Easter Welcome—Virginia Rhea.
Little Children—Mary Etheridge Rhea.
Easter Angel—Clara Mardre.
Easter—Belle Brett.
While the World was Sleeping—Anna Gray Stokes.
Christ is Risen—George L. Mardre.
Easter Flowers—Nannie Smith.
Lilies—Clarence Rhea.
Violets—Pattie Smith.
Forgetmenot—James Sawyer.
Daffodils—Elizabeth Nicholls.
Easter Day—Stephen E. W. Kenney.

All of the children recited well and showed the skillful training of Mrs. J. B. Gibble.

The address was made by Hon. Francis D. Winston and was appropriate to the day.

The interesting presentation of beautiful Maltese Crosses and a basket full of Easter Eggs to each Sunday School scholar then took place. It was also a beautiful thought to present cards and eggs to a number of visiting children from the other Sunday Schools in town.

And then came the recessional to the inspiring strains of Onward Christian Soldiers. It was indeed a most joyous Easter Day.

It was the general regret that the usual egg hunt on "Castle Heights" on Monday was not had, but the absence of our Rector, who conducts the annual hunt, and sympathy for him in his bereavement made us give up that pleasure. For several years this egg hunt has been looked forward to with eager anticipation and our whole town turns out to participate.

CHURCH OF THE ADVENT—WILLIAMSTON

The mission of Archdeacon Percy C. Webber in Williamston, began with a 4:30 P. M. service on Wednesday, April 6th, and concluded with a 10:30 service on Wednesday morning, April 11th. The mission grew in cumulative power and influence from the first words of Archdeacon Webber to the close of the services. The whole community gradually awakened to the fact that Williamston had never had in it a man of greater spiritual power and insight nor a man of more remarkable eloquence than Archdeacon Webber. Sermon after sermon clothed in the same exquisite English and adorned with illustrations of remarkable beauty and vivid reality drawn from the wide range of the Archdeacon's travels, sowed spiritual seed of value not to be estimated in human terms. The man who stands for law and order on the streets of Williamston and wears the badge of chief of police, said of the men's meeting Sunday afternoon, that "it was a thousand dollars to the town" and that "its influence would last for years."

The celebration of the Holy Communion at 7:30 every morning was made the central act of worship. This service was clothed with a realty and beauty which made it deeply and obligingly impressive. One man came to Holy Communion who had not done so for thirty-five years. The other services were at 4:30 P. M. and 8 P. M. at the church, except on two nights and on Sunday afternoon, when they were held at the City hall. On Friday morning there was a special service of Intercessory Prayer; on Saturday afternoon a special service of Infant Baptism. Both were impressive and beautiful.

The weather throughout the whole mission was perfect, and the effect of the presence of Archdeacon Webber was nothing less than a spiritual benediction.

Bishop Strange is to visit this Parish on Thursday night, April 21st, for confirmations which have resulted from the mission.

About two months ago the new Sunday School system adopted at the last Council was instituted here after a very helpful visit from the Sunday School Diocesan Secretary, Rev. J. H. Brown, of Newbern, N. C.

During Lent, in accordance with the suggestion of our Bishop, one night service each week was made of special Missionary interest to men. The general theme was "Men and Missions," and the following visiting churchmen spoke at different times: Mr. J. G. Bragaw, Jr., of Washington, N. C.; Rev. B. F. Huske, of Greenville; Mr. S. S. Nash, of Tarboro; and Rev. R. B. Owens, of Rocky Mount, N. C. Rev J. J. D. Hall of Philadelphia, Pa., Superintendent of Galilee Rescue Mission for Men, also stopped over in Williamston for one night and addressed a large union meeting assembled in the interest of the Laymen's Missionary Movement in the Methodist Church.

The Lenten offering of the Woman's Auxiliary amounted to $22.00—the united offering to $27.00. The Sunday School Easter Offering again surprised the parish by an increase over even the large offering of last Easter. Last year it was $55.00; this Easter, $63.61; total number including teachers, 55. One young girl deserves especial mention—Laurie Ellison, who gave $5.25, of which all except thirty cents was earned by her own efforts.

The Junior Auxiliary on Easter Sunday presented the Church with a new Lecturn Bible, costing $20.00, in memoryof Bishop Watson, who was for twelve years in charge of this parish when he resided at Plymouth.

The Daughters of the King have been doing their usual faithful work during Lent and have done some exquisite work on the altar linen required for the Communion service. They have done a fine amount of Lenten visiting.

Through the church offering for Diocesan Missions and through the interest of a committee of fine laymen, more than $50.00 will be given towards the $4,000 fund for Diocesan Missions—an increase of more than two and a half times the apportionment.

Williamston is preparing to make a strong plea for the next Convocation to meet here.

DIOCESE OF NORTH CAROLINA

Editor
REV. F. M. OSBORNE, Charlotte, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

CONVOCATION OF RALEIGH

Growth in this part of our Diocesan Missionary field is not yet phenomenal but small progress gives some encouragement to the laborers, and will perhaps stimulate the interest of all those who feel personal responsibility for the spread of the Kingdom.

Within the past two months services have been restored at Goshen and Stovall, which were left vancant last summer by the removal of Rev. Francis W. Hillard.

St. Paul's, Goshen, is now under the charge of Rev. Mr. Horsfield, of Oxford; St. Peter's, Stovall, of Rev. Mr. Trott, of Durham. At both these missions there is an evident awakening and there is reason to believe they will manifest soon more vigorous life.

At Elm City, Rev. Evans A. Edwards, the new and energetic Rector of St. Timothy's, Wilson, has held a service with gratifying attendance. Mr. Edwards has expressed his willingness to prosecute earnestly the work here, if his efforts can be supported by an appropriation sufficient to meet the actual expense incurred in travel. I doubt not that the money necessary for this can be promptly raised.

Of my first service at Wendell, mention was made in the February number of The Carolina Churchman. So encouraging is the outlook here that I've felt it a duty to give personally monthly services here till better arrangements can be made. At the service here in February I baptised Mr. Wm. Baptist; and in March, Mr. Edward Baptist. This gave a nucleus at Wendall of four earnest and determined members. These have the Methodist church for one Sunday a month until opportunity is afforded to build for ourselves. The recent incoming of another member of the church, a man of force and experience, has rendered the prospect here still more hopeful.

Within the present month I made a visit to Lillington, county-seat of Harnett. I found here four members of the Episcopal Church, all heads of families. Some of these recall that Bishop Cheshire held one or two services here some ten or twelve years ago, but recollect no services of this Church before or since. An invitation to begin services here was extended, and I shall respond if possible.

Less encouraging are these facts:

1. Sanford and Gulf are without regular services, though they are anxious for them and are willing to do more than they ever have done towards the support of a minister. An arrangement is proposed by which Pittsboro, Sanford and Gulf will support a minister of their own. And this can be effected just as sonn as the right man can be found.

2. Cunningham, Person county and Milton, Caswell county have lost what Stovall has gained. Rev. Mr. Trott had to give up the first in order to take the second. I believe that work and salary could be provided for still another missionary, if, again, that missionary could be found. The Bishop of the Diocese has arranged and licensed for use a leaflet of "Mission Service." I believe this will be found more usable than the Prayer Book in congregations that are new or that are in large part composed of persons not members of this Church. Copy of this leaflet will be sent for inspection to any one upon request.

As to the finances of this Convocation, the Treasurer's report is of course, the best and final authority. But it will please many to know that action has been taken by the Executive Committee and by others that gives promise of large results and more reliable methods. I would say here what I've said repeatedly in public addresses, that our finances will remain inadequate to our needs until Christian men and women of ample wealth feel the call to contribute to the work of the Kingdom of God in some due proportion to the means God has given them. It is pleasant to report that some do feel this call. Since December last, besides smaller individuals gifts to the Missionary fund, there have been two of $100.00 each, and three of $25.00 each. And we may be sure the end is not yet.

I'm glad to acknowledge, also, contributions to the special objects presented in my last communication.

On the $20.00 needed for Holly Springs:

Rev. A. B. Hunter	$10.00
Mrs. E. G. Rawlings	2.50
Total	$12.50

On the $100.00 needed for Sanford:

Rev. A. B. Hunter	$15.00
Offering at Laymen's Meeting, Good Shepherd, Raleigh	12.27
Rev. M. A. Barber, from Christ Church Offertory	20.00
Total	$47.27

Of the $100.00 I desired to raise from this Convocation for Dr. Correll's work in Japan, $66.50 is already in hand. I confidently hope and believe that nearly or quite the whole amount will be given when the returns from a letter sent to a number of selected indivduals are all in. In your next issue I hope to make acknowledgement for contributions to this fund in detail.

N. C. HUGHES, Archdeacon.

MEETING OF THE MECKLENBURG DISTRICT OF THE CONVOCATION OF CHARLOTTE IN ST. PAUL'S CHURCH—MONROE

A regular Conference of the Mecklenburg District of the Convocation of Charlotte was held in St. Paul's Church, Monroe, on Wednesday, April 6th, with the following members present, viz: the Rev. E. A. Osborne, Archdeacon, the Rev. W. H. Ball, of Wadesboro, the Rev. W. J. Smith, Secretary, and two active and efficient Laymen of the congregation—Mr. T. P. Dillon, and Mr. J. D. Parker. The Rev. Mr. Thompson, of the Diocese of Florida, who has had charge of the Chapel of Hope, and St. John's Chapel, Charlotte for the past few months, was present at the service the evening before, and preached a practical and impressive sermon on the words "Peace be unto you: as my Father hath sent me, even so send I you." It was much regretted that Mr. Thompson could not remain over on Wednesday for the Conference, as the absence of even one means a great deal in so small a gathering.

At eleven o'clock the Holy Communion was celebrated by the Rev. Mr. Ball, assisted by the Rev. Mr. Smith, the Archdeacon reading the Gospel. At the close of the service the Conference was called to order by the Archdeacon, and proceeded with the regular order of business. The treasurer reported $1.18 on hand—a much smaller amount than usual, owing to the fact that the Conference has pledged $2.00 a month towards the expense of Mr. Dillon in going to St. Timothy's, Olive Branch, to hold Lay Services. It should be stated, however, that Mr. Dillon has, so far, raised more than half of the amount from the collections at his services. On motion it was resolved that each congregation in the District be asked to make an annual contribution towards the expenses of the Conference, either through the Offertory, by personal solicitation, or otherwise. At the hour of noon the prayer for Missions was used by the Archdeacon. The Conference then adjourned for dinner, and met again at 3:30 p. m. Reports having been called for, Mr. Dillon stated that the new church at Olive Branch had been finished and paid for, and that about fifty dollars had been subscribed towards the minister's salary. Other reports were of a general nature and satisfactory. All

present felt the absence of the late minister in charge, the Rev. Frederick A. Fetter, who was called to rest in January. By a rising vote, and after reference to the work and character of our deceased Brother, a committee was appointed to draft suitable resolutions in regard to his death to be sent to his family and published in the Carolina Churchman. It was left to the Archdeacon to fix the time and place of the next meeting. At the closing service at night the subject for discussion was the Sunday School which was opened with a striking and able address by the Rev. Mr. Ball, who was followed by the Rev. Mr. Smith, Mr. J. D. Parker and the Archdeacon.

The visitors were glad to be at Monroe again.

RALEIGH CONVOCATION

(Receipts for March 1910)

4.	Good Shepherd—Ridgeway	$ 10.00
5.	Special from Chas. E. Johnson—Raleigh	100.00
9.	St. Matthew's—Hillsboro	37.50
10.	Christ Church—Raleigh	58.00
14.	Special from State Farm	8.25
	Special from W. G. Moss—Windell	5.00
19.	Special from Windell	1.50
	Special from St. Mark's—Gulf	3.05
	St. Mark's—Halifax	5.00
21.	Advent S. S. Off. Trinity—Scotland Neck	4.15
23.	Emmanuel—Southern Pines	22.50
	Good Shepherd—Rocky Mount	12.50
	Advent—Enfield	13.00
24.	St. Saviour—Raleigh	2.50
25.	Special Offering—Williamsboro	3.70
	Special Offering—Pine Bluff	5.10
	Special Offering McMinn—Pine Bluff	2.00
	Total	$293.75
	Balance on hand April 1, 1910	$292.48

W. L. WALL, Treasurer.

ANNUAL APPORTIONMENT AND AMOUNT PAID ON SAME TO APRIL 1, 1910

Battleboro—St. John's	$ 15.00	$ 11.45
Chapel Hill—Chapel of the Cross	50.00	25.00
Cunningham—Cunningham Chapel	5.00	-- --
Duke—St. Stephen's	50.00	12.50
Durham—St. Philip's	100.00	50.00
Edgecombe county—St. Mary's	5.00	1.25
Edgecombe county—Grace	7.00	1.75
Elm City—Holy Trinity	5.00	2.50
Enfield—Advent	30.00	13.00
Gaston—St. Luke's	6.00	3.00
Goshen—St. Paul's	6.00	-- --
Gulf—St. Mark's	10.00	4.00
Halifax—St. Mark's	20.00	10.00
Henderson—Holy Innocents	150.00	52.50
Hillsboro—St. Matthew's	75.00	37.50
Jackson—Church of the Saviour	26.00	11.50
Kittrell—St. James'	25.00	-- --
Littleton—St. Alban's	26.00	13.00
Louisburg—St. Paul's	40.00	21.78
Middleburg—Heavenly Rest	13.00	6.50
Orange county—St. Mary's	5.00	5.00
Oxford—St. Stephen's	50.00	12.50
Pittsboro—St. Bartholomew's	65.00	32.50
Raleigh—Christ	400.00	280.00
" —Good Shepherd	183.00	91.50
" —St. Saviour	5.00	2.50
" —St. Mary's Chapel	15.00	10.06
Ridgeway—Good Shepherd	20.00	20.00
Ringwood—St. Clement's	6.00	-- --
Roanoke Rapids—All Saints	10.00	-- --
Rocky Mount—Good Shepherd	125.00	89.71
Sanford—St. Thomas'	10.00	5.00
Scotland Neck—Trinity	50.00	25.00
Smithfield—Transfiguration	10.00	10.00
Southern Pines—Emmanuel	50.00	25.00
Stovall—St. Peter's	10.00	-- --
Tarboro—Colony	20.00	100.00
Warrenton—Emmanuel	30.00	-- --
Weldon—Grace	40.00	40.00
Williamsboro—St. John's	10.00	5.00
Wilson—St. Timothy	75.00	-- --

RECEIPTS OF THE TREASURER OF THE CONVOCATION OF CHARLOTTE—MARCH 15 TO APRIL 15

Apportionment:		
Wadesboro—Calvary	$ 15.40	
Salisbury—St. Luke's	50.00	
Salisbury—St. John's	.25	
Salisbury—St. Peter's	1.25	
Rowan County—St. Jude's	.63	
Rowan County—St. Matthew's	1.25	
Cleveland—Christ	4.57	
Mayodan—Messiah (Easter)	10.00	
Charlotte—St. Martin's	5.00	
Charlotte—St. Mary the Virgin, Thompson Orphanage	8.00	
Charlotte—St. Peter's	140.00	
Charlotte—Holy Comforter	10.00	
Charlotte—St. Andrew's	1.25	
Iredell County—St. James'	3.25	
Statesville—Trinity	17.15	
Woodleaf—St. George's	3.20	
		271.20
Advent Offering:		
Rockingham—Messiah	.24	
Charlotte—St. Martin's	6.14	
Charlotte—St. Peter's	15.50	
Walnut Cove—Christ	1.62	
Hamlet—Mission	2.50	
Reidsville—St. Thomas'	8.63	
Burlington—St. Athanaseus	5.50	
		40.13
Archdeacon's Collections:		
Mt. Airy—Trinity	15.00	
Statesville—Trinity (Salary)	50.00	
Statesville—Trinity (Rent Rectory)	34.00	
Monroe—St. Paul's	6.40	
Reidsville—St. Thomas'	8.00	
Cleveland—Christ	2.25	
Rockingham—Messiah	10.00	
Hamlet—Mission	3.15	
Friends in Statesville	5.50	
Friends in Reidsville	5.00	
Friends in Mooresville	3.00	
A Friend (name withheld by request)	677.00	
		819.30
Woman's Auxiliary:		
Rocky Mount—Good Shepherd	1.00	
Ridgeway—Good Shepherd	.25	
Cooleemee—Good Shepherd	5.00	
Salisbury—St. Luke's	10.00	
Raleigh—Christ	6.00	
(For Mocksville)		
Ridgeway—Good Shepherd	.25	
Cooleemee—Good Shepherd	.25	
Oxford—St. Stephen's	1.00	
Duke—St. Stephen's	1.00	
(For Hamlet)		
Ridgeway—Good Shepherd	.25	
Cooleemee—Good Shepherd	.25	
Raleigh—Good Shepherd	2.50	
Oxford—St. Stephen's	1.00	
Wadesboro—Calvary	1.00	
Charlotte—St. Peter's	13.00	
		42.75
Junior Auxiliary:		
Wadesboro—Calvary	1.00	
Charlotte—St. Mary the Virgin Thompson Orphanage	1.33	
		2.33
Ministers Salary:		
Madison—St. John's	12.50	
Walnut Cove—Christ	27.00	
		39.50
Salisbury—Mrs. F. J. Murdoch (Easter Off)		25.00
Receipts for the month		$1,240.21

Through the liberality of a devoted churchwoman, the Convocation of Charlotte can guarantee its faithful missions prompt payment of the meagre stipends promised them. It is the intention of the Archdeacon to put a man in every vacant field in the Convocation as early as possible, with instructions to push the work vigorously. Some of these fields promise an early harvest—others not so much—but all are well worth cultivating for our Master. Let the communicants aid this work by praying and praying. Respectfully submitted,

C. E. FRICK, Treas.,
Convocation of Charlotte.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
Manager.

CLERGY PENSION FUND—EASTER DAY SERVICES

As chairman of the committee of the $5,000,000 Clergy Pension Fund, the Rev. J. S. Moody is seeking to increase the co-operation of the clergy and laity in a definite and determined campaign before the meeting of General Convention. It is a foregone conclusion that in weak missionary districts, neither clergy nor laity, already burdened with heavy assessments and numerous convocation collections , can be expected to add much more to the demands already imposed. There is a brave readiness, however, to do all that is possible.

Easter this year as well as Holy Week, has been favored with perfect weather conditions. This fact coupled with exceptionally fine musical programmes helped no doubt to draw large and deeply interested congregations to the two services at the Church of the Ascension, Hickory. The chancel and altar decorations were in exquisite taste, suggesting bright Easter thoughts and hopes by their freshness and purity. A number of the Lenoir College students, carefully trained by Mrs. Chadwick, re-inforced most effectively the regular church choir.

The rector, Rev. J. S. Moody, chose for his morning subject—The Song of Moses and Miriam over the deliverance from Pharoah's pursuing army and the Egyptian bondage. Easter Day commemorates and achieves for men a far greater deliverance, even from Satan, Death and Hell and so calls for joyful shouts and gladsome hymns of victory. And in closing the interesting line of thought, the speaker reminded his hearers that such a day and such a theme was a call also to every one to a larger life and a nobler career.

At 4 p. m., the Knights Templar attended in a body and the service was made most inspiring by a well-rendered series of Easter carols.

On Saturday—Easter Even—at 3 p. m., the service of Holy Baptism was held and five sweet little children received into the bosom of Christ's Fold.

VALLE CRUCIS MISSION

Accompanying this letter is a reprint from the March number of the "Mission Quarterly," telling briefly something of the work, as well as of the needs, of The Holy Trinity Mission, located at Glendale Springs, Ashe Co., N. C., on the crest of the Blue Ridge Mountains. Enclosed there is also the story of a recent occurrence, which although it is not a frequent thing, is the true account of an incident that took place at this Mission.

For the past year and a half we have occupied rented quarters which are most inconvenient and unsuited for our purposes, but it was the best that we could do. The imperative need is a Mission House of our own that will be suitably and conveniently arranged for the purpose of the Mission. We have ground adjoining the Chapel for the building, and a small tract of timber land from which we can get the necessary lumber. But there is need of twelve hundred dollars ($1,200.00) with which to pay for sawing the lumber and building and furnishing the house.

If every branch of the Auxiliary which receives this appeal will send us one dollar (or any amount that it may feel disposed) the house can be easily erected and occupied by January 1st, 1911, at which time our lease on the present quarters expires.

Believe me, the need is a most urgent one; will YOU not help us to meet it NOW. Kindly address all communications either to Miss Virginia Mitchell, or the undersigned at Glendale Springs, N. C.

Thanking you in advance,

Faithfully yours,
REV. J. N. ATKINS,
In Charge.

A MISSION TEACHER'S EXPERIENCE

In a letter, recently received from one of our women teachers located at a remote station in the District of Asheville, the following account is given of a rather trying experience:

Feb. 20, 1910.

"I have just passed through a very unpleasant experience which I must tell you about. There is a man named———, who comes from a few miles away down in ——— county, and who has just been released from the penitentiary after serving a term for stealing. Friday he was seen in several places around here and towards night was in ——— store, and asked ——— if he knew where to get some money and tobacco. That night the store was broken into and twenty-five dollars and half a box of tobacco taken, but of course this was not discovered until Saturday morning.

Friday night ——— (a young girl) and I were sitting up later than usual, and about ten o'clock heard three or four noises in succession, seemingly in different parts of the house; I knew they could not be caused by the wind, for there was not a breath stirring. We were startled, but thought possibly it was over at the store. However, we took the lamp and a pointed stick, which was the only weapon I could find, and went all over the house, but found nothing. We came back and prepared to retire, and just as we were getting to bed heard three great big thumps. I called ——— into my room and we partially dressed and lit the lamps. Then came a loud thump on the side of the middle house, next the unfinished wing, followed by a blow on the back door and directly after by another loud blow right under my room in the south wing, front. 'Well,' I said 'it is time I called ———' and I went out on the north piazza and shouted for him as loud as I could. He wakens easily and answered at once. I called that some one was prowl-

DISTRICT OF ASHEVILLE CONTD—GAL—13

ing about the house and to bring his revolver, and as soon as he could dress he came over with it.

Meantime I expressed myself forcibly regarding cowardly marauders and informed the night that they needn't think they could scare me, for I wasn't one bit afraid. (But I was afraid all the same.) Then we went back to my room, but not to sleep. There had been a young moon, which had set, it was now after midnight, but the house is so big and rambling, that although we watched we could not see anything.

For a time all was quiet, then the noises began again, great blows against the house, now here, now there. There was but one charge in the revolver, so I dared not use it, but saved it in case he broke in. This continued until daylight, when with one final shake of the front door the noises ceased. We found traces of him all about where he had crept along the piazzas with muddy feet and kicked the house with a muddy heel. Then some men came with the news from ———'s store and several of them went off to track him, but they never caught him . . .

No one in this settlement would do such a thing and if that man ever shows himself here again I do believe they are ready to lynch him."

PERILS AND PITFALLS THAT BESET BOYS

The attention of the rector of the Church of theAscension, Rev. J. S. Moody, was drawn, he told his congregation Sunday, to an advertisement that appeared in the Charlotte Observer for boys throughout the State to act as its agents in selling its Sunday edition "with its comic supplement printed in four colors, 'the greatest supplement seen in this part of the country.' The language of that 'ad' went on further to say 'We will start a good boy and tell him how to make easy pocket money' and the head lines of the very prominent "Ad," Mr. Moody said, ran thus:

"**Boys** wanted everywhere to act as selling agents for the Great Charlotte Sunday Observer."

"It was a startling and bold bit of newspaper enterprise," Mr. Moody said, "for an otherwise reputable journal in this State to betray its moral attitude in that way. There are "Perils and Pitfalls' enough for the lads of the 20th century without adding one more to the list and that not the least unsuspecting and demoralizing. There are many agencies at work today which fully deserve the title "Corrupters of Youth." Even in pagan Rome to be in any sense or by any example or device, 'A corrupter of Youth' was deemed the last stigma that could attach to any man's reputation.

"Let me outline some of the present 'Perils and Pit-

falls' so that the home, the community and the State may clearly realize the serious conditions, the grave dangers that confront the young manhood of our land.

"And I begin with the comic sheet. It strikes terror to the heart of the average Sunday School teacher and worker. So fascinating is its blazing medley of color and caricature that scores of little children are learning their first lessons in deceit and dishonesty, by secreting and retaining their pennies and nickles given to them for sacred purposes, that they may buy the much coveted prize, the comic Sunday supplement. Was there ever such a training school in parental disrespect, in vulgarity and coarseness, in irreverence for things sacred, as the villainous comic supplement, with its flaunting "wil'l west" type of joke and its blotches of bizarre art.

"To merely name another notorious and widespread danger—the deadly and demoralizing cigarette is enough. From physicians, teachers, magistrates and police—yes, from jails and asylums and from the silent graves rolls up the terrible indictment, the bitter wail against the manufacture, the sale, the use of the vicious cigarette.

"But the slaughter of thousands of our most promising youths does not stop with the cigarette. The Coca-Cola beverage has also invaded the land, largely our Southern States and its growing sale opens up another field for serious investigation. So wilespread and disastrous has the promiscious use of Cocaine become that the matter has been brought to the attention of the President and material legislation will be necessary to control its illicit sale. Dr. Joseph P. Remington, of Philadelphia, says: "The illicit sale of cocaine seriously threatened future citizenship, and that the drug was sold in large quantities to school children, hundreds of them having been debauched through it.' Thanks to the new regulations and stricter censorship, the debasing atmosphere of the moving picture shows and slot machines in our large cities has been greatly improved, and the dangers for the boys correspondingly lessened.

"And now to return to the moral aspect of the 'Ad' in the Charlotte Observer: Can you think of any worse fate befalling the average boy from 9 to 15 years of age than to turn him loose on the streets of the city or town, to hawk and sell the Sunday paper with its bewitching Comic Supplement. Take him out of Sunday School, away from religious influences, thereby weaning him gradually but most surely from respect from the Lord's Day, and all things Sacred, just at the age when he is most open to good influences and spiritual impressions, just at the age when he most needs help of religion, the Church, and decent example, and eight times out of ten you have 'fixed him.' For the saddest part of it—and the feature that brings most grief—calling for loudest protest—lies just here—that once enticed away and his connection with religion severed, it is practically out of the question, to win the average boy back 'to the straight and narrow way.' He more often than not becomes just a non-church-goer, in many cases a rebel against society and the Kingdom of Jesus Christ. It is time for the thinking men and women of the land, just as much as for members of the Church of God, to give these things that are fraught with evil, and waste and ruin to our boys and young men, the thought and the conscientious study they deserve and demand. And whenever, or wherever we can act, let us do so with courage, and with an all-pervading sense of our responsibility, as citizens, as parents, as teachers, as magistrates, as members of city councils or state legislatures.

" 'Tnere are stony ways to tread;
Give the strength they sorely need,
There are tangled paths to thread,
Light them, lest they miss the track.
Holy Jesus, day by day,
Lead them in the narrow way.' "

MEMORIAL CROSS

At St. Bartholomew's Church, Pittsboro, N. C., on Easter Sunday was presented to the Church a beautiful brass cross as a memorial to Frank Marsden London, Jr.

The inscription read: To The Glory of God and in Loving Memory of Frank Marsden London, Jr., son of Arthur and Elizabeth London, born March 10, 1906 died February 13, 1910.

The Church was filled on this lovely Easter Day and the services were lovely and impressive, made all the more so by the presentation of this cross by its beloved Rector, Rev. W. L. Mellichampe.

TWO IDEAS OF THE CHURCH.

(Continued from Page 5.)

of the last baptized child, and giving the bread and the wine to the person who to-day kneels before the altar. This is apostolic succession. And that Kingdom should be one—united—not "divided against itself," as has been the case since men have undertaken "to make churches," to perpetuate opinions, and to teach doctrines.

This is the idea of the Church we find recorded in the Bible, as it tells us what Jesus and the apostles did. "The very first act of Christ's ministry," as an able writer puts it, "was to gather a few persons around Him and form a society. We know the names and number of that society—the twelve disciples. At first they were only disciples—learners. He kept them near Him; He taught them by word and example. He trained them for their work by sending them out two and two, to preach and heal. There were evidently three ranks among these; Himself, the Head; the twelve next, and the third the seventy. Just before His Ascension Christ raised the twelve to the first rank, saying, "As My Father hath sent Me, **Even so I send you.**"

The first act of the apostles after this was to choose one to take the place of Judas, showing thereby that the society, or organization was to be kept up. At that time the disciples in Jersalem had increased to one hundred and twenty. Acts I. 15. The organization was complete, but it had not received the breath of life. On the Day of Pentecost the Holy Spirit was breathed into this organism, and it became active and aggressive. This was the baptism, the new birth, of the Church.

Soon after this we find the Church choosing deacons, and the apostles ordaining them by laying on of hands. Next we read of elders, or presbyters, or priests, evidently differing in office from apostles and deacons. The apostles go forth to the cities of the world, preaching and ordaining elders in every city. Thus the living society is enlarged and has in it all the germs for continuance. It shows that Christ's first and great method for saving souls was not to write a book or propound a philosophy which might have been done by some prophet, but was to found a Church, in living connection with Himself, its Head."

Which "idea' is the better one depends on the fact whether Christ organized a Church or not. If you were called upon to make a choice, would you not prefer to belong to the Church that Christ established and officered and sent out into the world to do His work and has perpetuated to this day—a Church that traces its history through all the Christian centuries—than to some man-made church that can date back its existence only to a time when it broke away from the grand, old, historic Church of Christ, in the heat of debate over some doctrine or practice, and lives now to perpetuate its opinion? Prejuidce aside, is there any comparison between the Church of Christ and the church of an opinion—between a living organism and a human society? According to the laws of nature, there must be more real vitality, a fuller, richer life in a Divine Body, than in a human society—in the Kingdom of God seeking men, than in a lot of men seeking the Kingdom of God.

Such a conception of the Church of God is grand, inspiring helpful. It is calculated to secure the devotion and allegiance of men as something worthy of their love. It makes Churchmen who act from principle as well as from choice. It rises far above that belittling, selfish, self-pleasing idea that we go to church where and when we like the minister, and work and worship when things suit us, and feel no sense of duty or obligation when other conditions exist. Reader, which Idea is your Idea—or which will it be from this hour?

The Episcopal Church is not a Church of an opinion. She has no "views." She holds the great facts of Christian Truth. The people hold the different opinions about these facts. She embraces within the fold all views. She believes in unity.

It is more than a society. It is a **Living Organism**—a body—a living, growing, thinking, feeling, working body. The man inside is a member of that body, and partakes of its force, its blood, its life.

The Canadian Church has a well-organized Laymen's Missionary Movement with a layman as secretary, giving all his time to planning and holding meetings and generally furthering the work.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE DEPARTMENT

Number of children, 63.

Contributions received from March 15th to April 15th: J. A., St. Paul's, Monroe, $1.00; S. S., Emmanuel Church, Farmville, $1.07; T. O. G., Trinity Parish, Scotland Neck, $5.00; "In Memoriam", Wilmington, $10.00; Mrs. S. V. Young, Charlotte, $5.00; Babies Branch, Convocation of Charlotte, $22.00; Miss S. L. Joyner, Woodland, $2.00; J. A. St. Mary's, High Point, 25 cents; W. A., Tryon, for Easter, $2.95; Mrs. Sarah Lanier, Tarboro, $5.00; Girls Friendly Society, and J. A., Christ Church, New Bern, $5.00; S. S., St. Luke's, Winterville, $1.00; Mrs. C. D. Taylor, Valle Crucis, $1.00; Mr. C. M. Hawkins, Richmond, Va., $4.00; S. S., St. Mark's, Halifax, $1.46; J. A., Church of the Saviour, Jackson, $4.50; J. A., Calvary Parish, Tarboro, $3.00; J. A., Church of the Good Shepherd, Raleigh, $10.00; J. A., St. Saviour's Chapel, Raleigh, 75 cents; J. A., Trinity Parish, Scotland Neck, $5.00; St. Luke's Guild, Salisbury, $10.25; Miss Mary Evans, Clinton, Ark., $1.00; Christ Church, Hope Mills, $5.00; W. A., St. Paul's, Winston-Salem, $5.00; W. A., Church of the Saviour, Jackson, $5.00; W. A., St. Timothy's, Wilson, $6.00; W. A., St. Luke's, Thelma, $2.50; W. A., St. Andrew's, Greensboro, $5.00; W. A., St. Mark's, Halifax, $2.00; W. A., Church of the Good Shepherd, Ridgeway, $1.00; W. A., Church of the Good Shepherd, Cooleemee, $2.00; W. A., Church of the Good Shepherd, Raleigh, $10.00; W. A., St. Mary's School, Raleigh, Bennett Smedes Scholarship, $5.00; W. A., St. Paul's, Louisburg, $8.00; W. A., St. Philip's, Durham, $25.00; W. A., St. John's, Battleboro, $15.35; W. A., Christ Church, Raleigh, Building Fund, $25.00; W. A., Holy Innocents, Henderson, Building Fund, $14.58; W. A., St. Barnabas, Greensboro, $10.00; W. A., St. Luke's, Salisbury, $11.10; W. A., St. Bartholomew's, Pittsboro, $6.00; W. A., St. Stephen's, Duke, $2.00; W. A., Emmanuel, Warrenton, $2.00; W. A., Emmanuel, Stoneville, 25 cents; W. A., St. Paul's, Winston, $5.00; R. H. Jordan & Co., Charlotte, discount, 64 cents; Church of the Good Shepherd, Rocky Mount, $24.54; ——, Edenton, $5.00; St. Timothy's Guild, Christ Church, Raleigh, $22.95; J. A., St. Mark's, Mecklenburg Co., $2.00; "Our Babies Memorial Fund," $6.00; "Asheville" No. 1, $10.00; Miss Mary Terry Bland, Charlotte, $5.00; A friend in Raleigh, $5.00; "Messengers of Hope," S. T. S., $24.38. Total, $384.52.

Contributions in kind: Lot of Easter cards, Stone & Barringer, Charlotte; lot of cakes, Southern Hardware Co., Charlotte; box of clothing, etc., for Louise Wade, from the J. A., Church of the Good Shepherd, Rocky Mount; pantry supplies, Mrs. Thomas Griffith, Charlotte; dress pattern for Gertrude Ferass, from her mother; outfit for Harriet Marlin, W. A., Hamlet; box of clothing, etc., W. A., Holy Cross, Tryon; scrap books for infirmary, J. A., ditto; box for Don Jones, W. A., St. David's, Laurinburg; box of clothing etc., for Sadie Lewis, from Mrs. P. L. Bridgers, Wilmington; package of clothing for Sallie Wallace, Miss Leah Perry, Henderson; 1 pound Butterine, Jersey Butter Co., Norfolk, Va.; 1 quilt, 4 books and box of clothing, W. A., and J. A., St. Philip's, Brevard; box of clothing, sheets, towels, etc., W. A., Calvary Parish, Tarboro; outfit for Jessie Ballard, W. A., Calvary Parish, Wadesboro; package of clothing, J. A., Church of the Transfiguration, Saluda; box of Easter eggs for Louise Hawkins from her Sister; box for Delia Phillips, W. A., St. John's, Winton; package of clothing, Mrs. J. S. Thomas, Charlotte; barrel of clothing, etc., W. A., Church of the Good Shepherd, Raleigh; box for Lena and Uldine Allsbrook, W. A., Grace Mission, Lawrence; box of material and supplies for the sewing room from the Babies Branch, St. Luke's, Roper; 1 ton of guano from the Navassa Guano Co., for advertisement in the Carolina Churchman; box of supplies for the infirmary, and a suit of clothes, J. A., St. Mary's School, Raleigh; dress goods remnants and stockings, W. A., St. Luke's, Roper; barrel of clothing, etc., St. Agnes' Guild, Christ Church, Raleigh, containing 62½ yards of chambray and 36 yards of uniform cloth from the Pilot Cotton Mills, Raleigh; box of clothing, W. A., St. Philip's Church, Durham; box of clothing, material, etc., W. A., St. Paul's Parish, Louisburg; box of clothing, sheets, towels, soap, etc., W. A., St. Stephen's Parish, Goldsboro; lot of garden and flower seed, Mrs. H. C. Jones, Charlotte; box of clothing for Carrie May Cochran, and May Parrish, St. James' Church, Kittrell.

ORPHANAGE NOTES

Our list of acknowledgements is a little longer than it was last month, and as we do not wish to crowd out any of the letters of "Aunt Becky's" little "Messengers," we will make our notes as brief as possible.

Hilliard Wood has been absent a month on a visit to his uncle in Salisbury. He had not been well for some time, and we though a change would do him good.

Little Allie Teal was taken away by her mother the 13th of last month, and placed with her grand mother in Wadesboro. She is a bright, sweet little girl, and we were sorry to see her go.

The children had their usual egg hunt on the Monday afternoon in Easter week, given to them by the members of the Orphanage Guild, of St. Peter's Parish. The weather was ideal, and it goes without saying that they all had a delightful time. Besides a goodly number of ladies, we were glad to have the Rev. Mr. Thompson and Mr. James Ker, Jr., with us.

On the Wednesday after Easter we had a pleasant visit from the Rev. Robert H. Burton, wife and daughter, of Plainville, Conn., and at the noonday service Mr. Burton made an interesting talk to the children.

Our orchard has been looking like a grand and beautiful bouquet, and we have the promise of a big fruit crop.

On the fifteenth of last month we were glad to have the Rev. Mr. Thompson with us at Chapel, and also at dinner. He spoke interestingly to the children at the service of the Indians in Florida.

Mr. Jamison has "pitched such a big crop that we found it necessary to purchase a horse to assist the mules in cultivating it.

The fund for the new donkey grows slowly, not as fast as a donkey can trot.

In shipping boxes always mail us bill of lading, or express receipt, as the case may be.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount due	$175.00
Amount paid in	39.92
Amount still to be raised	135.08

(Contributions received from March 12 to April 12)

Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Watters	3.00
S. S., Church of the Saviour, Jackson, N. C., through Miss Minnie G. Burgwyn	.20
Bishop Gray Branch, Junior Auxiliary, Wadesboro, through Miss M. Cliff Bennett	1.00
Penelope Biggs, Williamston, N. C	.25
Junior Auxiliary, St. Paul's, Monroe, N. C., through Beatrice Dillon	2.00
Young Christian Soldiers, Winterville, N. C., through Miss Esther Johnson	.25
Katherine G. Butts, Speed, N. C., Easter Offering	.90
"In Memoriam Mary Ruffin, Roanoke, Va.," J. Johnstone and Allen Ruffin Pettigrew, Atlanta, Ga., through Miss Mary C. Jones	3.00
Marion-Frances and Katherine Alston, Texarkana, Ark., for three months	.75
Junior Auxiliary, Hillsboro, N. C., little of the proceeds of their "Book Party"	1.43
Junior Auxiliary, St. Peter's, Washington, N. C., "In loving memory of our beloved leader, Miss Tillie S. Morton who entered Paradise February 23rd, 1910, sent through Miss Augusta Charles, Secretary	10.00
"Young Christian Soldiers," Winterville, N. C., through Miss Esther Johnson	.25
Marion-Francis and Katherine Alston, Texarkana, Ark., for April	.25
Wm. H. Knowles, Jr., Pensacola, Fla., for April and May, through his grandmother	1.00
Total	$ 24.38

My dear children: On March 21, I received the following letter which has the best news in it that has ever come to us since we began to wrestle with the Sewing Teacher's Salary as a proposition in Federal money. It comes from Burlington, N. C., and runs thus:

My dear Miss Cameron: I am asked by the members of the Thompson Orphanage Guild of this place to write you in regard to the Sewing Teacher's Salary—whether or not it has been all pledged? We are willing to undertake to pay half of it this year—understanding that the amount for us to send you will be eighty-seven dollars and fifty cents, ($87.50).

We sent fifteen dollars ($15.00) to Mr. Smith and he instructed us hereafter to take the matter up with you.

Please let us know if the money is needed, and, if so, shall we send it in monthly payments? With best wishes,

Sincerely yours,

Please, my dear Madam, assure your colleagues that we most joyfully accept their offered help. Very little indeed of the salary is actually pledged. Some branches of the Junior Auxiliary send specified amounts each month, but for the most part it is as it may chance. To me, who recognizes failing strength as never before, it will mean much to be freed from the pressing anxiety and sense of personal responsibility as the months go on and the salary seems to stand still; for the young lady needs it, and we promised it, and I was the mouth piece of that promise and so cannot escape a certain sense of personal responsibility in the matter.

If I may choose, I very much prefer the monthly payments. The example goes for much, and I like to see things grow and the money is always needed. Mr. Smith knows by tiresome experience that it is much better to have all funds meant for a specific purpose sent to the specific treasurer of that fund. If it is sent to him, it means three extra letters to be written; his to you acknowledging the receipt, his to me sending the money, and mine to him receipting for it; whereas one to me, and my acknowledgement in the Messenger Letter means only the ligitimate amount of work for one item. See?

Now children, it appears that we have too little space given us in The Carolina Churchman to contain all that you write me. Half of last month's letter was omitted, so henceforth I a mgoing to cut out all that I can—all addresses and civilities to myself—and anything that does not seem essential. I want all of your letters printed if possible so we will try the curtailment and see how it succeeds.

Those most generous givers, the Hillsboro Juniors were the first givers and we thank them very much for their three dollars. They are a very small band as to numbers.

Next came the Jackson Sunday School:

I am sending you the 20 cents the amount the Sunday School of the Church of the Saviour wishes to give every three months.

Thank you little flock, _____and tell them your sympathy is very sweet. The blow was a heavy one.

Wadesboro is the next to come:

Enclosed please find one dollar for the sewing teacher's salary at the Thompson Orphanage, from the Bishop Gray Branch of Junior Auxiliary.

Thank you very much my dears. Your branch is worthy of its honored name.

Pennie says:

Enclosed you will find twenty-five cents in stamps for the sewing teacher's salary.

Thank you, dear child, you are always so faithful and that is so beautiful. Monroe follows a close second saying:

Please find enclosed $2.00 for the Thompson Orphanage sewing teacher's salary; from the Juniors of St. Paul's Church, Monroe, N. C.

The Winterville Juniors say this through their faithful Secretary:

Enclosed please find 25 cents for the sewing teacher's salary from the Young Christian Soldiers of Winterville.

From Speed we have this little letter:

Enclosed you will find 90 cents in stamps for the sewing teacher's salary. Part of my Easter offering. Also a little Easter card for you.

Thank you my dear little Kittie, the lovely, lovely Easter card—the very first one that came to me, will go on another journey to the Rev. W. R. Savage, at Blowing Rock, N. C., for the Valle Crucis Mission, and he is asking for a perfect menagerie full of "Teddy Bears" for the mountain children. Who can send him some?

Then comes a letter from Texarkana that tempts me to say with all love, that two dates, more than a month apart in the same letter seem a pity; for punctuality is not only "the grace of kings and gentlemen," but also the virtue of the Christian. St. Paul says: "Be instant in season," which means do the thing at once, in proper time. But now to the letter:

Katherine and I send fifty cents as our dues for January and February. You know the printer in the Messenger made a mistake and put our names Marion, Frances, and Katherine, making us three; now we are three, for we have the dearest baby brother you ever saw.

P. S. Enclosed you will find 2 5cents for our dues for March.

I am very glad to know of the baby "King Philip" to transpose his pretty name. Kiss him for me.

I never could get the printer to understand that you were only two, tho' I put a hyphen between your name.

Then the Hillsboro Juniors make their entrance a second time to bring us the title of their entertainment, which was a "Book Party", much enjoyed by all who took part therein—they also sold candy as well as impersonated the titles of books; and there was music, vocal and instrumental.

Perhaps some of the rest of you would like to try the plan.

The next letter distressed me very much, but why should it? Why don't we rejoice instead of weeping when those we love go up higher and are safe forevermore?

The Junior Auxiliary of St. Peter's, Washington is sending a much larger contribution, than usual for the months of February and March, as it is in loving memory of our beloved leader, Miss Tillie Morton, who entered Paradise February 23rd, 1910.

So lately have I stood above a fair coffined face—all that heart could wish, all that pride and ambition could desire—that I give as my special sympathy to all who mourn , and I pray God to comfort them. I am always so sorry when my fellow workers leave us behind.

Winterville sends her monthly contribution of twenty-five cents for which I say a hearty thank you. Especially to my dear faithful Esther.

Again Texarkana:

Katherine and I send twenty-five cents (25c) as our dues for April. The baby has grown wonderfully and just double his weight.

It looks Maid Marion, as if you had known I "had a little rod in pickle" for you, you are so prompt this time. Keep it up lassie; no virtue exceeds that of strict punctuality. Bless the baby's heart; such a smart fellow to be sure!

Then from the fair lands of Florida comes a letter enclosing one dollar as the subscription for two months —April and May of Master William H. Knowles, of Pensacola, sent by his grandmother Mrs. Mary Daves Nash.

Yes, dear Madam, the March money came safely and was acknowledged in the April issue of The Carolina Churchman. I am as nearly well as I will ever be, I fancy; and I thank you for your kind words.

To all my friends I send love and thanks for their sympathy, and pray God to spare them all such grief and loss.

Lovingly,

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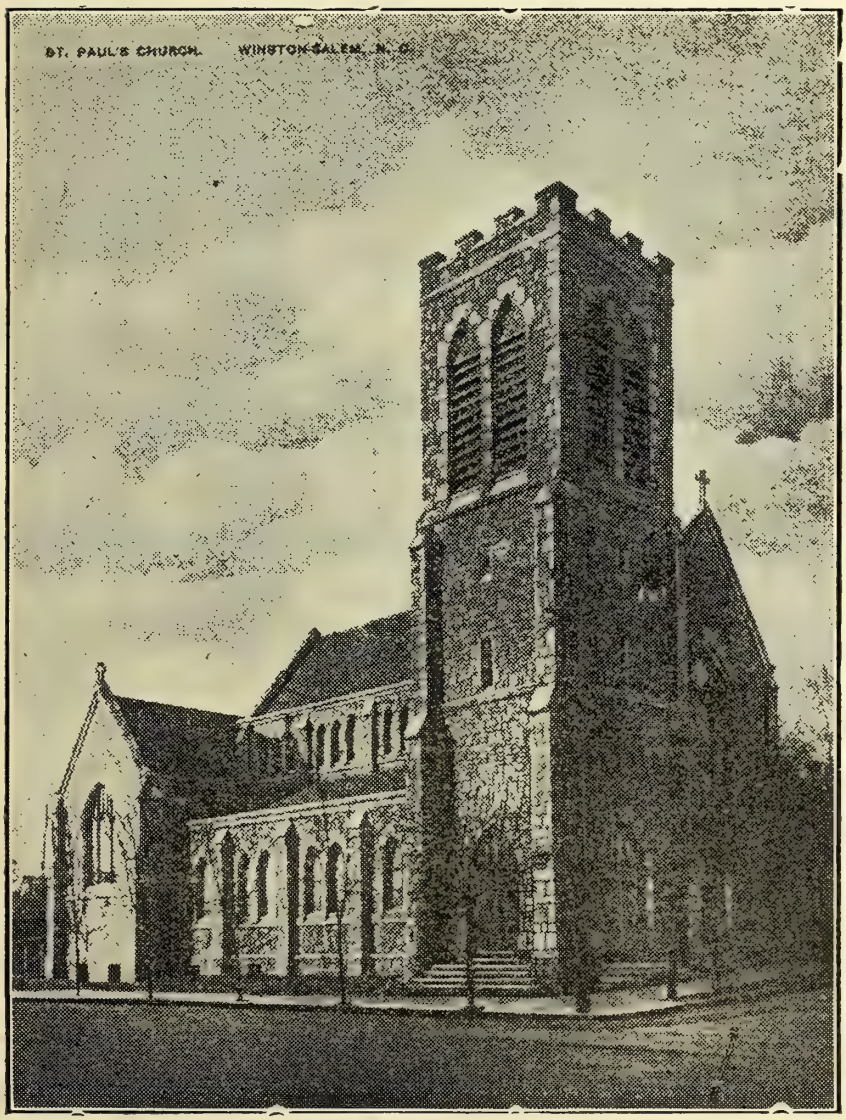
The Carolina Churchman



St. Paul's Church, Winston, where the Ninety-Fourth Annual Convention of the Diocese of North Carolina was held May 11-14, 1910. This Church was consecrated during the Convention.

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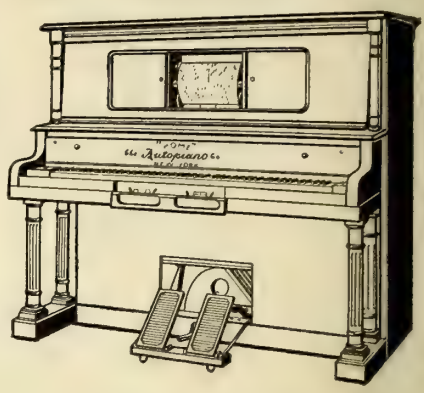

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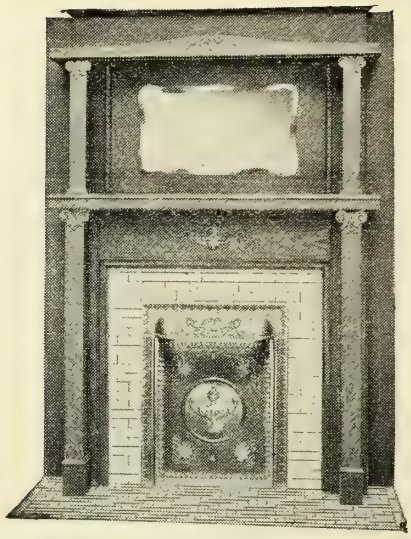

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, JUNE, 1910 No. 9

CALENDAR FOR JUNE

5.—Second Sunday after Trinity. (Green).
11.—St. Barnabas, Apostle. (Red).
12.—Third Sunday after Trinity. (Green).
19.—Fourth Sunday after Trinity. (Green).
24.—Nativity St. John Baptist. (White).
26.—Fifth Sunday after Trinity. (Green).
29.—St. Peter, Apostle (Red).

Address of the Bishop of East Carolina at the Annual Council of the Diocese in St. John's Church, Wilmington, May 21-24, 1910.

(The first part of the Bishop's Address was a running review of his visitations in the Diocese, and a resume of his official acts during the year just past. This we leave out for lack of space, printing below the last nine pages of the address.—Editor.)

Five years ago the Council, the first Council of your present Bishop, met in this city. I am grateful for the growth in these five years, and I think it will be encouraging to you to know the chief facts in this growth. In 1905 we had 28 clergy in the Diocese; to-day we have 32. In 1905 there were 4,299 communicants, to-day we have over 5,000. In 1905 the Bishops confirmed 285; this year I have confirmed 403. In 1905 we contributed to Diocesan Missions $1,090.70; this year we have contributed $3,005.00. In 1905 we contributed for General Missions $2,450.00; this year we have contributed over $4,000. In 1905 the Women's Missionary contributions were $1,103.41; this year they have been about $4,000. Have we not a right to thank God, take courage and press forward? Have we not a reason to say, "We are approving this Church of our head and our heart to our fellow men; we are deepening our own interest in the Church and in Her Lord Jesus Christ."

STATISTICS

Visitations	101
Sermons and addresses, (not including confirmation addresses)	227
Churches consecrated	1
Clergy gone away	4
Clergy received	3
Ordinations, Priests	3
Ordinations, Deacons	2
Died	1
Confirmations, Presented by,	
Rev. J. H. Griffith	9
" F. N. Skinner	8
" W. E. Cox	14
" Edward Wooten	1
" J. L. Taylor	49
" W. G. Avant	62
" W. R. Noe	10
" B. F. Huske	7
" Jno. B. Gibble	11
" C. F. Smith	7
" W. J. Gordon	20
" R. B. Drane	9
" B. S. Lassiter	3
" A. C. D. Noe	10
" Luther Eborn	13
" Nathaniel Harding	23
" W. T. Wood	5
" C. D. Malone	20
" J. W. Fulford	3
" J. G. Buskie	6
" M. C. Duncan	18
" W. H. Milton	26
" T. P. Noe	23
" J. W. Herritage	7
" J. H. Brown	28
" A. W. Seabrease	1
" W. B. Suthern	6
The Bishop	4
Total	403

LAYMEN'S MISSIONARY MOVEMENT

Perhaps the most impressive and encouraging religious movement of our day is that which is now going forward under the name of the Laymen's Missionary Movement. Christian laymen, under the inspiration of these great gatherings, are getting clearer vision of Christ and His work, are feeling their practical obligation all over this wide world, are catching the thrill that comes from the undertaking of a great work under a noble leader, and are in very truth setting their hearts and their hands to the mighty task of making Christ King, the veritable Lord of all. Our own branch of the Holy Catholic Church is enthusiastically taking its place in this forward movement, and is assuming its share of the work and privilege. Our Bishops, Clergy and laity, with few exceptions, are working as leaders or followers, with this high enterprise which we verily believe is led by the Spirit of God. The Laymen's Missionary Conference in our own State last January in Greensboro was all good; it brought together the representatives of every religious body in this State save one, and, without a jar, it held them together in Christian love, and it instructed and inspired them. It was generally agreed that this meeting was the greatest and most far reaching held in the last fifty years in North Carolina. That meeting forced upon us all the conviction that one of the most important works of the whole Laymen's Movement is the bringing together of all Christian men on a common basis of work for Christ and love for man. This is a step, a long step forward toward Christian, toward Church unity.

CHURCH UNITY

Let us consder this matter of Church unity for a little while tonight. Let me state plainly to you a few facts. First, this Church of ours believes that the Holy Catholic Church is one in ideal and ought to be one in fact. She believes that, when our dear Lord on the night before His crucifixion prayed "that all that believe on His name shall be one that the world might believe," he meant that Christians should be one in spirit and one in the visible expression of that spirit towards all those whom they wish to bring to faith in our one Lord; she believes that, when the Apostle Paul declared to the Christians in Ephesus that there was in the Christian Church one Lord, one spirit, one body, he means that in its great fundamental principles of organization the Church should be one and the same. The second fact is that we are praying for unity and talking about it more or less constantly; that the great unofficial conference of the Anglican Church—The Lambeth Conference—and the great law making convention of our own branch of the Church in the United States have laid down the essential conditions in the Lambeth-Chicago Quadrilateral, and have invited all branches of the Christian Church to unite with them on that basis. The third fact is that there are coming to our shores millions of Roman Catholics, and that while in 1850 the Roman Catholics were only 22 per cent of our Christian population, they are to-day 38 per cent. Here in America Protestants and Romanists are meeting together and living together as no where else in the world; and, as a consequence, looking more and more kindly on one another. Here in America, not in England, not in Russia, not in Italy, is the problem of Church unity to be solved. A fourth fact is that we our branch of the Holy Catholic Church, this Protestant Episcopal Church, holds intellectually and historically the key to the position on matters of Church unity. We stand as the mediator between the two, protestant in many ways with the Protestants, catholic in many ways with the Romanists. So placed in the providence of God, with us is the mighty responsibility, with us is the glorious privilege, of leading in the splendid work of bringing back into unity the divided branches of the Church of the living God. Next to preaching the gospel of our Lord, I feel that this, I do so profoundly feel that this is our task. Now, beloved, how shall we face and undertake this task to which the Lord God has set us? How shall we practically approve to our Christian breth-

ren in ordinary church life the position taken by the Church formally and authoritatively in Lambeth and Chicago? I answer, we must take hold of it with courage, with wisdom, with love. You, say, but how? What are we going to do about it? "What can we do, Bishop," asked a dear old clergyman of me in Greensboro in January.

First, in the light of the facts we have just considered, let us see plainly our situation, our own situation here in the United States, in the Southern part of the United States. We are set in the midst of a protestant population, mindful of the fact, that, while there are but very few Romanists among us, there are far more Romanists than we in the rest of the world, there are getting to be nearly as many as we in the United States, there are coming to be more and more here in our very midst. We must, therefore, keeping in view the unity of the whole Church, do nothing which would break that which we hold in common with both or with either. That position is self-evident. Then, the next step is, we must do all in reason and truth, do all we can without sacrifice of principle, to identify ourselves with the uplifting of religious forces about us, to promote unity among our protestant brethren and ourselves. We take this attitude for two reasons: first, because it is in itself forwarding the great movement toward unity; secondly, because Rome will treat us with more respect and consideration, be more ready to make terms and concessions, when we stand, not as a small body whom she can overlook in a divided protestantism; but as the wise and loving leader of the great compact forces of the protestant world. Following the meaning of the Apostle, all things to all men for their real good, let us be more protestant than some of us would like to be, in order to make them finally more catholic than many of them now wish to be.

Now, then, what shall we do in practical every-day life and work? Before anything else, oh, beloved, let us cut out selfishness, the desire to have our own way and comfort, and put in its stead love, the desire to do what is best, to look on what is best for all; let us think more of what God wants, less of what we want. Even with this spirit, we cannot do very much right away; but with this spirit, this little will go a long way toward the solving of the whole problem as the years roll on. Now in specifying this little, my friends, what I say must be a matter of fallible judgment, to which some of you may not agree; but it is the judgment of one who has been thinking and working over it all his ministerial life as the one great work of his life; it is the judgment of one whom you have called to be your guide and leader in the things of God, of one who so far, under the good guidance of the Holy Spirit, hath made good in the things to which he has set his hand in this great matter. What I shall advise you now, what I shall advise you all through my episcopate is form no carelessness about holy things, is form no lack of appreciation of the Church and her laws; but it is a clear settled policy springing from the highest love and value of the church as a divine institution, a policy by which you shall be able to guage all I do, and that policy is so to approve this Church of ours to all Christian men that they will open their hearts and minds to listen to her claims and accept them.

Shall we go with our Christian brethren to their churches and take communion with them from the hands of their own ministers? No, we shall not for three reasons: first, because we cannot in conscience admit the right to exercise the full functions of the ministry to those who cannot trace their full authority back of the Reformation; second, because for full fifteen hundred years in the Church of Christ as far as we can find, no man regularly administered the Holy Communion who had not been ordained by a Bishop; thirdly, because such action on our part would destroy all hope of unity with the missions of the Greek and Roman Churches. Shall, we join with our Christian brethren in common evangelistic meetings for the conversion of men to Christ, I think not; my experience and investigation lead me to conclude that we differ so much in matters of detail, that our point of view in many practical matters of Christian life is so wide apart that it does not make for the edification of our own people or for the good and harmony of the Christian community for us to join in these great revivals. It is my opinion, my opinion shared by many leading Baptist, Methodist and Presbyterian ministers, that more good is accomplished by each Christian body holding its own revivals in its own way. On the other hand, what shall we do? Shall we invite our Christian brethren, members of their own Churches to come and commune with us? Yes; invite them privately and publicly. The question is altogether different from our not receiving the Holy Communion from the hands of their ministers; there is now no question of authority and Church principle between us; we acknowledge that they are Christians, as good, and may be better than we are; we accept the fact that by Baptism they are members of the Holy Catholic Church; we love to have them at the Lord's, not our, table with us; we would love to go with them if we could. But how about our old rubric at the close of the Confirmation office, "None shall be admitted to the Holy Communion, until such time as he be Confirmed or be ready and desirous to be Confirmed." I do not think that that rubric has anything to do with our allowing or inviting the members of the other Christian Churches to take from time to time the Holy Communion with us for two reasons: first, in the opinion of such a learned scholar as Bishop Doane the words "admitted to the Holy Communion" mean "accepted and counted as regular Communicants of the Church;" secondly, that rubric was placed there in 1549 when there was no other Church in England than our own, and was intended to hedge and protect the sanctity of the Holy Sacrament, was intended for our own children. Its real meaning in the mind of the Church is to set forth the great fact that a man must be spiritually prepared by his public confession of Christ, his promise to live like Him and his gift of the Holy Spirit, before he is ready to receive the Holy Communion. To show this is the interpretation of the mind of the Church, the Lambeth, Chicago platform of unity does not mention Confirmation or make that rite an essential to Communion with other Christians outside our own Church. Secondly, we should act on the assumption tacitly assumed by the whole Church of Christ throughout the ages: when one is baptised honestly by anyone, any way, with water in the name of the Father, the Son and the Holy Ghost, he is baptized and is, ipso facto, a member of the Holy Catholic Church. Ordinarly he should not be baptized again. If there should be any doubt or question, any worry of mind in the person so baptized he can be baptized again with the conditional form laid down in the Prayer Book. Thirdly, we should go to church from time to time with our Christian brethren, show our appreciation of and our sympathy with their work. With the Saintly Bishop of the Phillipines, raised in a school of Churchmanship so different from that in which I was raised—a school we call exclusive and ritualistic—I think every Christian ought to go to Church every Lord's Day, worship God and show himself publicly to the community on the Lord's side. If he cannot do this in his own Church, he should so work it in some other Christian Church. Fourthly: Let us join heartily with our fellow Christians in all movements that make clearly for the up-lift of the community, the good of the people, the advance of the cause of our dear Lord; such as, organized charity, public education, respect for law and honesty in office, the Young Men's Christian Association and the Laymen's Missionary Movement. Fifthly: When from fire, accident, or for any good reason, it would be a help to any body of good Christian people to have their own worship in our Churches at such time when it would not interfere with our own service, let us, after consultation between Bishop, Rector and Vestry, offer them the use of our buildings. Such acts oppose no law of the Church, make us in no sense responsible for their worship there; but simply accepts them as Christian people for whom we are performing an act of Christian love. Sixthly: Let uswelcome the 19th Canon as amended by the General Convention of 1907. There is some movements in some quarters of the country to repeal that amendment. I would regard such a repeal as a great calamity to the Church and a great stumbling block in the advance towards Christian unity. That amendment has caused no disturbance in the Diocese and it has on occasion helped me in my presentation of the Church to mixed congregations of Chistian people. That Canon as amended in Richmond does four good things for the Church: 1, it stands for order and protects our own people. It takes away from the individual minister the power to interpret the Canon for himself and to allow any man to speak whom he may think suitable; and it puts that power in

the hands of the Bishop of the Diocese: 2, It makes the distinction, clear to my mind through the centuries, between administering the Sacraments and preaching in the Church. All through the ages Christian laymen, licensed by the proper authority of the Church, have preached, but never administered the Sacraments. 3, It allows on special occasions ministers of other churches to speak in our Churches to our people and their right to speak for our common Master. 4, It enables the Church to rise more and more to her own, to assume her true position among English speaking Christians, and to use all agencies which may seem to her wise to instruct and inspire her people.

And so, O my people, will you not co-operate heartily with your Bishop in the work to which God hath called him, called us all? We cannot value the Church too highly, if we only place her second to our Lord, as the means to get to Him, the means to set Him before men. The fundamental things of principle are not ours to give away, are not ours to cover up; they are not ours for ourselves. They are ours in trust for our fellow men, and we must do what we can to so approve them to our fellows that they will desire and claim them as their own. Let us prize the Church so highly that we shall brush out of the way the little things, the matters of detail which hide the beauty of the Church herself from our fellow Christians. Let us prize the Church so highly that we shall ever make the broad and inclusive interpretation of her laws rather than the narrow and exclusive; let us interpret her laws according to her spirit. Let us cherish deep conviction for the proof as it is in Jesus, and let us cultivate love and patience towards all men; let us keep our gaze fixed on Christ and move steadily in our daily life toward Him; and lo! we shall find ourselves closer and closer together with those who are looking, with those who are moving to the same great Centre.

LETTER FROM MR. KING, TREASURER.

New York, May 13, 1910.

To the Editor.

Dear Sir:—On May 1st, last year, the receipts from all sources applicable to the appropriations were $8,000 in advance of the year before. On May 1st, this year, they were $35,000 in advance over last year, making a total of $595,000 of receipts during the eight months to May 1st. This is a splendid encouragement.

The appropriations for this year to date, including last year's deficiency of $33,000 are $1,245,000. Towards meeting the difference of $650,000 still due the Board may reasonably count on receiving

From the Sunday Schools	$ 57,000
From the Woman's Auxiliary United Offering	25.000
From the Woman's Auxiliary	52,000
From Interest	33,000
From Miscellaneous	17,000
	$184,000
What still remains can be further reduced by the Board, by using undesignated legacies on hand amounting to	$ 88,000
And if the average receipt of legacies for the past five years from May 1st to Sept. 1st should be received it may be still further reduced by another	20,000
	$292,000

This leaves $358,000 still to be raised in the four months before September and of this sum $299,000 represents the amount still due on the Apportionment from the Church. In addition to the Apportionment it will be noticed there is also due a further sum of $59,000.

Last summer, by strenuous efforts, and as a memorial to Mr. Thomas, we received towards the Apportionment the sum of $237,000. To meet this year's appropriations, and for the Board to go to the General Convention next October with no outstanding obligation, another $237,000 is necessary, and $119,000 will be needed in addition thereto. It will readily be seen therefore that all must work to accomplish this end, and to do this work in the belief that the end will be accomplished. When we remember that there are in the neighborhood of 90,000 recorded communicants in the Church, and that there must be also an equal number of members who are not communicants but who believe in the missionary cause with all their hearts, it is easily seen that the individual obligation is very, very small. The Board of Missions pleads with every member of the Church, rich or poor, far or near, to see to it that each and every one makes this need of the Church of the Loving Saviour, his and her own personal responsibility.

Yours very truly,
GEORGE GORDON KING,
Treasurer.

Noted Speakers of the Episcopal Church Will Deliver Addresses and the Conference of Church Workers of the Two Carolinas is Expected to Result in Great Good.

(From the Raleigh News & Observer, Feb. 27, 1910.)

It was an idea of Mr. Moody that it was a pity to have ample school buildings lying idle for so many months in each year. From this idea sprang the conferences at Northfield, which have done untold good. These conferences have been imitated in many other places.

The rector of St. Mary's School has felt for some time that it might be well to have a conference at the school each year for the clergy of the two Carolinas, and also if possible, for the laity. About 175 can be accommodated, and with the chapel, schoolroom, parlor, classrooms, and diningroom, all near at hand, the greatest possible amount of good could be accomplished with a minimum loss of time.

The trustees of the school have cordially assented to this plan, and invite the clergy and laity up to the limit of available accommodations to be the guests of the school for the week, June 20th to 25th.

It is intended to invite speakers from elsewhere, whom the members of the conference would not be able to hear in their own States. Bishop Kinsman, of Delaware, has kindly consented to deliver a number of addresses, and Rev. Phillip Rhinelander, and Rev. Dr. W. F. Manning and Mr. Clinton Rogers Woodruff have been invited, and, it is hoped, will accept.

Bishop Kinsman is an Oxford man, and has been a professor in the Berkeley Divinity school, and also in the General Theological Seminary. He has also had much experience in conducting retreats and conferences.

The Rev. Phillip Rhinelander is a graduate of both Harvard and Oxford, was formerly professor in the Berkley Divinity school, and is now professor of religions and missions in the Cambridge Divinity school, where he has a unique influence with young men in that institution, and in Harvard university. He has been elected at various times to be dean of the Theological school in the University of the South at Sewanee, Tenn., Vice-Chancellor of the same institution, Vicar of St. Agnes Chapel, and later of Trinity Chapel, both of New York city, and to other positions, all of which he has declined.

Dr. W. T. Manning is a graduate of the University of the South, where he was for three years professor of dogmatic theology. He has been rector in Redlands, Cal., and Nashville, Tenn., Vicar of St. Agnes Chapel, New York City, and assistant rector of Trinity Parish, New York City, of which he later became rector in 1908. He was elected Bishop of Harrisburg and declined. He is one of the strongest men of the Church, a clear thinker and forcible speaker.

Mr. Clinton Rogers Wodoruff is a practicing attorney of Philadelphia, whose interest in civic matters has lead to his name becoming as widely known among publicists throughout the country as it is to the lawyers of Philadelphia. Mr. Woodruff is secretary of the National Municipal League, which is composed of over sixteen hundred members interested in the improvement of municipal government, its president being ex-Attorney-General Charles J. Bonaparte, of Baltimore, while Mr. Woodruff has been the secretary since its organization fifteen years ago. He is also first vice-president of the American Civic Association, which has for its purpose the civic betterment of the country at large. The last assembly has been engaged in the effort to preserve Niagara Falls, to encourage parks and play grounds for cities, to abate the billboard nuisance, and to reduce objectionable out-door advertisements.

Last fall Mr. Woodruff was appointed by Gov. Stewart, of Pennsylvania, as one of the five members of the com-

mittee to revise the registration and election laws of the State of Pennsylvania. This being in recognition of his services in behalf of better municipal government. Besides being a vestryman in St. Clement's Church, of Philadelphia, he has several times represented that parish in the diocesan convention, of which he was a useful and active member. He edits the Department of Social Welfare in the Living Church.

It will be observed that these men represent a large number of educational institutions and interests of various kinds.

There will be conferences in the morning and at night, and besides this there will be opportunities for different groups to meet and discuss special subjects in which they may be interested. It is planned to have the afternoons free. A large part of the gain from such conferences is in the social meeting together of those who are otherwise far separated from each other. The afternoons will give valuable opportunities for such intercourse.

All of the clergy of the Carolinas will be invited to this conference, and a lay delegate from each parish. Notice is given thus early in order that those interested may make note of the dates and talk the matter over. Invitations will be sent later to the clergy, and they will be asked to invite the laymen who would like to come. As many will be asked as can be accommodated.

There will be no expense involved for clergy or laity except for traveling.

CONFERENCE AT ST. MARY'S SCHOOL

To the Clergy of North and South Carolina:

The Conference at St. Mary's School, June 20th to 25th, was announced sometime ago. I enclosed a statement of the speakers whom I had then asked. We are not sure of all of them now. Dr. Manning at least cannot come, but Bishop Kinsman will give two addresses each day, and Prof. Rhinelander will probably give two addresses during the Conference, and Mr. Woodruff I hope to get. If any of these gentlemen fail me, I hope to get the Rev. Mr. Patton, who is the Secretary of this Mission.

The program arranged is in general as follows:

The morning until one o'clock will be taken up with addresses and conferences, the same is true of the evening from six o'clock on, dinner being at six o'clock.

It is necessary for me to ask those who attend the Conference to be faithful in their attendance during the hours just named. On the other hand, the time from one to six is entirely free for each to do as he pelases. If the Conference accomplishes nothing more, I believe that the opportunity of meeting together and becoming acquainted, and discussing various matters privately, will alone make it worth while to come.

During the afternoon, form one to six o'clock, members of the Conference can ride around the town and examine the various public buildings and the Museum, accept invitations given by frends in town, and attend to any business they may have to occupy them.

I kindly ask your co-operation in this matter, and will be very much obliged if you will do two things for me.

The first is to write me at your earliest convenience and say whether you can attend the Conference or not. As soon as you let me know that you can come, your name will be entered on the list. After I have heard from all the clergy who can come I shall then extend the invitations to the laity.

The second thing I ask of you is to let me know the names of laymen, one or more, who would like to attend this Conference. This is not limited necessarily to one layman in each Parish. We are able to entertain about one hundred and seventy people; and, after I have found out how many clergymen can come, I shall then invite as many laymen as we can accommodate.

In addition to the above, will you kindly let me know the names of any clergy or laity, even outside the Carolinas, who for any reason you think would like to come. If we have room, I shall be very glad at the end to extend the invitation to these also.

I will repeat that the only expense that you will incur will be the expense of your getting from your home to St. Mary's and then returning. While you are here at the School you will be the guest of the School, and there will be no expenses and no fees of any sort.

Also I wish to add that in the case of the clergy of East Carolina, or of any other Diocese, where they have a Conference of their own, I wish especially that the attendance on this Conference should in no case interfere with the attendance on the Diocesan Conference which has been arranged for earlier than this Conference here at St. Mary's. If any, however, are able to attend both I shall be very glad indeed for them to accept the invitation to come here, and to feel that by their coming I would not in any respect interefere with the arrangements of their own Diocesan Conference.

I shall be very grateful for your co-operation in what I believe to be a very important matter, and, with very kind regards, believe me,

Yours very faithfully,
GEORGE W. LAY.

So far as I know no such Conference has been held in the South in recent years, and I believe that if I can have the co-operation of all the clergy and a large number of the laity it will do all of us who attend the Conference a great deal of good, and that this good will also bear fruit in the Church in the various parishes in the Carolinas after the return of those who come to the Conference.

THE ST. MARY'S CONFERENCE, JUNE 20-25

The Rector of St. Mary's School has been fortunate in securing for the Conference June 20-25, the co-operation of the Rev. L. N. Caley of Philadelphia. Mr. Caley has written the lesson-helps in the Sunday School Magazine for the last ten years. He is to deliver a course of lectures on the "Life of Jesus Christ" at a teacher-training school in Philadelphia during the month of June and another course on "The Fundamental Truths of Christianity" at another summer school for Sunday School teachers in August.

Several have expressed a desire to have Sunday School work brought up at the St. Mary's conference, feeling that it would be useful and would attract many.

Mr. Caley's lectures will probably be:

The Sunday School.—Its purpose and power.
The Teacher.—His personality and practice.
The Lesson.—Its preparation and presentation.
The Scholar.—The process of his growth.

Opportunity will be given for conferences on this subject by all those interested.

The Rector will be glad to receive acceptances of the invitation to the Conference sent to the clergy, and to have them send the names of laymen whom he may invite. Address Rev. George W. Lay, Raleigh, N. C.

REPORT OF THE TRAVELING SECRETARY FEDERATION THOMPSON ORPHANAGE GUILDS

As your traveling Secretary I beg to render an account of another year's labor of love in the interest of the Federation of T. O. Guilds and for the Master's sake. Since we met last year, my friends, I have traversed this great State of ours from the mountains to the sea, from Virginia's border to our sister State, telling the story of the Orphanage to all who would hear, confiding our hopes and fears, enlisting the "nearest woman," seeking to organize Guilds where possible and to create an interest in everything pertaining to this Institution which is so dear to the hearts of all of us. Everywhere I have found people willing and anxious to hear about the Orphanage, and here and now I wish to make acknowledgement of my appreciation of the kindness that has been shown me. I attended the Convocation of the District of Asheville in the interest of the Federation, received many pledges of interest and support; several Guilds were promised—one has been organized at Gastonia; the reports of the others have not reached me as yet though I feel sure this trip was not in vain and the effort will yet bring forth abundant results.

It was my privilege to attend the Convocation of Wilmington where I found many thoroughly alive to the best interests of the Orphanage, contributing liberally to its support, and since my visit to them also to the fund for new buildings.

It was a great pleasure to go to Raleigh and meet with one of the pioneer Guilds and talk over our hopes for the Orphanage; it was like a family reunion, for this Guild

has been the friend and companion of the Charlotte Guild since the beginning. Besides all the help this Guild is giving the Orphanage, they are now adding their gifts to the new building fund. While in Raleigh I met with the women of the Church of the Good Shepherd and they promised to organize a Guild.

I also had the pleasure of speaking to the girls of St Mary's School and they have since sent a splendid contribution for the new buildings.

Salisbury and Concord have been revisited this year with gratifying results, this is always such a pleasure to the Secretary that in reporting it she feels as if she were reporting a personal pleasure. Last year we reported 11 Guilds, 4 new Guilds have been organized this year viz: St. Mark's T. O. Guild, Gastonia (the first in the district of Asheville), the E. A. Osborne T. O. Guild of Rockingham, the Junior T. O. Guild and the Children's T. O. Guild, of St. Peter's Church, Charlotte. I bid these four new Guilds a hearty welcome into the Federation and into a share in its work.

It is with peculiar pleasure that the first Guild ever organized clasps hands over a period or twenty years to greet the Children's Guild (many of them daughters indeed) as co-workers in the cause of the Master's "little ones." I feel, my friends, that this year has indeed been a strange mixture of discouragement and success, but it has nevertheless been a year of planting; much seed has been sown that has not yet brought forth fruit. We look to the harvest time with confidence, knowing the Father will bless our efforts when done for His glory! The reports show a steady growth in the various Guilds, both in the support of the Orphanage and in the fund for the new buildings, and we point with pleasure to the proposed plans for the new buildings and appeal to all present and cry aloud to the men and women through out the entire State to come over and help us assume our responsibility and remove the reproach that our inadequate buildings present. If every member of our glorious Church would assume their responsibility this beautiful plan would become a wonderful reality before we meet again. God grant unto us such a measure of faith that nothing doubting we may go forward in His name, working this well-pleasing plan into a living reality. This is the cry of the children—will we not hear it in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these my Children, ye have done it unto me."

EMMA J. HALL.

ANNUAL MEETING OF THE FEDERATION OF THOMPSON ORPHANAGE GUILDS

The Federation of Thompson Orphanage Guilds of North Carolina had its annual meeting of 1910 in Charlotte on the 17th of April. The Federation, following the long established precedent of the trustees, gathered in the Orphanage school room where it has only to glance about to recognize the needs of the institution. It is the strong desire of this organization to have the trustees meet with them, so its day is yearly arranged to fall after the sitting of these gentlemen. The Bishop being called to the bedside of his sister, deprived the Guilds of his inspiring presence, but knowing of his necessary absence the Executive Committee met the trustees the evening before with definite and most satisfactory results. Archdeacon Osborne and Major Smith, of Anson, to whom these children mean so much, made an effort to remain, giving the ladies much assistance an encouragement.

The meeting was called to order at 11 oclock by the president, Mrs. Vinton Liddell, who welcomed the delegates, trustees and guests in the warmest terms, then spoke of the past years' work, its handicaps and discouragement, and lastly, of the warmth of sympathy given lately by the Bishop and Trustees. After this the recording secretary, Miss Elizabeth Gibson, of Concord, was asked to call the roll of the Guilds, many of which (there is much regret in saying) were not represented in person but responded with enthusiastic etters, descriptive of the years' work and often with funds for the new building. Then the minutes of last years' meeting were read and a resume of its work, and lastly the letter from the Bishop to the people of North Carolina on the Federation work, which is of unfathomable aid and encouragement to those struggling with the work. The Federation's indefatigable travelling secretary, Miss Emma Hall, followed with a report so replete with zeal, courage and grace that it was voted to be published in the Churchman, that others may have the opportunity of knowing of her service.

The making of several changes in the Constitution were followed closely by the election of officers, which opened with Wadesboro's nomination of Mrs. Vinton Liddell for a second term of office as president; this resulted in an immediate and unanimous election and a most gracous acceptance by Mrs. Liddell, which in itself gives promise of a year of abundant labor and gave sincere pleasure to her co-workers. As happy in the selection were the first vice-president, Mrs. James Kerr, Jr., the second vice-president, Mrs. Eugene Little of Wadesboro; treasurer, Mrs. M. M. Murphy; recording secretary, Miss Elizabeth Gibson, of Concord; and the traveling secretary, Miss Emma Hall. Two third vice-presidents from each Diocese to be appointed by the Bishop, and a corresponding secretary will be added to the corps.

After the transaction of all business the attention of those present was directed to the blue prints on each side of the rostrum. These were a rough draft of the Federation's vision glorious—a new orphanage of cottage plan. At the request of Mrs. Liddell, Archdeacon Osborne explained the design, pointing out its arrangement on the present grounds and its adequacy for hygenic and practical bringing up of children. It made our pulse beat quickly to see before one's eyes even the outline of that dream of years—a home—a real home for rearing and training these children.

The only disappointment of this 1910 Federation meeting was the failure of so many of the Guilds to attend in person. Be ye delegate or simply friend of the Orphanage, Charlotte longs for your presence and wants to give you a royal welcome. If the Charlotte Guild so longs for these good things at the Orphanage it is because her eyes have ever been tormented with the bad. It is not quixotic to say that although the new plans call for an expenditure of $100,000, there would be little difficulty in procuring the funds if the State would come and see the cramped and unhealthy environment of these children. Would that it could be impressed upon the hearts longing to uplift, that your presence at these Federation meetings would go far towards uplifting. If impossible to come here, Charlotte stands ever ready to send to you one who will bring the children into your heart and home—Miss Emma Hall. It is misleading to say "send," because the beauty of her doing lies in the spontaneity of it, in the free-will offering of her talent, her time and her means; yet she rests only when no hand beckons her to come, and longs to tell the state of the Thompson Orphanage work. The Bishop endorses the faithfulness of her telling, the Federation sends her, begging each town not to fail sometime in the year to hear her. Even now she waits to go, and will be happy to hear at any time of parishes where she is wanted to tell the story of the Federation work.

RICE RIOTS IN CHINA

On April 15th, our mission in Changsha, Province of Hunan, together with other missions situated in that city of 250,000 inhabitants, were totally destroyed. The Rev. A. A. Gilman and Mrs. Gilman, our foreign workers there, in company with all the other missionaries, were obligated to leave the city. The destruction seems to have been complete, the missionaries losing practically all their personal effects. We did not suffer as greatly as most of the other missions because the buildings wherein our work was conducted consisted of two native houses in a sad state of disrepair. It is hoped that when it is possible for our missionaries to return the Church will redeem her reputation by providing them a fitting equipment with which to work.

So far as can be discovered, the uprising is not primarily because of opposition to Chrisianity, but as a protest aganst the graft of the officials who are said to have cornered the rice market and produced a condition verging on starvation. The property of the foreigner in such cases is usually attacked as being the quickest means of getting the officials into hot water with their own government and those of other nations. Hunan Province has only been opened to foreigners for ten years and considerable prejudice still exists there.

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EDITORIAL.

CONVENTION NUMBER

This issue of the Carolina Churchman may well be called the "Convention Number," for it is given over in the main to reports of the Council of East Carolina and the Convention of North Carolina. The District of Asheville holds its Convocation in June, beginning on the 15th, so its reports will appear in the July issue.

MISSIONER FOR EAST CAROLINA

Two things in the Council of East Carolina are notable in that they give promise of marked progress in the work of the Diocese; first, the resolution to secure the services of an experienced missioner for six months' continuous work in the Diocese, and secondly, the adoption of the "Budget" system of Diocesan finance. The Diocese will secure, if possible, the Rev. John R. Matthews, for six months in the coming winter and spring, to hold a series of mission services covering the entire Diocese. The Rev. Mr. Matthews was educated in the University of Oxford, England, and in some of our leading American colleges. He is a man of winning personality and power. The good that may come from the work of such a man through six successive months can scarcely be estimated in advance. It gives promise of a great uplift to the Diocese, which all look forward to with pleasure and a reasonable enthusiasm.

THE BUDGET SYSTEM

The "Budget system of diocesan finance is another great step forward. Heretofore the Episcopal and Contingent Fund, and the several funds for the Diocesan Missions, Clergy Relief, Students' Aid, Church Building, University of the South, Chaplain at Chapel Hill, and the Bishop's House, have been apportioned separately and collected in various ways, with equally varied results. The "Budget" system lumps all these items together into one sum total for Diocesan support, then apportions this sum among the several Parishes and Missions in one sum for each. For the collection for this amount the Diocese is to provide each Parish and Mission with monthly envelopes, suitably inscribed, in sufficient quantity to put a package of twelve envelopes in the hands of every confirmed member. It is also to prepare a circular letter explaining the system, a copy of which is to go with each package of envelopes. These letters are to be signed by the Rector or Missionary, and distributed with the envelopes among the members of his Parish or Mission—every member to be given a package. The proceeds from these envelopes are to be remitted quarterly by the Treasurer of the Parish or Mission to the Treasurer of the Diocese.

The advantages of such a system are many. In the first place, it systematizes what before was done in a fragmentary and irregular way. Secondly, it provides for an equitable pro rata contribution to all the funds named, whereas, in the past, many Parishes and Missions have contributed to but one or two of them, leaving the others to shift as they could. Thirdly, it brings every confirmed member of the Church into active touch with and support of the Church, at least in its general work, whether they be active in their Parish work or not. Experience has proven that many who are apparently lukewarm and indifferent about Parish work will gladly contribute to these items of Diocesan Support, especially when they have a package of neatly printed envelopes at hand to remind them of the privilege that is theirs. And fourthly, by collecting this fund or funds monthly throughout the year and remitting same regularly to the Diocesan Treasurer every quarter, the Diocese has the money in hand for use as it needs it all through the year, instead of having an empty treasury eleven months followed by the payment of the long needed money all in the last month of the year.

IN NORTH CAROLINA CONVENTION

At the Convention of the Diocese of North Carolina three things were notable: First, the presence of the trained and vested choir from the Messiah, Mayodan, exemplifying the splendid mission work done there by the Rev. A. R. Berkeley and his excellent corps of assistants. Scondly, the request for the uniting of the two congregations of St. Barnabas and St. Andrew of Greensboro, so making one large Parish in that city instead of two smaller ones. And thirdly, the consecration of the beautiful new church edifice in Winston-Salem, where the Convention was held. It was our desire and intention to print a cut of this fine new church, with an account of its consecration, but at this writing we have not received the cut nor the account of the consecration.

THOMPSON ORPHANAGE

Of interest to both Dioceses, and to the whole State, is the movement now on foot to make of the Thompson Orphanage a creditable orphanage. As we think of the frequent complaints, from various sources, of the dilapidated buildings, deplorable sanitation, over-crowded domitories, and inadequate facilities generally, it is something of an inspiration to see the Board of Trustees getting actively active, and the Church in Council assembled getting somewhat interested in the mater of new buildings on a scale commensurate with the needs of the

institution. The Carolina Churchman rejoiced to hear a representative of the Orphanage, speaking officially to the Council of East Carolina, outline a plan for a group of new buildings and ask for contributions toward the erection of the same. To the cry of the orphan none turns a deaf ear, and we believe that when a definite plan for new buildings at our orphanage is put forth in earnest by those in authority so to do, the money will be quickly and cheerfully contributed.

RETREATS FOR JUNE

This is the month for the gathering of the Clergy for the several "Retreats" planned for them. The Conference of the Clergy of the Carolinas is scheduled to meet at St. Mary's School on the 20th, full account of which is printed elsewhere. The Bishop's "Retreat" at Wrightsville Beach for the Diocese of East Carolina will begin on the 28th and continue ten days. The program for this "Retreat" was printed in full last month. It consists of a series of papers to be prepared and read on subjects previously assigned, all of which are on some phase of the English Reformation. Much interest is being taken in this and in the Conference to be held at St. Mary's, both of which promise pleasure and profit for those who attend.

MISSIONARY PROGRESS IN STATE

The monthly report of the Treasurer of the Domestic and Foreign Missionary Society has just reached our desk, and it is gratifying indeed. The report shows that the Diocese of North Carolina, apportioned $1,700, had paid on May 1st $1,796.96, as compared with $1,239.02 on the same date last year, and with 59 Parishes and Missions yet to pay, wholly or in part. The report for the Diocese of East Carolina shows a payment, up to May 1st, of $1,507.00 on an apportionment of $1,000.00, as compared with $633.09 on the same date last year, and with 24 Parishes and Missions yet to pay their apportionments, wholly or in part. We regret that we have not at hand the statistics for the District of Asheville also, for we feel sure that it is going forward in mission-any enterprise in like manner. The great Laymen's Missionary Convention held in Greensboro did not spend itself in empty oratory, but stirred the state to nobler effort which speaks for itself in the comparative figures above given. Nor does it stop there. What has been done in our Church has been done by every body of Christians represented in the state, so that the sum total for the state represents a great stride forward in the work of Foreign Missions. And the most inspiring fact of all is that the missionary impulse thus given does not die out, but seems to grow, promising for the future even greater things for God and the spread of His Kingdom throughout the world. While this great progress is noted in General Missions, it is gratifying to know that in East Carolina Diocesan Mission receipts this year are practically double the largest amount ever received before; and larger amounts are pledged for the coming year. Like progress is doubtless being made in the rest of the state, but the figures are not at hand at this writing.

REPORT OF THE BUSINESS MANAGER OF THE CAROLINA CHURCHMAN

(For period between May 15, 1909 and May 1, 1910).

To the Councils of East Carolina, North Carolina, and the District of Asheville:

The Business Manager of The Carolina Churchman begs to report that the committees appointed severally by the Diocese of East Carolina, the Diocese of North Carolina, and the District of Asheville, with reference to a Church paper for the whole state, met in Charlotte on the 6th of August, 1909, for a conference on the question in hand. The Committee from the District of Asheville was not present in person, but we were assured of its interest in the matter and of its desire to co-operate with the other committees in any practical plan for a state paper.

The result of the conference was an unanimous decision to merge The Mission Herald and the Messenger of Hope into one paper to be called The Carolina Churchman, and make that paper the official organ of the Episcopal Church in the State of North Carolina. In consideration of the fact that the joint committee having the matter under advisement was vested with authority to act, the plan for such a paper was outlined and its editors appointed, and arrangements were made to have the first issue appear October 1st 1909. The Business Manager of the Mission Herald was made Business Manager of The Carolina Churchman, and therefore submits his report for The Mission Herald from May 15th, to October 1st, 1909; and for The Carolina Churchman from October 1st, to May 1st, 1910.

There were four issues of the Mission Herald up to October 1st, three issues of 1,200 copies each and one issue of 2,500 copies, making a total of 6,100. From October 1st to May 1st seven issues of The Carolina Churchman have been sent out, averaging 1,900 copies each, or a total of 13,400 copies. The number of pages have been increased from 16 to 20 to provide for the special departments for the Diocese of North Carolina, the District of Asheville and The Thompson Orphanage.

The present circulation of the Carolina Churchman is 1,684. Of this number 1,493 are paying subscribers, and 191 go to advertisers, exchanges, the clergy and the editors. Of the paying subscribers 1,170 are paid to date and 323 are in arrears. The Diocese of East Carolina has 460 paid, and 152 in arrears, the Diocese of North Carolina has 417 paid, 114 in arrears; The District of Asheville has 145 paid, and 33 in arrears; miscellaneous 148 paid, and 24 in arrears.

For a clear understanding of these statistics it must be borne in mind that 288 of the subscribers marked "paid" came over from the subscription list of The Messenger of Hope. All of these were paid in advance to The Messenger of Hope, some as far as 1918, and most of them for considerable time. No funds were turned over to The Carolina Churchman by The Messenger of Hope to carry these advance subscriptions, and only 20 of the subcribers themselves have made remittances to the Carolina Churchman. The available funds for the maintenance of the paper are therefore much less than these statistics would indicate; and the funds that accrue have to bear the abnormal strain of carrying the 268 unexpired subscriptions. This condition will right itself gradually as the subscriptions expire and are renewed; but for the present it is a handicap against which The Carolina Churchman has to work..

The cost of the paper has of necessity been above normal on account of extra expenses incident to the change from the former regime to the present one. But for the substantial support of Bishop Strange and Bishop Cheshire it could not have been done without sending out a smaller and a cheaper paper than we now have. To them, therefore, is due a large share of the credit for the establishment of The Carolina Churchman in its present shape. The Church people throughout the State have received it cordially, and are supporting it loyally.

In the following financial statement I give but one account for the four months of The Mission Herald and the seven months of The Carolina Churchman. I cannot well separate the two.

Receipts, May 15, 1909 to May 1st, 1910

Balance on hand May 15, 1909	$ 33.88
From Advertisements	120.65
From Subscriptions	482.67
From Donation by Bishop Strange	100.00
From Donation by Bishop Cheshire	100.00
Total receipts	$837.20

Disbursements, May 15, 1909 to May 1st, 1910

Printing 11 issues—19,550 copies	$568.52
Postage, express, and Wilmington delivery	48.55
Stationery, stamps and post card receipts	45.24
Incidentals	30.70
By error—One item charged twice	3.00
By balance, cash on hand	141.19
Total disbursements	$837.30

Last year I kept my books open till May 15th, to make them include the expense of the May issue and so report to the Council the actual cash balance at the time of the Council. This year I closed them May 1st to conform to the fiscal year of the Diocese. While a balance of $141.19 is reported above on May 1st, the May issue has since been sent out and the actual balance today, May 10th, is $83.54.

Respectfully submitted,
WM. E. COX,
Business Manager.

DIOCESE OF EAST CAROLINA

REV. J. H. BROWN, New Bern, Editor.
REV. J. B. GIBBLE, Windsor, Manager.

WORK OF THE ANNUAL COUNCIL

(Diocese of East Carolina)

The 27th Annual Council of the Diocese of East Carolina convened in St. John's Church, Wilmington, May 21-24, with a full attendance of both clergy and laity.

The first session was held Saturday, May the 21st, at 9 p. m., for organization, at which the Rev. Nathaniel Harding was elected president, Rev. F. N. Skinner secretary, and Rev. J. H. Griffith assistant secretary.

After paying a high and deserved tribute to Rev. Nathaniel Harding, of Washington, Capt. Thos. D. Meares, treasurer, and one of the most prominent members of the Diocese, introduced the following resolution which was unanimously adopted:

"Resolved, That his many friends note with pleasure the presence at this Council of the Rev. Nathaniel Harding, marking as it does the 36th anniversary both of time and place when he first entered this body, leading the procession at that time into this very church. We wish to record our knowledge of his long continued self-sacrificing service, of the splendid work he has done for the Master, and to express the hope that his declining years may be as full of both spiritual and material comfort as they are of the love and respect of those who know him."

Bishop Strange then announced the appointment of the Committee on Elections, the Committee on New Parishes, and the Committee on Unfinished Business, after which the Council took a recess till Sunday morning at 11 o'clock.

The Sunday services were all largely attended. At 11 a. m., Morning Prayer was said by several of the clergy, Bishop Strange celebrated the Holy Communion, Rev. Luther Eborn reading the Epistle and Rev. Nathaniel Harding the Gospel, Rev. Messrs. Eborn and Brown assisting in the administration. Rev. John H. Brown, rector of Christ Church, New Bern, preached the conciliar sermon from St. John 5:5 emphasizing especially the power of faith in the daily life of the Christian. At 5:45 p. m., the Bishop, assisted by the rector of the parish, conducted the "Quiet Hour" service, which consisted of hymns, prayers, and three meditations on "Prayer." At 8:30 p. m. Evening Prayer was said and the Bishop delivered his annual address, which is printed in part elsewhere. It was an extraordinary address, partly in its outline of splendid work in the diocese during the past year, but especially in its statesmanlike treatment of the position of our Church with reference to the movement toward Christian Unity. The Bishop's summary of the year's work in the diocese, and his utterances with reference to unity are printed elsewhere and speak for themselves.

The morning session on Monday was chiefly occupied in receiving the reports of the officers and various committees of the Council.

The report of the board of managers of the Thompson Orphanage, Charlotte, was read by Rev. Chas. N. Tyndall, of Fayetteville, and showed that 24 children were received into the orphanage during the year; 18 from the Diocese of North Carolina; four from East Carolina and two from the Jurisdiction of Asheville; 19 were returned to their homes and one placed in a good home, leaving at present 60 children in the orphanage. The superintendent suggested that if the orphanage is to remain on the present site, $1,000 be invested in tenement houses, and a thorough system of drainage be instituted for the creek bottom. The committee for East Carolina again called attention to the great need of new buildings and urged every parish in the Diocese to do its utmost in effecting this imperative demand.

The Committee on Memorials presented suitable resolutions on the death of Rev. S. S. Barber. Several beautiful tributes were paid to his work as a minister.

The report of the Business Manager of The Carolina Churchman was also read, and is printed in full elsewhere.

The event of most significance and importance at the morning session was the adoption of a resolution authorizing the Bishop to make arrangements with the Rev. John R. Matthews, a missioner of ability and power, to spend six months in the diocese conducting missions. Six months of such service ought to stir this diocese from centre to circumference, and fill it with spirit and energy for greater work in its forward movement.

At 12 m. noonday prayer was said by Bishop Strange. The ladies, who were meeting in the Parish House, came over for the service.

When the Council continued the consideration of business matters a letter was read from Mrs. James Sprunt, as president of the North Carolina Society of the Colonial Dames of America, inviting members of the Council to visit the historic St. Phillips Church, Brunswick County, during their stay in the city. Upon motion the following resolution was adopted by the Council: "Resolved, That the thanks and appreciation of the Council be extended to the North Carolina Society of Colonial Dames of America for the invitation and that the Council express its desire to accept the same."

AFTERNOON SESSION

Practically the entire time of the afternoon session was taken up with reports from various committees. The committee on the treasurer's recommendation made a favorable report. The Committee on State of Church reported that it was impressed and gratified by the marks of progress in the Diocese, especially as to facts brought out in the Bishop's address.

The report of President Joseph Blount Cheshire, of the board of trustees of St. Mary's School, Raleigh, showed the institution to be better equipped than ever. New buildings, with incidental improvements, have been erected at a cost of nearly $70,000 since the last meeting of the Council, and a bonded indebtedness of $40,000 incurred. The enrollment this year was 150 boarders and 87 day pupils, making a total of 237, an increase of 20 per cent over last year. The school has not only increased its facilities, but improvements in general administration of internal affairs of the school has been made possible.

Just before adjournment of the afternoon session the committee on canons made its report, making a number of changes of more or less importance.

The night service was a missionary service consisting of shortened form of Evening Prayer and three missionary addresses.

The first speaker was Rev. C. F. Smith, of Elizabeth City, dean of the convocation of Edenton, who emphasized the need of more work and more workers in his convocation, mentioning the fact that there are 14 counties in the convocation with 10 clergymen of the Episcopal Church. He also emphasized the fact that the evident need is of men as well as of money and enjoined the mothers to inspire their boys to look forward to and take up that work, as did Samuel's mother for him.

He was followed by Rev. J. H. Griffith, of Kinston, dean of the convocation of Newbern. There are 9½ counties in his convocation, 125,000 white people and only one communicant of the Episcopal Church for every 100 persons. The figures themselves speak loudly enough of the need of more aggressive work on the part of the church in helping to minister to the people of his territory.

The next and last speaker was Bishop Strange, who spoke for Rev. Thos. P. Noe, dean of the convocation of Wilmington, who was absent on account of illness. In the Wilmington convocation there are eight counties and eight clergymen, an average of one clergyman to the county. He spoke of the many cotton mills in this convocation and of the great demand for missionary workers among the factory people.

It was a splendid service, full of zeal and enthusiasm and was well attended.

WORK OF THE WOMEN

From 10 to 11 a. m. there was a conference of officers and from 11 to 12 there were several sectional conferences. At 12 o'clock the ladies went from the Parish House to the Church to attend the noonday Prayer for missions. At 4 o'clock in the afternoon there was a meeting in the Parish House of the Junior Department and Babies' Branch of the Woman's Auxiliary. This meeting was very largely attended. Splendid reports were received from all the various women's departments.

The address of welcome was delivered by Miss Hallie

Rutland, president of St. John's branch of the Junior Department, in a most pleasing and graceful speech. An address to the Babies' Branch was made by Mrs. J. B. Cranmer and the address to the Junior Department was made by Mrs. J. B. Gibble, following which Miss Julia C. Emery, of New York City, general secretary of the Woman's Auxiliary, made a short address.

There was an excellent display of work of the Juniors of the Diocese, which attracted much attention. It was a material exhibit and there were on display things made by the members of the department and which will be sent to the mission stations. There were dummy figures of Sir Walter Raleigh, of Virginia Dare, the first white child born on American soil, of the clergyman who baptized her, and of Manteo, the Indian chief, this representing the first administration of the sacrament of baptism on American soil in the English language. A church calendar, a work of art, was also on display.

Tuesday was a busy day for the Council. The first matter of importance was the adoption of certain changes in the constitution and Canons recommended at the last session, but which could not be definitely decided until this year's meeting. After this matter had been disposed of the Council entered into an election of committees for the year, the result being as follows: Standing Committee—Rev. N. Harding, Rev. R. B. Drane, Rev. F. N. Skinner, Messrs. George H. Roberts and F. R. Rose. Executive Missionary—Col. W. G. Lamb, Messrs J. G. Bragaw, Jr., and William Dunn, Jr. Students' Aid—Rev. C. F. Smith, Messrs. G. V. Cowper and W. D. Pruden. Church Building—Rev. J. H. Griffith, Rev. J. B. Gibble and Mr. H. T. Greenleaf.

At 12 o'clock the ladies, who held important meetings in the Parish House during the day went over to the church for the Noonday Prayer for missions, following which Bishop Strange introduced Miss Julia C. Emory, General Secretary of the Woman's Auxiliary, who made a very instructive address on the general mission work of the church, the major portion of which was devoted to an interesting sketch of the trip she made to the mission fields two years ago, giving some of her impressions and observations.

Mr. J. Ker, Jr., representing the board of trustees of the Thompson Orphanage, Charlotte, was introduced by Rev. Wm. H. Milton, rector of St. James' this city, and he made an appeal to the Council in behalf of the institution, not for funds to meet current expenses, but for donations to aid in carrying forward the improvements which have been planned. The ladies, he said, had undertaken to raise $100,000 for improvements at the orphanage and he felt satisfied that their efforts would be crowned with success. The plan is to erect eight cottages at a cost of $5,000 each with a large administration building in the centre of the property. In conclusion Mr. Ker stated that he hoped the people of Wilmington would donate at least enough to erect one of the cottages. The address of Mr. Ker aroused a deeper interest in the institution among those in attendance upon the Council.

The ladies returned to the Parish House and continued their meetings, while the Council proceeded to transact its business. Mr. Thomas W. Blount, chairman of the special committee on Diocesan Missions, read his report, assessing the various parishes and missions so much a year for Diocesan Missions. Pledges were secured from the Parishes and Missions and in some instances the assessments of the committee were slightly changed. The Council will raise this year $4,000 for Diocesan Missions, the goal being the same as last year.

The afternoon session, which convened at 3 and adjourned at 5 o'clock, was one of the most important of the annual meeting. At this session Capt. Thos. D. Meares, was re-elected treasurer, and George Rountree, Esq., was re-elected Chancellor. Messrs. Wm. Calder and C. Giles were elected trustees of the Diocese. Trustees of the University of the South were elected as follows: Rev. B. F. Huske, Mr. F. H. Fechtig and Mr. H. C. Prince. Deputies to the General Convention—Revs. N. Harding, F. N. Skinner, C. F. Smith, Dr. R. B. Drane and Messrs. Wilson G. Lamb, G. H. Roberts, B. R. Huske and William Calder. Supplementary Deputies—Revs. W. E. Cox, J. B. Gibble J. H. Griffith, B. F. Huske and Messrs. G. C. Royall, J. G. Bragaw, Jr., W. B. Shepard and T. W. Blount.

Bishop Strange appointed the following committees for the year:

General Clergy Relief—Revs. Tyndall, Gordon and Buskie and Messrs. B. H. Jones and John G. Bragaw, Jr.

East Carolina Sunday School Commission—Revs. C. F. Smith, W. E. Cox and Thos. P. Nce, and Messrs. Wm. Dunn, Jr., and G. C. Royall.

On Canons—Revs. W. E. Cox, Rev. Dr. Wm. H. Milton, Rev. A. W. Seabrease and Messrs. Bryan and Huske.

State of Church—Revs. Thos. P. Noe, Wootten and Gibble, and Messrs. Barber and Gibbs.

General Convention—Revs.F. N. Skinner and A. W. Seabrease and Mr. Shepard.

To Raise Five Million Endowment for General Clergy Relief—Rev. J. H. Griffith and Messrs. Winstead, Wootten and Boatwright.

The afternoon session then adjourned and the members of the Council and the ladies went to the foot of Market street, where at 5 o'clock they embarked on the steamer Wilmington for a delightful trip on the Cape Fear river as guests of Captain John W. Harper, who tendered the outing complimentary to the visitors.

The report of the committee on finance was made a special order for Tuesday night. The report provided for the budget system as recommended by Captain Thos. D. Meares, the treasurer, and was authorized under a resolution adopted Monday, and was accepted by the Council. Bishop Strange appointed the following as the ways and means committee: Revs. J. B. Gibble and W. E. Cox and Messrs. Thomas W. Blount and H. F. Wilder.

The adoption of the "Budget" system of Diocesan finance, it is believed, will put the Diocese on a more satisfactory financial basis than ever before. Instead of assessing or apportioning separately the several items of diocesan support, such as Diocesan Missions, Student's Aid Fund and other like items, it lumps them all together and apportions one lump sum against each parish or mission for all the items combined. Monthly envelopes, suitably inscribed, are to be furnished by the Diocese, to every parish or mission that will use them, and in sufficient quantities for every confirmed member to have a package. A carefully prepared circular letter is to go with each package of envelopes to explain the working of the system, such letter to be signed by the rector of the parish or mission into which the letters and envelopes go. Every confirmed member is to be furnished a package of these envelopes and asked to contribute something to diocesan support. The contributions through the envelopes will be made monthly, and the parish treasurer will forward these contributions to the treasurer of the Diocese quarterly. It is the duty of the Committee on Ways and Means to see that the system is put into practical operation.

The women held their principal meeting on Tuesday. The day began with the celebration of the Holy Communion at 7:30 a. m., the celebrant being Rev. J. G. Buskie, of Goldsboro, assisted by Rev. John H. Brown, of Newbern. The offering was made by each society and is known as the Bishop's fund, amounting to $207, the largest in the history of the society.

At 10 o'clock the first regular business meeting was held. After the opening exercises an address was made by the chaplain, Rev. J. Gilmer Buskie, of Goldsboro, following which the address of welcome was made by Mrs. James Carmichael, president of the St. John's Woman's Auxiliary. The response was by Mrs. J. G. Staton, of Williamston. After the roll call excellent reports were received from the vice presidents of the Edenton, Newbern and Wilmington convocations, each showing great advance in this work. Mrs. Nathaniel Harding of Washington, president of the Woman's Parochial and Missionary Society then read her annual address, in which she told interestingly of the work done during the past year and made some recommendations of value for future work. She was followed by Mrs. Josh T. James, who made an address in behalf of the United Offering that is made by the women every three years. She urged every woman in the Diocese to make an earnest effort to contribute to this offering before the 1st of September. She referred to the wonderful work of her predecessor for the offering of 1907 and expressed the hope that the 1910 offering would be fully one-third more.

Bishop Strange came over to the Parish House at this juncture and addressed the meeting. He announced that the officers of the society would be delegates to the General Convention, which meets in Cincinnati, Ohio,

"On Mission Study," by Mrs. I. G. Powell; on "Alaska," by Mrs. F. W. Hughes. The meeting then adjourned to the Noonday Prayer, a report of which is given above.

Following the meeting in the church the ladies returned to the Parish House, where reports were received from the Parish Branches of the Woman's Auxiliary Parochial Guilds, Girls Friendly Society, Daughters of the King and Church Periodical Society after which Mrs. N. Nixon Davis the new vice-president for the convocation of Wilmington was introduced to the society and the meeting then adjourned sine die.

At 10:30 p. m. the Council adjourned to meet next year in St. John's church, Fayetteville.

DIED

At his home, Swan Quarter, Hyde County, on Monday the 2nd day of May, the Rev. S. S. Barber in the 81st, year of his age. Mr. Barber was born in Rowan County, N. C., December 22nd, 1828. He studied and taught at Horner's School, Oxford. Later he taught in Trinity School, Chocowinity, N. C., and studied under the late Rev. Dr. Hughes for the ministry and was ordained by Bishop Atkinson in 1856.

For several years he did missionary work in western North Carolina and in 1866 he removed to Hyde County, where he did faithful work as long as he was able to officiate. With no stated salary, he went to Hyde County and cast in his lot among the good people of the county.

At the time of his entrance upon his ministerial labors there were only two members of the Episcopal church resident in Hyde. He organized congregations and built churches at Lake Landing, Fairfield and at Maklyville.

Mainly through his influence, the Rev. J. A. Weston, the gallant Major of the 32nd, Regiment, who served the church in North Carolina so well and acceptably, was in October. Interesting papers were read as follows: brought into the Church and her ministry; while Mr. Barber's two sons the Rev. H. Hobart Barber, Rector of the Church of the Messiah, Detroit, and the Rev. Milton A. Barber, Rector of Christ's Church, Raleigh, entered the Priesthood.

At the time of his death, Mr. Barber or Uncle Barber as he was familiarly known, was the best beloved citizen of Hyde County. He sought not his own glory or reputation, but the honor of his Lord. He was known by all who came in contact with him as a modest, honest, patient and hard working missionary, fearless always in the discharge of duty, yet gentle, kind and loving to all, with broad sympathies always a champion for the church and her faith.

He fought a good fight, he kept the faith, he has finished his course, henceforth there is laid up for him a crown which the Lord will give him at the last.

ST. JOHN'S—WINTON

On Easter Day at four o'clock in the afternoon there was a Sunday School Easter Festival held in the church. .Although Easter came soon this year, it was an ideal spring day—warm and bright, the sun shining and the birds singing as if to do homage to the risen Lord. The church was filled with an attentive congregation, and looked beautiful in its festive decorations of pine, cedar, potted plants and flowers. The little band of children and teachers marched in singing "Go forward Christian soldiers." There was a short service led by the Superintendent of the Sunday School, then came the program, consisting of recitations, hymns from the Church Hymnal, and carols. The recessional hymn was, "Onward Christian soldiers." It was, indeed, as one little girl said in her recitation, "that glorious day."

The offering for General Missions amounted to $13.20.

HOLY TRINITY—HERTFORD

A very happy and a very Christian birthday was celebrated at Flower Cottage, the home of Miss P. C. H. Norcom.

We will not say how many years she has lived and devoted to good works. She entertained the Parish Guild with cake and ice cream and good news and also her art and sewing pupils, 32 in number who—every one —brought flowers.

The good news was that she had decided to give her home, Flower Cottage, to the church in Hertford. She has for many years been an active worker in Sunday Schools and Guilds, in teaching drawing and painting and conducting the Junior Auxiliary. Through her work the Chapel of the Good Shepherd, Winfall, was built, where services are held and a Guild holds its monthly meetings. A good example is a living light: May others follow.

Much as we desire to live a hidden life in Christ the lighted, shining candle should be upon the candlestick, that all may see and glorify the Father of Lights.

On Monday, April the 25th, we had a visit from Archdeacon Webber, who promises to spend a week here as soon as possible.

An Altar has been placed in the Church at Hertford, in memory of Chas. Wingfield Wood and Mary E. Skinner, his wife. Mr. Wood was for many years Warden of the Church and was universally beloved and respected. Two seven branched brass candlesticks in memory of Bishop Watson were placed on the Altar. The organ has been tuned and raised and moved and a scroll door near it opened.

An iron fence has been extended across the Church lawn adding to the cemetery a piece of ground about 20 feet by 300.

The cost of all these has been about $300.00.

ARCHDEACON AVANT'S LETTER

We are pleased to write at this time, that our work is in a stronger and more progressive condition than it has ever been. We hoped last year that this should be our best year and it has been so. The colored work has crossed the one hundred line in confirmations. We have had two ministers come to us from the Zion Church and they are at work as catechists for the present. We trust this new phase of our work may prove a success.

We have stationed Rev. Mr. Johnson, one of the ministers mentioned above, at Belhaven and Aurora. We believe he is going to help us in that part of the field. Rev. Mr. Thomas, the other minister from the A. M. E. Zion Church it at the church in Elizabeth City. He has started off very fine indeed, with a class of four for confirmation.

Just after the Council we hope to start arrangements to build a mission school to be used also as a church in the town of Goldsboro. It will mean very much good for the work to have such a building at this place.

Last month we asked our good Bishop to come to the town of Roper to administer the Apostolic Rite of confirmation. He came and in the presence of a large and appreciative congregation we presented a class of 33 persons for confirmation and since then have received into the Church at that place 5 other persons. We are to build a church there this fall. Already we have a very fine lot. Rev. W. J. Herritage assisted in the services at Roper and will go there once a month or more for the present.

Rev. Mr. Taylor at St. Cypriam's, New Bern, is pushing ahead with his new church, and deserves help to put up this church at such an important point as New Bern is. Rev. Mr. Suthern has done much hard work and so have all our ministers, but the work is yet before us. May God give us strength for the same.

W. G. AVANT, Archdeacon.

FOR THE SUNDAY SCHOOL TEACHER

Speak Thou for us, O Lord,
In all we say of Thee;
According to Thy word
Let all our teaching be;
That so Thy lambs may know
Their own true Shepherd's voice,
Where'er He leads them go,
And in His love rejoice.

An American Layman (a Presbyterian), and a Canadian Layman (a Baptist), have under the inspiration of the Laymen's Missionary Movement, announced their intention of not adding another dollar to their accumulated wealth. They will give all they earn and all their invested capital earnings above living expenses to missions and other forms of Christian work.

DIOCESE OF NORTH CAROLINA

REV. F. M. OSBORNE, Charlotte, Editor.
REV. A. R. BERKELEY, Mayodan, Manager.

DIOCESE OF NORTH CAROLINA.

Bishop: Rt. Rev. Jos. Blount Cheshire, D. D. Raleigh.
Secretary: Rev. Julian E. Ingle, Raleigh.
Treasurer: Mr. Chas. E. Johnson, Raleigh.

CONVOCATION OF RALEIGH.

Archdeacon: Rev. N. Collin Hughes, Chapel Hill.
Treasurer: Mr. Wm. L. Wall, Durham.

CONVOCATION OF CHARLOTTE.

Archdeacon: Rev. Edwin A. Osborne, Charlotte.
Treasurer: Mr. Clarence E. Frick, Charlotte.

CONVOCATION OF COLORED WORK.

Archdeacon: Rev. Henry B. Delany, Raleigh.
Treasurer: Rev. James E. King, Raleigh.

THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA

The Ninety-fourth Annual Convention of the Diocese of North Carolina assembled in St. Paul's Church, Winston-Salem, on Wednesday, May 11th, and continued its session through Friday the 13th. The Convention was well attended by both clergy and laity and its work was transacted with interest and fervor.

The first feature of special interest was the consecration of the new church in which the Convention was meeting. The completion and the presentation of the handsome new church reflects great credit upon the congregation of Church people in Winston-Salem and their energetic rector, the Rev. Henry Teller Cocke. The Consecration sermon was preached by Rev. Harris Mallinckrodt of St. Peter's, Charlotte, who was at one time rector of this church. The preacher's text was Psalms 24, verses 7 and 8.

Wednesday afternoon the Convention was seated for regular business and Rev.W. J. Smith of Charlotte, was elected President of the Convention, and the regular committees were appointed by Bishop Cheshire. In regular order came the reports of the Standing Committees and the Diocesan Institutions. The report of the Thompson Orphanage was encouraging. The Superintendent showed that the health of the children has been unusually good during the year and that at this time he has a cash balance of a thousand dollars in the treasury. This however is barely enough to run the institution through the summer months when the contributions come in slowly, so the friends of the orphans are asked not to be misled into supposing that their help is not needed any longer for running expenses.

Dr. R. H. Lewis, of Raleigh, read the report of the Trustees of St. Mary's School, Raleigh. This report elicited much gratification because of the improvements that have been made in that institution. During the past year nearly seventy thousand dollars have been spent for new buildings and equipment and the school was never in better condition than it is now. Great confidence was expressed in the future of the school under the able management of the Rev. Geo. W. Lay.

Rev. Milton A. Barber spoke of the obligation of the Church in this Diocese to support the work of the General Clergy Relief Fund. He showed that the Fund distributes in this Diocese nearly five dollars to every one dollar which this Diocese contributes to the Fund. The Clergy should not allow any local call to divert the Christmas Offering which this Convention has recommended.

Approval was granted for the consolidation of St. Andrew's and St. Barnabas Parishes in Greensboro under the name of the Church of the Holy Trinity. The rector of St. Barnabas is to be the rector of the Parish thus newly formed.

For the first time in several years Mr. C. E. Johnson, Treasurer of the Diocese, was able to make a cheerful report of the state of the Episcopal and Contingent Fund. He also recommended that the plan of increasing the Bishop's salary which has been under consideration for some time be adopted. This was done so that hereafter the salary of the Bishop of North Carolina is fixed at $3,000 instead of $2,500 as heretofore, with an additional allowance for travelling expenses.

Rev. Geo. W. Lay spoke interestingly of the plans for Summer Conference of Clergy and Laity at St. Mary's School, June 20-25.

Wednesday evening, Rev. I. McK. Pittenger, D. D., of the Church of the Good Shepherd, Raleigh, preached on "The Light of the World"—a strong and suggestive sermon.

Thursday morning, as was also the case on Friday, began with a celebration of the Holy Communion at 7:30 and the Litany at 10 a. m.

The session of the Convention was interrupted by the Bishop for the presentation of three notable visitors—Rev. Thos. L. Chavosse from Starbridge, England, a nephew of the Bishop of Liverpool, Rev. Howard Rondthaler, President of Salem Institute for Girls, and Bishop Rondthaler of the Moravian Church. As a mark of personal esteem and friendship as well as a recognition of the Episcopal order of the Moravian ministry Bishop Cheshire asked Bishop Rondthaler to do him the honor of taking a seat beside him in the chancel. The venerable Moravian graciously accepted the courtesy and in feeling tones speoke of the genial relations which had always existed between his Church and the Anglicans.

The amendments to the Canons relating to the matter of depriving parishes of their right to vote in the Conventions on account of failure to meet their financial obligations to their minister or to the Diocese for three consecutive years (see pages 28, 38 and 44 of Journal of 1909) were passed.

The propriety of rotation in Parochial elections of vestries was again recommended.

A telegram was read from the Treasurer of the General Board of Missions announcing that the Diocese of North Carolina had met in full its apportionment for General Missions.

The Bishop's Annual Address was in every way excellent. He began by an interesting reference to the former building of St. Paul's Church, in which he said he had been ordained to the Priesthood in 1880 and in which he had presided for the first time as Bishop over the Convention which met there sixteen years ago. He also spoke feelingly of two Prebyters who had joined the Church Triumphant during the past year—the Rev. Francis J. Murdock, D. D., and the Rev. Fred A. Fetter. He presented an absolutely true picture of these two valiant Soldiers of the Cross who were so markedly different. Resolutions adopted by the Convention suggest Bishop Cheshire's clear delineation of their gifts and Christian virtues. The speaker also asked the Convention to think appreciatively of the young men in the Diocese who were renouncing opportunities of personal advancement for the cause of missions in the Diocese.

The Bishop's statistical report of official acts in the Diocese were as follows:

Total number of services	202
Total number of sermons	121
Addresses	29
Holy Communion	52
Baptisms	6
Marriages	5
Funerals	11
Confirmations	517
Churches Consecrated	2
Priests Ordained	2
Deacons Ordained	4

The number of confirmations 517 is the largest numebr ever ordained in the Diocese though the report covers only eleven months on account of a change of the fiscal year of the Diocese from May 1st to April 1st. Besides the Bishop there are now 48 Priests and 8 Deacons in the Diocese. Bishop Cheshire spoke appreciatively of Rev. Frances W. Hilliard who has gone to the Diocese of Tennessee. He also gave his approval to the Laymen's Missionary Movement and considered it a fortunate thing that at the Convention at Greensboro the Churchmen in North Carolina were present in good numbers proportionately to our relative numerical strength.

In discussing subjects that are to be brought before the General Convention in the Fall Bishop Cheshire mentioned the Preamble to the Constitution, the election of a Presiding Bishop and the advisability of allowing the consecration of Suffragan Bishops. The speaker did

not discuss these matters at length but it was pointed out that the first had not grown in favor; that there are "manifest inconveniences and dangers in introducing into our constitution matters not really necessary in such a document." The second seems important, and perhaps necssary, and Suffragan Bishops, while not seeming to meet the needs of the Southern Bishops for the colored work, might be of real help in solving some of the problems of the more densely populated regions with a constant influx of foreign peoples.

The discussion of the work of the Thompson Orphanage then came up and Mr. Jas. Ker, Jr., of Charlotte, in an earnest and moving speech urged the Convention to take some steps toward co-operation with the Women's Federation of Thompson Orphanage Guilds in the matter of providing better buildings and equipments for the Church's fatherless and motherless wards. A committee was thereupon appointed for this purpose as as follows: Rev. Harris Mallinckrodt, Mr. D. Y. Cooper, Mr. L. A. Holt, Jr. and Jas. Ker, Jr.

The Committee on the Church's work at the State University expressed its confidence in Rev. Mr. Hogue who has this work in charge, and its gratification at the growing interest in this work. In order to make the support of this work more permanent and also to relieve the Church in the State of some part of the present financial obligation to this work the committee recommended that a partial endowment of ten thousand dollars be secured. The Convention approved this latter suggestion and appointed Dr. Joseph Hyde Pratt, of Chapel Hill, as a special commissioner to raise this endowment.

The Rev. W. E. Cox, of the Diocese of East Carolina, was chosen as trustee from that Diocese for the Thompson Orphanage, and the Rev. Wm. H. Hardin for the Jurisdiction of Asheville.

The following were chosen as delegates to the General Convention:

Clerical—Rev. I. McK. Pittenger, D. D., Rev. E. A. Osborne, Rev. S. S. Bost, Rev. A. R. Berkeley.

Lay—Mr. R. H. Battle, Hon. J. C. Buxton, Mr. W. A. Erwin, Mr. John S. Henderson.

Supplemental: Clerical—Rev. M. A. Barber, Rev. Bertram E. Brown, Rev. J. E. Ingle, Rev. R. B. Owens.

Lay—Gen. W. L. London, Mr. S. S. Nash, Mr. T. H. Battle, Mr. T. H. Webb.

The resolutions both to Dr. Murdock and the Rev. Mr Fetter were received with profound interest and attention.

Dr. Murdock was a man of unusual ability. Highly intellectual, he was none the less devout and humble in service to his Lord and Master. He was a pronounced Churchman, and while he used his extraordinary business gifts in secular matters, his loyalty to the Church was unswerving, and he made use of all that came to him in her honor and for her upbuilding. His influence with young men was unusual, and few men have been more instrumental in bringing them to the Sacred Ministry. The tributes paid to him upon the floor showed his power to impress and hold the hearts of others.

The Rev. Mr. Fetter entered the ministry late in life, having for years been a teacher. While scholarly in equipment his preaching of the simple, sympathetic type appealed largely to the affections; and his sweet spirit of fellowship endeared him to many.

The report of Rev. W. E. Cox, Business Manager of the "Carolina Churchman," was read. This paper was formerly adopted as the official organ of the Diocese, and Rev. Frances M. Osborne and Rev. A. R. Berkeley were elected to represent this Diocese on the staff as Assistant Editor and Assistant Business Manager, respectively.

Rev. Mr. Owens made a report of the Diocesan Sunday School Commission. He asked that the Clergy remember to support the work financial by an occasional offering from the congregations or Sunday schools.

Rev. Mr. Lay moved that the Convention appoint a committee to prepare a revision of Canons and report to next Convention that the printed edition of Canons may be brought up to date.

The Missions at Middleburg and Gulf were admitted into union with the Convention and the congregation at High Point on its own petition was reduced to the status of a mission.

Mr. A. L. Cox moved a resolution enjoining upon vestries the duty of increasing the salaries of the Clergy, and the Secretary of the Convention was asked to communicate this resolution to each congregation.

The Missionary meeting on Thursday night, in its enthusiastic fervor gave evidence of the place it held in the estimation of all who attended. "What Laymen have done and can do in Church Extension" had for special speakers Mr. S. S. Nash, of Tarboro, and the Hon. J. C. Buxton, of Winston-Salem. In a happy way Mr. Nash showed what had been done where the Church had never been before. An unused chapel built for the Baptists had been, with the consent and enthusiastic approval of the man who owned it, converted to Church purposes. A splendid attendance had been secured. There being no seats each person had been granted the privilege of taking one or more of the seats which cost two dollars apiece. All were taken.

With much earnestness the other speaker urged the co-operation of the laymen with their rectors, pointed to the fine spirit of the Laymen's Movement, and fervidly set forth the things which might be done through such hearty co-working.

The Rev. Bertram E. Brown, of Tarboro, spoke to "The Parish and Diocesan Missions."

Mr. C. E. Frick and Mr. Thomas H. Webb, spoke upon "Financing Diocesan Missions."

Friday, 13th, the Committee offered two resolutions relating to Canonical Offerings which were adopted. The first of these was that the offering for Diocesan Relief be stricken out and an annual offering for the General Clergy Relief be solicited. The second resolution was that offerings be taken in all congregations in the Convocation of Charlotte and Raleigh for the work of the Colored Convocation.

Rev. T. A. Cheatham was elected Clerical Trustee of the University of the South and he specially urged that the required offering for the Theological Department at Sewanee be remembered and taken annually.

Rev. Mr. Hunter moved that the Trustees of the Diocese hand over to the Bishop for Clergy Relief the $400 bequeathed for this purpose by the late Judge W. P. Bynum. A committee was also appointed to report to the next Convention a recommendation relative to the use of another bequest of $2,000 from the same source for mission work in the Diocese.

In absence of Miss Kate Cheshire on account of sickness no report of the Secretary of the Woman's Auxiliary was forthcoming at the appointed time, and so by request Rev. Alfred Berkeley read the report of the Diocesan Treasurer, Mrs. Darian Blair, of Greensboro. Miss Cheshire's bright and inspiring personality was sorely missed in the session of the Auxiliary.

Friday was largely a missionary day—in fact beginning Thursday night the spirit of missions pervaded the whole assembly.

On Friday morning there was a meeting of the Woman's Auxiliary. The Bishop opened the meeting in the auditorium of the High School building. The visitors were welcomed by Mrs. Echols, president of the local branch, and the response was made by Mrs. Wilkes, of Charlotte, Diocesan President. There were shown to be 946 members who have have raised nearly five thousand dollars, 454 Juniors who have raised over five hundred dollars, while the Baby Branch have contributed thirty thousand pennies. The work done and the outlook were most cheering.

The presence and participation of the choir of children trained and vested from the Messiah, Mayodan, in the last service gave vivid expression of the admirable work that is being done in that important mission field. Both in voice and maner they spoke eloquently of the Church's power to beautify and refine and spiritualize.

The Rev. Lawrence B. Ridgely, of Hankow, China, with earnest, quiet power told of the work and needs in that great field. Especially touching were his references to the Bishop's daughter, who is now a part of that great Mission.

Too much cannot be said of the general entertainment and hospitality of the rector and congregation of St. Paul's, Winston-Salem. Constant thought was given to the comfort and pleasure of the visiting members of the Convention.

On Thursday, from 5 to 7 o'clock, at the residence of the Hon. J. C. Buxton, the Convention was given a reception by the congregation, which farther accentuated the already gracious evidences of good fellowship.

The ninety-fifth Convention is to meet in the Church of the Good Shepherd, Rocky Mount, May 17, 1911.

Besides the regular work of the Convention there was each night a service at St. Stephen's Chapel, the Colored Mission. These services were well attended and were stimulating and helpful.

CONVOCATION OF RALEIGH

Since last writing for the Carolina Churchman little has occurred in my work of striking interest. But it may be encouraging to others, as it is to me, to know that everwhere there are evidences of quickening religious life. I do not recall one place I have visited where have been wanting signs of earnestness and fervor and zeal. Surely "The fields are white to the harvest," but alas! now, as at first, "the laborers are few" My message to all of our Christian people is this: "Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

Whit Sunday I spent at Holly Springs. Here it has been our custom to hold services in the school house, a well-equipped and comfortable building. But last Sunday, by the special request of the congregation, I had service morning and evening in the Methodist Church. Besides the church they furnished us with a choir and good congregations.

It gratifies me deeply to report that generous responses to the opportunity to contribute to Dr. Cowell's work in Japan have raised the amount to $95.00. I feel sure $5.00 more to complete the $100.00, which was the mark set, will surely come. I take this occasion to make public my grateful acknowledgement to all who have helped me in this matter, and append hereto a full list of the contributions in the order received.

Dr. R. H. Lewis, Raleigh, $5.00; Mr. Robt. S. White, Raleigh, $10.00; Mr. E. G. Butler, Henderson, $5.00; Miss Mary Collins, Hillsboro, $1.00; Mr. W. L. Wall, Durham, $1.00; Miss Annie S. Cameron, Hillsboro, $1.00; Mr. Frank Hart, Tarboro, 50 cents; Mr. N. C. Hughes, Chapel Hill, $10.30; Mr. Thos A. Battle, Rocky Mount, $1.00; Mr. J. C. Hales, Wilson, $1.00; Mr. R. H. Lewis, Jr., Oxford, $1.00; Mr. W. L. London, Pittsboro, $5.00; A Friend, Roanoke Rapids, $5.00; Mr. Jas. R. Gaskill, Tarboro, $1.00; St. Saviour's, Raleigh, through Rev. M. A. Barber, Rector, $13.20; Holy Innocents, Henderson, through Rev. I. W. Hughes, Rector, $5.00; Mr. B. G. Cowper, Raleigh, $2.00; Mr. Frank P. Haywood, Raleigh, $5.00; Mrs. James E. Shepherd, Raleigh, $1.00; Maj. Jno. W. Graham, Hillsboro, $1.00; Gen. Carle A. Woodruff, Raleigh, $5.00; Mrs. Bennahan Cameron, Raleigh, $10.00; Rev. A. B. Hunter, St. Augustines, Raleigh, $5.00. Total $95.00.

N. C. HUGHES,
Archdeacon.

CONSECRATION OF ST. PAUL'S CHURCH— WINSTON-SALEM

The most important and noteworthy event in connection with the recent Convention of the Diocese of North Carolina was the Consecration of the splendid new church building recently erected by St. Paul's Parish, Winston-Salem.

Too much cannot be said in commendation of the people of the parish and especially of the rector, the Rev. Henry Teller Cocke, for this accomplishment. When the subject of a new church was broached a few years ago many though it an impossible task. The new church, which probably has not an equal in the State as regards beauty of design and construction, shows what can be accomplished by determination and unitel effort. The picture on the cover of The Carolina Churchman gives some idea of what the structure really is. Its architecture is early Gothic. It is built of Mt. Airy granite and finished inside in cathedral oak.

The aisles and approach to the Altar are of terrasse and Tennessee marble. The building is 101 feet long and 60 feet wide. The combing of the roof is 45 feet from the floor and the tower is 71 feet high. The chancel, including choir and sanctuary, is thirty feet deep, and the Altar is approached by seven steps.

The seating capacity of the building is 400, which number can be increased to 600 by the use of chairs.

Neither architect nor a contractor were employed in the construction of the church—the Rector serving in both capacities. After the plans had been prepared the work was submitted to contractors and the lowest bid received placed the cost of building from thirty-five to forty thousand dollars. This was more than the congregation thought it could undertake, so they started the work by using day labor, the Rector taking charge of the construction. He hired the workmen and directed the selection of all materials. In this way ten or twelve thousand dollars were saved, the total cost of the church being about twenty-five thousand dollars.

Ground was broken on the 10th of May 1908 and the first service in the new church was held January 30th, 1910. Most remarkable of all is the fact that the church was paid for almost as soon as it was completed.

The new church contains many handsome gifts and memorials. The Altar is the gift of the Altar Guild, and is of Mt. Airy and Georgia granites beautifully blended. The handsome brass Altar cross is a memorial to Archibald B. Daingerfield, for many years a vestryman of St. Paul's Church, and was presented by his wife. Mr. and Mrs. R. E. Lasater gave the brass and oak Altar rail in memory of their little daughter, Nancy Lasater. The high pulpit of carved oak was given by Mr. J. Cameron Buxton, in memory of his father, the Rev. Jarvis Buxton, D. D., builder of Trinity Church, Asheville, of which he was rector for many years. The chancel window is a memorial to the Rev. H. O. Lacy, a beloved former rector of the Church. Other windows, some of which were moved from the old church, are sacred to the memory of the following persons: Jarvis Buxton, Jr., Mamie E. Springs, Laura Lemly, Mary A. Slee, Bessie Harris, Lilie Masten Cutlar and Chas. Buford.

The sanctuary is lighted by two thirty-six branch candlebra of polished brass, the gift of the Parish Aid Society. The nave is lighted by heavy brass columbia bands attached to the pillars which support the clear story. A new pipe organ is being installed by the Estey Organ Company.

The congregation expects to begin the construction of a new rectory this summer. It is to be of granite and in keeping with the church building.

The work of the church was begun in Winston by the Rev. W. S. Bynum about thirty-five years ago. At that time there were only three Episcopalians in Winston-Salem, one of whom was Mr. J. C. Buxton, the present Senior Warden of the Parish.

The following clergymen have served as rectors, W. S. Bynum, B. W. Daugherty, W. L. Reamy, H. O. Lacy, J. F. George, and Harris Mallinckrodt. The present rector, the Rev. Henry Teller Cocke, assumed charge December 1st, 1904, at which time there were 138 communicants and a debt of over one thousand dollars.

Mr. Cocke was born at City Point, Va., thirty-four years ago and is a graduate of the Virginia Military Institute and the Virginia Theological Seminary, near Alexandria. His ministry has been spent in Bonletant county Va., St. Paul's Church, New Orleans, Mexico, Mo., and before coming to Winston he was assistant Minister of Grace Church, Baltimore.

With a communicant list of 185 persons, its beautiful church building, an enthusiastic and united congregation, St. Paul's Parish, Winston-Salem is fast assuming the position the Church should occupy in one of North Carolina's most progressive and important cities.

A letter dated November 23, 1909, from our missionary at Point Hope, Alaska, the northermost point where the services of the Church are maintained, covers an enclosure of $25.50, designated as follows: $15.00 for the apportionment; $5.50 for the Bible and Prayer Book Society; $5.00 for General Clergy Relief; all from the Eskimos of Point Hope. What this menas among people living in such primitive fashion and so destitute of anything like ready money, it would be hard for any of our readers fully to conceive.

The new Department Secretaries have taken up their work within the month; the Rev. William E. Gardner in the Department of New England and the Rev. H. Percy Silver in the Department of the Southwest. All the departments, with the exception of the second, (New York and New Jersey) are now provided with secretaries. Department II elected its secretary but he found it impossible to accept. For the time being the work is cared for by the secretaries on the staff at the Church Missions House.

CONVOCATION OF RALEIGH—RECIPTS FOR MONTH OF APRIL 1910

5.	Good Shepherd—Rocky Mount	$ 14.25
	Christ Church—Raleigh, for colored work	15.70
	Calvary—Tarboro	50.00
	Special Offering—St. Alban's,—Littleton	7.35
	St. Paul's—Louisburg	21.78
	Holy Innocents—Henderson	52.50
	St. Bartholomew—Pittsboro	16.25
	Womans Auxiliary	48.15
6.	Grace—Weldon	40.00
	St. Philip's—Durham	50.00
7.	Good Shepherd—Raleigh	30.50
	Special—Windell	1.55
	St. John's—Williamsboro	5.00
11.	St. Stephens—Oxford	12.50
	St. Stephens—Duke	12.50
	St. Mark's—Gulf	4.00
	Christ—Raleigh	42.75
12.	Church of the Saviour—Jackson	8.00
19.	Holy Innocents—Henderson	22.50
	Advent S. S. Chapel of Cross—Chapel Hill	1.35
	Total	$456.63
	Balance on hand May 1st, 1910	$374.11

W. L. WALL,
Treasurer.

CONVOCATION OF RALEIGH

Receipts for the month of May, 1910:

7.	St. Albans, Littleton	$ 5.77
20.	Special Offering at Cunninghams	3.88
	Special Offering at St. Marks', Gulf	2.40
	Special Offering at St. Thomas', Sanford	2.10
	St. Thomas', Sanford	5.00
24.	⅛ Offering at Convention	19.78
	Total	$38.93

W. L. WALL,
Treasurer.

ST. JOHN, WINTON

During Lent the Woman's Auxiliary of St. John's Church, met each Friday for the purpose of studying St. Matthew's Gospel, which was divided into the following lessons:

1st. The Preparation of the World and its King." In this lesson we learn the signs of Jesus' Messiahship, how he was fitted for his work and why God subjected Him to the preparation He received. (St. Matt. 1-iv:16.)

2nd. "The King's Manifesto." In this lesson we realize Christs' purpose in publishing the Manifesto of His Kingdom; why it was given at this tume, etc. At the beginning of His work He must proclaim His Kingdom. (St. Matt. v-vii.)

3rd. "The Campaign in Galilee." Here we learn of Christs' Missionary Methods; His careful preparation necessary for His disciples before sending them out on their first missionary tour. He teaches them with authority, strengthens their faith by His numerous miracles and also by the explaning His work for them in parables. (St. Matt. viii-x.)

4th. "The Results of the Campaign." This lesson is beautifully described as one by one we learn of the triumphant results of so many of His wonderful miracles, and how people came by the thousands to learn more of Him; and how the sick were healed; the blind made to see; and the deaf to hear; the lame to walk; and the dead raised to life. He also tells in parables of the mysteries of the Kingdom. Hence the results—that He will draw all men unto Him. St. Matt. xi:1-xvi20.)

5th lesson teaches us a deeper appreciation of the great principles taught by Christ. (St. Matt. xvi:21-xx:34.)

6th lesson is an aim to appreciate the King in the nobility of His perfected sacrifice. (St. Matt. xxi: 1, xxvii: 66.)

7th lesson teaches us to realize that the Resurrection is the guarantee of the ultimate establishment of the Kingdom of Heaven.

At each of these lessons the Auxiliary opened and closed with suitable hymns and prayers.

HOW IT LOOKS TO THE MAN AT THE FRONT

A physician in the foreign field, returning on furlough, broken down almost by his arduous labors, tells in the following words how he feels about the missionary enterprise:

"Our hospital is the only one in quite a large city on the Yangtse River and for several hundred miles round about. We treat about 18,000 to 20,000 patients a year and the work is growing tremendously. In addition we have had two foreign-trained nurses, who under me had charge of the schools for men and women nurses. These nurses are needed now in mission hospitals all over China, and in time to come will be more necessary to our work than Chinese doctors. Practically since the opening of the new hospital I have had the burden of the work, and you can well imagine that it has proved too much for me. I will not attempt to reopen without a colleague, and if possible he should leave at once, so as to get in almost a year on language study before I return. I can assure any doctor who wants to put his life where it will count for the most helpfulness that he can get supreme satisfaction in China. It is the greatest place for work in the world, and if I had ten lives I'd put every one in China."

HEAD HUNTING IN BONTOK

The Rev. Walter C. Clapp, writing from Bontok, Philippine Islands, gives a glimpse of the conditions which existed before the power of Christianity began to break down superstitions and evil practices. For untold generations the heathen tribes among whom he works have counted it a virtue to take the heads of their enemies and use them to adorn their public meeting places and private dwellings. Something after the manner of the scalp-hunting Indians, but in even more gruesome fashion, they have emphasized their victories of personal prowess. Even now, in spite of the growing power of Christianity among them, there is an occasional recrudescence of the old spirit. Such an instance is described in the May SPIRIT OF MISSIONS. Mr. Clapp says:

"The other morning as I was returning to my house after the early Eucharist I was told that old Isaac was dead. He was an emaciated old man who had come from Talubing to live with his daughter. I went to her house and found that in her absence some one had entered through the window while the old man was sleeping and nearly severed his head from his body. When the news reached Talubing long files of grim warriors from that town, each armed with spear and shield and axe, crosed the river and passed in ominous silence and dignity up to the governor's office to give notice that, unless the doers of this deed to their fellow-townsman were found and punished within three days, they would take vengeance on Bontok.

"This is the third day. Precautions have been taken, additional constabulary summoned, and I hope nothing will happen today, even if Talubing tries to keep its word. In spite of this it is reasonable to expect that sooner or later the tally of 'heads' will be made up by some deed of violence. And all this murderous business to appease the evil spirits, to fulfill the demands of 'religion'! Let us pray that God may enable us to implant a true faith in Him among these people that shall be as strong as is now their ingrained superstition!"

The Treasurer's report at the April meeting of the Board of Missions was encouraging. The tide of missionary giving seems to have turned and the record is now somewhat in excess of last year. It will be necessary however that each diocese and district shall meet its apportionment if the Church has not to report a deficit to the General Convention.

In the place of Bishop Scarborough of New Jersey, who, after forty-two years of faithful service resigned from the Board of Missions, the late General Secretary of the Board, the Right Rev. Arthur Seldon Lloyd, D. D., Bishop-Coadjutor of Virginia, was elected at the meeting of the Board on April 12th. Bishop Lloyd has accepted his appointment and been placed on the Advisory Committee, where he is peculiarly fitted to render the Church useful service.

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.
Manager.

BISHOP'S JOURNAL

March 2.—Met with the Woman's Auxiliary of All Saints' Church, Biltmore, in the parish house, and spoke of our mountain work. After the meeting said Evening Prayer in the church and delivered an address.

March 6, Fourth Sunday in Lent.—Said Morning Prayer, baptized an infant, preached and celebrated the Holy Communion in the Church of the Messiah, Murphy. 8 P. M., said Evening Prayer and preached in the same church.

March 9, Wednesday.—Presided at the quarterly meeting of the Missionary Committee of the District in Shoenberger Hall, Asheville.

March 13, Fifth Sunday in Lent.—Said Morning Prayer, preached and celebrated the Holy Communion in St. Paul's Church, Wilkesboro. 4 P. M., said Evening Prayer and preached in the same church.

March 15, Tuesday.—Presided at a meeting of the Board of Trustees of the District in Asheville.

March 20, Sunday next before Easter.—Said Morning Prayer, preached, confirmed one person and celebrated the Holy Communion in the Church of the Holy Cross, Tryon. 4 P. M., said Evening Prayer and preached in the school room of the colored mission, Tryon.

March 27, Easter Day.—Said Morning Prayer, preached and celebrated the Holy Communion in the Church of the Incarnation, Highlands. 8 P. M., said Evening Prayer and preached in the same church.

April 2, Saturday.—At Evening Prayer said by the minister in charge, I preached and confirmed one person in St. Gabriel's Church, Old Fort.

April 3, First Sunday after Easter.—Preached, confirmed seventeen persons and celebrated the Holy Communion in Trinity Church, Asheville. 8 P. M., said Evening Prayer and preached in St. Matthias Church, Asheville.

April 6, Wednesday, 8 P. M.—After Evening Prayer said by the minister in charge, Ipreached and confirmed fifteen persons in Chapel of the Holy Cross, Valle Crucis.

April 10, Second Sunday after Easter.—Confirmed a sick person in private house near Hendersonville. 11 A. M., preached, confirmed four persons and celebrated the Holy Communion in St. James' Church, Hendersonville. 4 P. M., after Evening Prayer, said by the minister in charge, I preached and confirmed five persons in St. John Baptist Church, Upwood.

April 13, Wednesday.—Confirmed two sick persons in private house, Brevard. 8 P. M., after Evening Prayer, said by the minister in charge, I preached in St. Philip's Church, Brevard.

April 17, Third Sunday after Easter.—Preached, confirmed six persons and celebrated the Holy Communion in St. Luke's Church, Lincolnton. 3 P. M., after Evening Prayer said by the minister in charge, I preached and confirmed four persons in St. Paul's Church, Lincoln Co. 5:30 P. M., met with the Junior St. Andrew's Brotherhood in their new log cabin built by themselves in Lincolnton. 8 P. M., after Evening Prayer, said by the minister in charge, I preached and confirmed three persons in St. Cyprian's Church for colored people, Lincolnton.

April 18, Monday, 8 P. M.—After Evening Prayer, said by the minister in charge, I preached and confirmed five persons in the Church of Our Saviour, near Lincolnton.

April 22, Friday, 8 P. M.—After Evening Prayer, said by the minister in charge, I preached and confirmed eight persons in the Chapel of Christ School, Arden.

April 24, Fourth Sunday after Easter.—Preached and celebrated the Holy Communion in St. James' Church, Lenoir. 8 P. M., after Evening Prayer, said by the minister in charge, I preached in the Chapel of Peace, near Lenoir. 8 P. M., after Evening Prayer, said by the minister in charge, I preached in St. James' Church, Lenoir.

April 25, Monday.—After Morning Prayer, said by the minister in charge and Lay-Reader, I preached and confirmed four persons in the Chapel of Rest, of the Patterson School, Yadkin Valley.

FROM THE DISTRICT OF ASHEVILLE

The 16th Annual Convention of this District will meet at Grace Church, Waynesville, of which the Rev. John W. Areson is rector, on Wednesday, June 15th, with a preliminary service the evening before.

Among the questions to be considered by the Convention are those referred to the Dioceses and Districts by the General Convention of 1907, pertaining to the revision of the constitution of the Church. Amendments in three particulars are proposed: as to the presiding Bishop; as to suffragan Bishops; as to the Preamble, or Preface, to the Constitution. It goes without saying, that "The Name of the Church," and "Canon Nineteen" will be issues in many conventions, perhaps in our own. The chief matter is to be considered as affecting the District will perhaps be that of an archdeacon, and the rearrangement of our missionary economy. This is more extensively referred to in another note, of this department of the paper.

On May 11th there was held, at Trinity, Asheville, a joint meeting of the convocations of Morganton and Waynesville, for the purpose of considering the expediency of recommending to the Bishop, through the approaching Convention, the employing of an Archdeacon for this District. There were present at this meeting, Bishop Horner, the Revs. Messrs. Moody (dean of Morganton), Swope, D. D., (dean of Waynesville), Stubbs, (Sec. and Treas. of the District), Saumenig (rector of Trinity), Areson, Bell, Chapman, DuBose, Joyner, Livermore, Lobdell, Parke and Willcox, and Messrs. Miller, Parker and Rawls, of Trinity parish, and Waddell, of All Souls, Biltmore.

There was a thorough discussion of this proposition, a general sentiment that such a functionary, being "the right man in the right place," would be most helpful in divers ways. The crux of the matter was the source of his support. However, it was decided, with a clear understanding that not a whit of presumption towards the Bishop was intended, to refer the whole question to the Convention, the judgment of this joint convocational meeting being in favor of securing an Archdeacon, with the consent and cooperation of the Bishop.

It should be said of and for the Bishop, that he has the welfare and progress of the District at head and heart, and is solicitious that whatever is done should be advisedly done to these ends.

The 1909-10 term of Christ School, Arden, came to its close on the 4th of May. The exercises on that day were most entertaining. The Bishop was present, and the rector pro tem, the Rev. J. Norton Atkins; the former headmaster, the Rev. B. F. Huske, and the Rev. E. N. Joyner. The "chief speaker" was the Hon. Locke Craig, of Asheville, whom the headmaster, Mr. Greer, was so prophetic as to present as "the next governor of North Carolina." He gave a very practical address, but had to confess that he had but lately come to know that there was such an institution near Asheville, as that which had so impressed him now; and he left the question open, as to whether the fault was in the modesty of the school in not "advertising" itself, or his own ignorance of some things going on. The exercises showed encouraging progress, and the report of the principal, Mrs. Thos. C. Wetmore, told of a step onward which must be of good cheer to all interested. It was a great pleasure to all to greet Mr. Huske, who has a high-grade standing at the school and about. Bishop Horner awarded the certificates to the industrial graduates, and a medal was presented to two of the academic graduates as distinctions in debate and oratory. The Bishop pronounced the benediction. Mr. C. E. Dameron has been superintendent of business and industrial affairs the past term; to him Mrs. Wetmore most justly gave credit for much of the progress of the year past. It is understood that the financial condition is good. The Rev. J. Norton Atkins will become the rector with the beginning of the next term, which is a cheering fact.

The editorial and business relations of this District to The Carolina Churchman will doubtless be considered at the coming session of the Convention. Mr. Meares has gone, and no one has filled his place. The editor for this department undertook the work with the under-

standing that it would continue until some one else could be found in a position to discharge the duties. He is relieved to say, that the Rev. Mr. Atkins has consented to take this position, and the Bishop gives his endorsement thereto. This means, that after this number of The Carolina Churchman, the office will be filled by another, and not the one who has had the honor, and so poorly sustained it, thus far. He is a firm believer in the the paper to his brethren in this District. He also usefulness of the paper to his brethren in this District. He also takes pride in its appearance and contents, admires its spirit, and has confidence in its future, which he will ever be glad to make certain, and large, useful and honorable.

But your associate in this District cannot have done, without expressing his warmest thanks to his kind brethren for their ready help, and the gracious consideration which otherwise they have shown him. He is certain that his successor will not lack of anything required to make the duties of the position easy and pleasant.

The Rev. H. F. Saumenig, the present rector of Trinity, Asheville, has been welcomed to the District, not alone by his own parishoners, but the Bishop and all his brethren. Mr. Saumenig comes among us after a considerable sojourn in Asheville, knowing and being known to, his flock; he has had large experience, associated with the Rev. Dr. Copeland, of Ascension, Baltimore, and there is confidence that he brings his whole head and heart with him—along with his wife and children!

Our isolated rural brother, the Rev. Geo. H Bell, is still "pegging away" out at Hawk Creek, with all the work around him. We have not heard that any one has sent him any part of that hundred dollars, which we reported, some time ago, would allow him a cabin for study, out of his crowded domicile. We do believe that Mr. Bell could put up that "shanty" this summer, if the material were found.

THE RUTHERFORD ASSOCIATE MISSION

The work throughout the Rutherfordton District during the past year seems particularly promising and encouraging. During the winter months sickness closed the schools.

St. Francis School, located at Rutherfordton, is greatly helping the church work of this neighborhood. The boys are taught to sing and they have now become a regular part of the choir at St. Francis' Church.

St. Mark's School, Hickory Nut Road, twelve miles from Rutherfordton, will have a summer session, beginning July 1st, a regular teacher having been secured.

Sports are held at St. Mark's playground every other Saturday afternoon, and the mountain people on mule and wagon throng eagerly from seven miles round to participate in this out-door recreation which helps to bring the people together, and it is already preparing these interesting folk to listen and take hold of the Gospel message on the Sunday following.

Several students have offered their services for the summer months, and they will work in the Rutherfordton Associate Mission under the direction of the Rector of St. Francis. With their help it will be possible to conduct mission services for a week at a time at the several mountain missions, and much good it is hoped will result. A manly, devoted layman working in close touch with the Priest can accomplish untold good and we ask the prayers of our good church people that God may bless the effort thus to be put forth for souls in this much neglected but promising field.

The Rev. J. M. Horner, D. D., made his visitations to this District on Trinity Sunday, spending the previous evening at Green River, where he confirmed a class at St. Andrew's Chapel. After early Communion at St. Joseph's Chapel he was driven to St. Francis Church, Rutherfordton, for the morning service and in the afternoon went on to Shelby, for a late afternoon service at the Church of the Redeemer. There have been over twenty baptisims in this District, notably at Shelby and Rutherfordton. All these recently baptized and confirmed are typical mountain people, brought up outside the Church, and until recently away from church influences.

IN MEMORIAM

Fell asleep on Sunday, April 10th, at the home of her son, Columbia, S. C., of pneumonia, Mary Elizabeth Winfield, wife of the Rev. Edmund N. Joyner. "Precious in the sight of the Lord is the death of His Saints."

CLERGYMAN WANTED FOR SUMMER WORK IN THE MOUNTAINS

Rev. McNeely Dubose, Priest in Charge of the Morganton Associate Missions, wants an assistant from June the first to October the first and would be glad to hear from any priest, who could take the whole or past of this time.

Salary not large, but delightful climate and scenery, and would give a most helpful change for one working in the lower country. Write at once to Rev. McNeely DuBose, Morganton, N. C.

DELIGHTS OF THE SEASIDE PICTURED BY THE ATLANTIC HOTEL IN AN ANNOUNCEMENT

As lovely an announcement as any ever issued by a hotel in the South is that just published by the Atlantic Hotel, of Morehead City, in a beautiful circular of twelve pages, attractive and inviting, a thing of real art. The season opens June first. All persons desiring a copy of the announcement may secure it by addressing a card to Frank P. Morton, Manager, Atlantic Hotel, Morehead City, N. C. It is splendidly illustrated and the pleasures it recites and pictures make the wish to go to the seashore irresistable.

It is stated the summer season of 1910 will mark a new era in the history of the Atlantic Hotel; a number of improvements have been made, new granolithic and board walks laid, new piazza built, and tennis courts added. The ball room, which is of enormous proportions, has been beautifully decorated, and many other features added for the comfort of its guests.

Morehead City is justly famed for the excellent fishing in the matchless waters that are found within the confines of this endless expanse of pleasure grounds, where myriads of the "finny tribe," disport themselves.

The Atlantic Hotel is preparing to entertain this season the largest crowd in its history.

Two new churches, made possible by the Men's Thankoffering, have just been opened for the use in the Diocese of Oklahoma, one at Enid and the other at Shawnee. It is hoped that another may be built at Guthrie by the same means during the summer. The Men's Thankoffering has also helped largely in the building of a church and rectory at Bartlesville and a rectory at Tulsa, and has provided some important repairs on the hospital at McAlester, as well as the purchase of ground and the moving of a church at Norman, the seat of the State University. It would seem that Bishop Brooke has made most excellent use of the modest sum assigned him from the Thank-offering.

SEABOARD AIR LINE.

No. 45—4:50 A. M.—For Hamlet, and Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—4:00 P. M.—For Hamlet, connecting with through trains for Atlanta, Charlotte, Birmingham, Jacksonville, Norfolk, New York and trains in all directions.

No. 40—1:15 P. M.—From Hamlet.

No. 44—12:20 A. M.—From Charlotte and Hamlet.

No. 45 connects at Hamlet with No. 66 for all points North of Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 and No. 92 for Washington and New York and Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor Car Service will be maintained between Wilmington and Hamlet on No. 39 leaving Wilmington at 4 P. M., and No. 40 arriving at Wilmington at 1:15 P .M.

F. A. FETTER, Agent,

H. S. LEARD, Div. Passenger Agent, Raleigh, N. C.

C. B. BRYAN, General Passenger Agent, Portsmouth, Va.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE NOTES

After being with us five months Mrs. Campbell left on the tenth of last month to take charge of a boarding house at Duke in order to have her daughter with her, and perhaps make more than she could at the Orphanage. She is an excellent housekeeper, and we were all sorry to give her up. We wish her health and prosperity in her new undertaking.

Everitt and Don Jones went to Washington, D. C., on the 18th of April to join their mother who moved to that city from Raleigh some months ago. The immediate cause of their going was an accident to their mother, from which we are glad to learn she has recovered. The boys will probably remain with their mother now and go to school there.

Wiley Ruffin Lamm, of Wilson, came in on April 22nd, and was placed in Bronson Hall. He is a bright little fellow and we hope he will do well.

The annual meeting of the Board of Managers was held in the vestry room of the Chapel on Tuesday, April 26th, at 10 o'clock, with the following members present, viz: the Rt. Rev. Jos. Blount Cheshire, D. D., president, ex officio, the Rev. E. A. Osborne, Maj. W. A. Smith, and Mr. J. G. Shannonhouse, secretary. After the usual routine of business, and the reading of several reports and communications, the meeting adjourned for Divine Service, during which the Bishop confirmed eleven of the children. One of the class was kept away by the measles, and another was previously confirmed at St. Peter's Church because he had to leave for home before the Board met. Soon after the close of the service the dinner bell rang, and the visitors sat down to a well prepared and neatly served meal. Then followed an inspection of the grounds, after which the Board reassembled for business.

Archdeacon Osborne, in behalf of a committee appointed to investigate the matter, reported that it was deemed inadvisable to sell the present property, and the Board thereupon voted to retain it. The superintendent's report showed sixty-five children in the Orphanage, and $1,438.69 on hand at the close of the fiscal year. The treasurer of the endowment fund reported one hundred dollars added from the estate of the late Miss Rowena Micks, of Clinton, N. C. A committee was appointed with instructions to erect several more tenement houses on the Orphanage property, and the committee to co-operate with the ladies as to the new buildings was continued. A resolution was passed thanking certain individuals and corporations for special favors during the past year. The old officers were re-elected. On the following day an enthusiastic meeting of the Federation of the Thompson Orphanage Guilds was held in the school room with about fifty persons present, an account of which will be given elsewhere. Stirring speeches were made by some of the clergy and laity present, and a resolution was passed looking towards a largely increased attendance at the next annual meeting.

On the 10th of last month we went to Winston-Salem to attend the annual Convention of the Diocese of North Carolina, and the first thing we did after getting there was to visit the newly established Methodist Orphanage just outside of the city on the old Davis School property. It is an ideal location, and when the plans are fully developed it will be a capital institution. The old buildings were fitted up and opened less than a year ago, and they now have about three score and ten happy and healthy looking children, and everything about the place looks neat and in good order. We are indebted to Mrs. Hayes, the superintendent's wife, for many kind courtesies.

We have sold another Berkshire pig, and have no more on hand for the market at present. Our farm is in good condition and we are getting several varieties of vegetables, both for the table and the market. The fund for the new donkey is at a stand-still. Who will give it another start?

All letters on the business of the Orphanage should be addressed to the superintendent, and when boxes or packages are sent please state the name of the parish or organization sending them, and also indicate whether the writer of a letter is a madam or a miss.

Our funds are already getting lower. Don't forget us during the dull months of summer.

So far we have had twenty-one cases of measles, and there are others to have it.

We omitted to state above that little Isaac Northrop left on April 22nd, and went to live with his mother Mrs. W. B. Goodwin, Raleigh.

ORPHANAGE DEPARTMENT

Number of children, 62.

Contributions received from April 15th to May 15th: Grace Church, Morganton, $3.25; St. Philip's, Brevard, 50 cents; Calvary Parish, Tarboro, $50.00; St. Luke's Sunday School, Winterville, $1.00; W. A., St. Mary's, Gatesville, $1.00; J. A., Gatesville, $1.00; "In Memoriam," Wilmigton, $10.00; J. A., St. Mary's, Raleigh, Bennett Smedes Memorial Scholarship, $15.00; J. A., St. Paul's, Louisburg, 50 cents; W. A., and Guild, St. Martin's, Hamilton, $5.00; W. A., Grace Church, Waynesville, $45.65; Grace Church, Woodville, $7.56; St. David's, Scuppernong, 60 cents; Church of the Advent, Williamston, $7.47; Babies' Branch, East Carolina, $30.00; W. A., St. Mary's, Kinston, $4.30; W. A., Holy Trinity, Hertford, $1.00; T. O. G., Trinity Parish, Scotland Neck, $10.75; Babies' Branch, Convocation of Raleigh, $50.00; St. Agnes Guild, Christ Church, Raleigh, $12.89; W. A., St. John's, Winton, $1.00; Miss Emily Bridgers, Wilmington, $75.00; "Messengers of Hope," S. T. S., $22.85; "Asheville No. 1," $10.00; Girls Friendly Society, All Souls' Parish, Biltmore, $25.00. Total, $391.32.

Contributions in kind; Paper dolls, Mrs. T. G. Moore, Berkeley, Va.; box of clothing, bolt of sheeting, etc., W. A., St. Paul's, Winston-Salem; package of clothing, with quilt made by Mrs. Ritz, Mrs. W. S. Nicholson, Salisbury; remnants from St. Peter's Sunday School picnic; sandwiches, etc., Mrs. Furber Jones, Charlotte; barrel of herring, Mr. John G. Wood, Jr., Edenton; box of clothing, dress goods, etc., J. A., St. Paul's Parish, Edenton; 4 sheets and 4 pillow cases for the Clifton Cason Cot, J. A., St. Paul's Parish, Edenton; barrel of herring, Mr. H. G. Wood, Edenton; box for May Myers, St. Agnes Guild, St. Timothy's Parish, Wilson.

THOMPSON ORPHANAGE SCHOOL HONOR ROLL FOR MAY

Senior Department—Maud Berry, Sadie Furchess, Mattie Yates, Bessie Evans.—Sarah E. Hanks, Teacher.

Primary Department—Janie Adams, Savannah Pulley, Charles Shepherd, Leonard Shepherd, Charlie Roderick, Roy Yates.—Lily M. Tomlin, Teacher.

MESSENGERS OF HOPE—THOMPSON ORPHANAGE SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	62.77
Amount still to be raised	102.23
(Contributions from April 12th to May 12th)	
Ascension S. S., Davie co., through Miss Ruth W. Hairston	.60
"In Memoriam, Maude Walling Moore", Berkeley Va.	.25
Thompson Orphanage Guild, Burlington for April and May through Miss G. O. Jammus, Trea.	15.00
Junior Auxiliary, Ringold, through Master Harry Wesson, Treas	.50
Junior Auxiliary, Washington, through Miss Augusta Charles	1.00
Laura Britt Windley, Ransomville	.30
Penelope Biggs, Williamston	.25
St. Martin's Junior Auxiliary, Hamilton	1.50
Young Christian Soldiers, Middleburg for April and May	.20
Mrs. W. T. Picard and Mrs. H. Hardy, Jackson	.50
Young Christian Soldiers, Winterville, through Miss Esther Johnson	.25
Ascension S. S., Davie county, through Miss Ruth W. Hairston	.50
Junior Auxiliary, Church of the Advent, Williamston through Mrs. G. H. Roberts	1.00
Junior Auxiliary, Hillsboro, through Mrs. S. P. Mathis	1.00

My dear children:

Here is the 12th of the month again and with it one bundle and a handful of pennies only it is very much more than a handful this time It sort of reminds me of the old Messenger days when times didn't seem to be so hard.

But in our new quarters there is no room for me to talk. So let's to the letters, and cut them down till they are only skeletons so as to try to get them all represented. The first came from that always faithful Davie county Sunday School, and brought sixty cents for the salary. The next was purely personal, so I omit it with love and thanks for the interest expressed. I am "up" and have taken the keys again. That is all.

The next brought the memorial for the little Heaven gone Maude, and tells of the arrival of a dear little boy who will I hope be a source of life-long joy. Thank you for your words of sympathy. Only those who have lost know how wide is the gap left by a child.

Number three comes from Burlington, saying:

Dear Miss Cameron: Please find enclosed check for fifteen dollars ($15.00) from one Orphanage Guild. Same to be used as our part of the Sewing Teachers Salary for the months of April and May. I am mailing you this check at the request of Mr. Smith. We shall try to be more prompt in sending money during the next months. Trusting this may reach you safely, I am,

Sincerely yours,

Thank you and the Guild you act for very much. If I receive the letters before the 12th of each month they will be in time. So send the checks to me instead of Mr. Smith saves time and postage and three letters. He has to acknowledge receipt to you, then notify me of amount to be credited on the fund, and I have to acknowledge his letter, when as the letter direct to me will be acknowledged here and makes no extra work for any one. Just here let me say to all who contribute to this fund, if they would like personal acknowledgement before the letter appears in print, why just enclose a self-addressed postal card with the contribution and I will return it by next mail and be glad to do it.. Thank your Guild please, for its liberality. Yes, by all means send me the checks. If they are sent to Mr. Smith he has to write to notify me and I have to acknowledge the letter, besides his letter of receipt to you. A waste of time and postage, or four letters when only two would have been required.

I have had to write three personal letters this month to explain the delay and acknowledge receipt of money. The money sent me from the 12th of April to the 12th of May for example will appear in the June issue of the Carolina Churchman or in plain fact two months after it is sent. It makes a long waiting but I will acknowledge always if you will direct a postal to yourselves and enclose it with the money.

The fourth letter comes from Roxobel and says:

Dear Miss Cameron: I am sending seventy-five cents for the Sewing Teachers Salary I think it pays what we owe. If not let me know and I will send balance.

We have been very slow in sending it but hope to do better in the future.

Yours truly,

There was a check for only fifty cents in your letter, my dear Harry, so that is the amount I am obliged to put to your credit though you say seventy-five cents in your letter. I do not remember that your branch made a pledge of a specific amount so it is impossible for me to tell you if you are still in arrears. Your own books ought to show that. I make no entry of pledges because the paying of them rests with the pledgers and I have nothing to do with it if they fail to pay. I could not compel them, you know.

Little Washington comes next and says:

Dear Aunt Becky: Enclosed you will find one dollar ($1.00), for the months of April and May. This year our report amounts to fifty-nine dollars ($59.00), and we are very proud of it.

Yours sincerely,

Fifty-nine dollars! why you smart children! I am as proud of you as if you belonged to my own parish. Give my love and congratulations to the whole ship's company, please

The next is a wee bit bairnie, a baby girl not quite two ! oh! great age! she says:

Dear Aunt Becky: Enclosed you will find thirty cents (30 cents) for the Sewing Teacher's Salary. I am a very little girl not quite two years old. Am a member of a Junior Auxiliary but its a long ways off and can't attend very often. My grandmother pays my dues for me.

Sincerely,

Tell grandmama to kiss you thirty times for me, my bonny blossom. Ah, but I do love the babies, God bless them.

Then my pretty Penny says:

Dear Miss Cameron: Enclosed you will find twenty-five cents (25 cents) for the Teacher's Salary. This is for the month of April. I am afraid that I am late this time.

Yours,

Ah but you are my own brave lassies. The oldest of you not yet in her teens! Smart children! I am so glad to have you help us, and hope your zeal will burn brighter and brighter as your years grow more. It is often we older ones who flag in the race.

Now here are our little Middleburgers under a new name. But it is the old story of the rose's fragrance under any name.

Dear Aunt Becky: Enclosed find 20 cents for April and May. We are much delighted to have another member of our little branch, and you will be surprised to hear that she is one of the little girls from the Orphanage. Her name is Annie Laurie Farmer and we are glad to have her for a neighbor. She tells us such nice things about the children and ladies at the Orphanage that we want to work harder than ever to send them something.

Very truly yours,
"The Young Christian Soldiers."

I am glad you find your new member an inspiration to do better work, my dears.

There is nothing stronger than personal influence, and an object lesson teaches more in five minutes than five years of talking could do.

I am glad you gave your new neighbor such a warm welcome.

The next was one of the not-to-be printed ones, so I send my love and say thank you to you both. I have received all of the money regularly the first of each month. You will see the last one acknowledged in the May issue of the Churchman. There seems to be a two months interval between, nowadays.

Winterville one of our always faithful says:

"Dear Aunt Becky:—Enclosed please find twenty-five cents (25) for the Sewing Teacher's Salary from the Young Christian Soldiers, St .Luke, Winterville." I remain,

Your struly.

Ah, my royal young lady, you are one of a fine branch and the soldiers are showing "all good fidelity."

The next came from Davie County represented once before in this letter, but never coming too often.

"Dear Miss Cameron:—Please find enclosed 50 cents for the Sewing Teacher's Salary from Ascension Boarding School." Faithfully yours,

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A private letter will assure you of a safe arrival of the April pennies before you see this in print. Give my love to the children, please.

The next come brings a new parish to our aid.

"My dear Miss Cameron:—Please find enclosed check for $1.00 for Sewing Teacher's Salary from Junior Auxiliary of the Chuch of the Advent, Williamston." With cordial wishes, Very sincerely.

I am very glad to have the Williamston Juniors help us, my dear madam. If they are as faithful as I have found one Williamston girl to be they will be worth having, "for true."

The Hillsboro Juniors sent their dollar by my little niece, and Isay thank yon and good-bye, all at once.

Your loving,
Aunt Becky.

Two years ago the Church in Canada heartily welcomed the Laymen's Missionary Movement. A resolution commending the Movement originated in the House of Bishops and was adopted by the last General Synod. With rare exceptions Churchmen have taken part in the conventions and have approved the methods of the Movement. One result is seen in the fact that the income of the Missionary Society of the Church of England in Canada increased $26,000 during the years 1908 and 1909. During the five preceding years it increased $22,000.

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The Norfolk & Southern Railway takes much pleasure in announcing that effective Sunday, October 10th, 1909, Raleigh Division Trains Nos. 14 and 15, between Washington, N. C., and Raleigh, N. C., will be operated DAILY instead of DAILY EXCEPT SUNDAY, as at present.

TRAIN NO. 14

Lv.	Washington	7:15 a. m.
Lv.	Chocowinity	7:27 a. m.
Lv.	Greenville	8:10 a. m.
Lv.	Farmville	8:38 a. m.
Lv.	Wilson	9:32 a. m.
Ar.	Raleigh	11:27 a. m.

TRAIN NO. 15.

Ar.	Washington	8:40 p. m.
Ar.	Chocowinity	8 25 p. m.
Ar.	Greenville	7:45 p. m.
Ar.	Farmville	7:16 p. m.
Ar.	Wilson	6:22 p. m.
Lv.	Raleigh	4:25 p. m.

TRAINS NOS. 37 & 38.

Lv.	Belhaven	7:30 a. m.
Lv.	Bishop's Cross	7:45 a. m.
Lv.	Pinetown	8:24 a. m.
Lv.	Washington	9:55 a. m.
Lv.	Chocowinity	10:25 a. m.
Ar.	New Bern	12:15 a. m.

TRAINS NOS. 39 & 40.

Ar.	Belhaven	7:00 p. m.
Lv.	Bishop's Cross	6:45 p. m.
Lv.	Pinetown	6:06 p. m.
Lv.	Washington	5:30 p. m.
Lv.	Chocowinity	4:40 p. m.
Lv.	New Bern	2:15 p. m.

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Volume 1 *Number 10*

The Carolina Churchman

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St. Mary's School, Main Building

JULY : : : : : 1910

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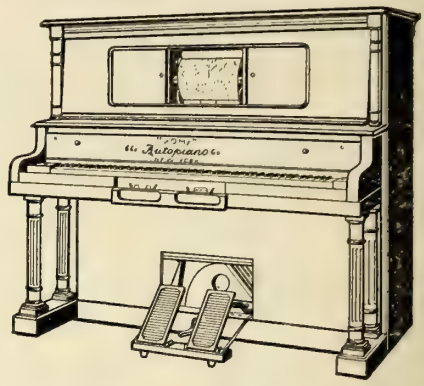

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, JULY, 1910 No. 10

CALENDAR FOR JULY

3.—Sixth Sunday after Trinity. (Green).
10.—Seventh Sunday after Trinity. (Green).
17.—Eighth Sunday after Trinity. (Green).
24.—Ninth Sunday after Trinity. (Green).
25.—St. James, Apostle. (Red).
31.—Tenth Sunday after Trinity. (Green).

ST. MARY'S CONFERENCE

In the more populous portions of the country notably in the north, gatherings of clergy and laymen for purposes of intellectual and social intercourse are frequent, and in this way opportunities are offered that do not present themselves in the less thickly settled parts of the land.

For several years it has been in the mind of the Rector of St. Mary's School, Raleigh, Rev. Geo. W. Lay, to provide an opportunity for the clergy and laity of North and South Carolina to meet together for conference, instructions and social intercourse; and this desire has been brought to happy fulfilment this year, through the co-operation of the Trustees of the school, who made it possible for him to entertain a Conference at the school.

The thought of such a Conference was a happy one and it would not be easy to find a more ideal place for its execution. St. Mary's has a noble tradition of scholarship, culture and spiritual influence that together have moulded the character of our finest womanhood. There is a St. Mary's spirit that is part of the place—the Chapel, with its hallowed associations and uplifting power, speaking in its sacred silence the presence of God; the grounds, large and beautiful and quiet, where generations of our girlhood have passed hours of pleasant recreation daily; the various buildings of the school complete in their appointments, the old ones filled with memories of other days and the new ones compensating for these memories by increased equipment, to do the work of the school thoroughly. The influence of such an enviorment, at once intellectual and spiritual and close to nature, furnished a happy setting for the Conference.

The details were planned with careful thought, so that every need might be satisfied, as far as possible. Daily morning and evening services in the chapel with celebrations of the Holy Communion at the beginning and close of the Conference, provided for the spiritual side; while strong, instructive lecture-addresses satisfied the intellectual.

Bishop Kinsman quite won the hearts of all present by his good-fellowship, manifested in easy, friendly intercourse and by his intellectual leadership, sympathetic yet masterful and strong.

It was a great disappointment not to have Rev. L. N. Caley present, because he is a recognized master in the work of the Sunday School and his lectures were anticipated with eagerness; he was detained, however, by illness that made it impossible for him to be present at all.

Rev. R. W. Patton was present to fill his engagements and contributed much to the information and inspiration of the Conference by his strong, enthusiastic and optimistic presentation of the various phases of the Missionary Movement, specially in its relation to the laymen. It was encouraging indeed to hear his report of successes achieved wherever the group system of organizing the parish for work had been put into operation.

That opportunity might be afforded each clergyman and layman to discuss the problem nearest his heart in his respective field, an informal Conference was organized with Rev. Thomas P. Noe as Chairman and a steering Committee elected, composed of Rev. I. W. Hughes, of North Carolina, Rev. Thomas P. Noe, of East Carolina, Rev. McNeely DuBose, of District of Asheville, Rev. S. R. Guignard, of South Carolina, Mr. L. L. Hargrove, layman, of Durham, was chosen Secretary and exofficio member of the Committee.

The report of the sessions as given below are taken, in large part, from the News and Observer, which gave daily very satisfactory accounts of the work done:

ADDRESS OF BISHOP KINSMAN

The first address, which was given at a quarter past nine, was on the topic, "The Religious Conditions of Modern Germany." The first part of the address was devoted to the consideration of the different parties in the established Evangelical Church of Germany and of ecrtin influences which have determined religious development. The second portion of the address related to the teachings and principles of Albrecht Ritschl, the speaker emphasizing the fact that the Ritschlian Movement, when taken in its historical context, is a movement in the direction of conservative Christianity.

The second address was given at 12 o'clock. The subject was "The Influence of Calvinism." In speaking breafly of the theological principles of John Calvin, the conception of God as Power and its practical application in the doctrine of predestination ,the speaker dwelt on its effects in the development of character, pointing out that Calvinism has always produced men of strong will who have made indelible marks on the history of modern nations, especially in this country. There have also been various re-actions from Calvinism, chiefly in the form of Unitarianism and Universalism, which must be considered in dealing with the influence of this system. The chief point made was that America owes a debt to Calvinistic influence for men of strong character and clear convictions, whose influence must be perpetuated in the future of American Christianity.

After organizing the steering committee proceeded to business at once. Ten minutes was the time limit allowed a leader in discussion of any subject and five minutes allowed each succeeding speaker.

Rev. Geo. W. Lay moved that Mr. Dubose speak on "The Laymen's Missionary Movement." He heartily responded and with earnestness told of the fine spirit that has been awakened in Morganton and Burke county by a definite plan of work.

By request Bishop Cheshire was asked to speak on the subject and to show the relation of the Church to this movement. He spoke feelingly upon Church unity and showed how this movement might be directly helpful in bringing about this unity which is so earnestly desired by the church. After this Rev. B. S. Lassiter, of Hertford, spoke briefly on the matter and showed what was done in his parish by a single layman.

AFTERNOON SESSION

At the afternoon session at five o'clock there were addresses by Rev. Edmund N. Joyner, formerly archdeacon of the colored work in the Diocese of South Carolina, and Rev. Henry B. Delaney, archdeacon of the colored convocation of the Diocese of North Carolina. The subject was "The Church's Duty to the Negro." In this there was set out the duty of the white race to educate the negro in the development of character, both by scientific training and by force of example, that the negro thus helped is thoroughly qualified for such efforts and is glad to respond, going out among his own people as a power to elevate them. Rev. R. W. Patton, Department and Field Secretary of the Fourth Missionary Department, was unable to be present at night and so there was held a conference on the use and value of church papers, this proving of much value.

BISHOP KINSMAN—THE MAN

St. Mary's conference is most fortunate in having the presence and instruction of the Rt. Rev. Frederick J. Kinsman, D. D., Bishop of Delaware, who is the chief speaker at the conference. While still a young man Bishop Kinsman was for three years professor of ecclesiastical history at Berkeley Divinity School, Middletown, Conn., and for five years served in the same chair at the General Theological Seminary of New York City. A graduate of Oxford University, England, he was well equipped, after due service in parochial work, to assume

the high responsibility in this department of the theological school. Dr. Kinsman was consecrated Bishop of Delaware in 1908, and under his able and strong administration the Diocese has gone steadily forward.

Of athletic build, tall, broad shouldered, well-knit, his cast of countenance is yet highly intellectual, and the slight forwardness of the head and neck denote the student. His personality is charming. While most simple in manner and winingly genial, he has a splendid poise of true, high dignity. In his Episcopal robes he brings to mind Bishop Atkinson, of sainted memory.

His voice, rich tenor in singing, is clear, musical and attractive in speaking. While there is a tendency toward frequent italization, there is both ease and great earnestness in his delivery. His lectures denote fullness of knowledge, clarity of thought and quick penertation. He says just what he wishes with fine expression. A quiet but rich humor at times illumines and illustrates, and while there is no effort at oratory, or essay of rhetoric, there bursts forth again and again a captivating eloquence.

TWO POWERFUL ADDRESSES

That is a picture of the man behind the valuable instruction that is being given at St. Mary's Conference, and when one hears him speak it is a fact not to be forgotten. In two addresses given yesterday morning, one at nine, the other at twelve o'clock, Bishop Kinsman departed from the order of the printed program in taking up one of the subjects announced for Friday. He took both periods for a discussion of "The Strength and Limitations of Protestantism" and this made a most powerful impression upon all who heard it. The line taken in the two lectures would be indicated by such a summary as the following:

"The Protestant Reformation gave effective expression to the great truth which most needed expression at the time of its occurrence in what was apparently the only possible way at that time. This truth represents the individual principle in religion and insists that at the basis of all religious development must be personal relationship of the individual soul with a personal God. The impetus given by the movement has been the cause of the greatest blessings which the modern world enjoys. It has cultivated a sturdy independent character and has been at the basis of the democratic developments which have counted for most in raising the standards of popular education and the general conditions of living. It is a characteristic religious product of the modern age, and to be estimated must be defined in terms of the modern spirit.

"Yet even in its beginnings it was marked by obvious and unguarded one-sidedness which, as time has gone on, has become more and more out of focus. While on the one hand it has fostered personal faith and piety and devotion to the authoritative standards of primitive days: on the other hand, it has obscured or lost the corporate sense in religion; it has steadily opposed the sacramental principle in religion and in life; and it has tended to keep religion and piety on a worldly and common-place level."

At the conclusion of the second address the Bishop quoted from Dr. Newman Smyth's "Passing Protestantism and Coming Catholicism," and urged that the principle of church authority, by which the principle of religious individualism must be balanced, would best be realized by "a revival of evangelical spirit translating this into apostolic obedience."

CONCERNING SUNDAY SCHOOLS

At the informal conference yesterday morning following the first address of Bishop Kinsman the special question discussed was Sunday School Work—the course and methods best suited to the needs of the church in the State.

The discussion was opened by Rev. Thomas P. Noe, who presented briefly the New York Sunday School Commission Course as adopted in East Carolina. This course embraces kindergarten, primary, and other grades culminating in the Bible Class for adults and provides instruction in the Old and New Testaments, the Catechism, Prayer Book and Church Year, and furnishes the teacher with adequate helps for his preparation. The desirability of some measure of co-operation in the State looking to greater unity in the Sunday School work was strongly urged by Mr. Noe and the value and necessity of teacher-training to make any course effective.

The subject was then thrown open and nearly every one present participated in the discussion. The joint Diocesan System was strongly advocated by Rev. S. S. Bost, of Durham ,and others.

So interesting did this subject prove that the subject was resumed at the afternoon session and was thoroughly discussed, much stress being laid upon the need of teachers well prepared, and the importance of teacher training by the rector.

The discussion was one that showed the intense interest the members of the conference are taking in the sessions being held at St. Mary's, and is proof that the conference is going to prove of great value not alone to the members present, but to all the parishes that are represented.

THE NIGHT SESSION

Last night's session of the conference at 8:30 was devoted to missions. The speaker of the evening, Rev. R. W. Patton, field secretary of the Fourth Missionary Department stated that at the request of the Bishop, he would not speak on the stated subject, "The Church and Democracy," but would give some personal experiences in the missionary field. His talk was suggestive, deeply interesting and inspiring. "People need teaching about missions rather than preaching about them; to hear the marvelous results in mission work of the present day." This he illustrated by various experiences in practical results from a series of talks devoted to missions in certain parishes, hitherto lukewarm, which, when aroused to a true missionary spirit, accomplished wonderful results, increasing greatly the payments to general missions and as a reflex action paying off debts at home, building missionary chapels and otherwise receiving the blessings which came when the real missionary spirit is aroused. "I find myself in saving my brother's life."

At the conclusion of his talk Mr. Patton answered questions propounded by members of the conference.

The third day of the St. Mary's Conference of clergy and laity of the Episcopal church was of the usual busy order, the addresses of Bishop Kinsman being of deep interest and great value. Besides these there was a discussion of the group system for missionary and other church work, led by Rev. R. W. Patton, who has made a strong impression on the conference, and at night a discussion of missionary questions by laymen, the opening speech by Hon. J. C. Buxton, of Winston-Salem. The conference ends to-night.

THE ADDRESSES OF BISHOP KINSMAN

The subjects of Bishop Kinsman's addresses yesterday morning at the St. Mary's conference were the Principles of Anglicanism.

In the first lecture the speaker sketched the history of the English Reformation, pointing out that it was not an event, but a period of transition, lasting from 1509 to 1660. During this time the National Church of England tried a series of experiments which resulted in the adoption of the position which she holds to-day. She had first to adjust her relation to the system of the Church of Rome and second to the Calvinistic system of Geneva. In doing this there were important changes from the system of the Medieval church made to adapt the system of the Church of England to that of the Church of the earliest days. In the struggle with Geneva, the Church of England definitely refused to abandon the teachings concerning the sacraments and ministry which she believed to be part of the original deposit of faith.

The history of the period shows that there was an effort to combine the positive principles which underlay both Roman and Swiss systems so that the typical Anglican characteristic would seem to be "balanced by combinations."

In the second address the conservative and progressive aspects of the Anglican church were discussed. Anglican conservatism showed itself: (1) resolute adherence to the authority of scripture; (2) firm retention of the historic creeds (3) insistance that sacraments are true means of grace; (4) the careful retention of the historic ministry. Yet this conservatism was never merely antiquarianism; effort was always made to give the ancient principles a modern form of expression.

Anglican progressiveness shows itself in various ways: (1) In a change in the religious ideal which appro-

priated the insistance on personal faith which was the cardinal doctrine of Martin Luther; (2) a change in the educational ideal by emphasis upon the study of scripture and history which resulted in greatly increased liberaalism; (3) a change in devotional ideal in that the English prayer book aimed at greater intelligibility and simple heartiness in worship; (4) in the moral ideal in that a monastic type of excellence was superseded by one that was domestic, while the church began to interest herself in all sorts of questions pertaining to human welfare; (5) a change in the national ideal in that there was fostered a growing spirit of conservative patriotism.

AT THE MORNING CONFERENCE

Instead of the informal conference in the morning hour Rev. R. W. Patton, Department Secretary of the Board of Missions led a discussion of the Group System for mission and other church work.

This method of enlisting the interest and co-operation of all the members of a congregation or community has wrought a revolution not only in finances but in the interest of the laymen, wherever put into effective operation. In brief, the system is as follows: A limited number of interested and capable men are chosen by the ministers as grand leaders, and the whole congregation is then divided among them. This brings the message to each person by a personal messenger, fired with a measure of enthusiasm and the result is seen not only in the interest of 'the other fellow,' but in the deepened interest which the message forces. By this means large increases have been secured in the missionary offerings, amounting to many hundred per cent. in some cases.

The real object sought is to bring the responsibility and obligation before the individual man, and the result is almost invariably generous response in money and men.

Mr. Patton is a very fluent speaker, and has a fine grasp of his subject, which he presents with a zeal that is truly contagious.

LAYMEN ON MISSIONARY WORK

The night session of the conference beginning at 8:30 o'clock was devoted to a discussion by laymen of the missionary question. The opening speech was made by Hon. J. C. Buxton, of Winston-Salem. Other laymen responded in short speeches including Col. J. C. Horner, of Oxford; Prof. L. L. Hargrave, of Durham; Col. C. H. Johnson, of Raleigh; Gen. Carl Woodruff; Mr. Partrick, of Clinton; Mr. F. A. Coleman, of Winston; Mr. J. G. Bragaw, of Washington; Mr. Frank Haywood, of Raleigh.

To-day is the closing day of the conference, and the program is for a day full of interesting addresses and discussions. There will be Holy Communion this morning, and during the day addresses by Bishop Kinsman, the conference to end with the session to-night.

The last lecture of Bishop Kinsman was delivered Friday morning, two in one, as he must catch a train. It dealt with the Historic Episcopate. In this lecture, which to many seemed the strongest of the series, the Bishop discussed the broad question that was comprehended by the Historic Episcopate and said that we must believe either less or more. The Episcopate stood as an embodiment of the Church; and our conception of the Episcopate, as of the Church, was dependent not so much upon the historic evidence, in the first place, as upon the pre-supposition in our mind when we went to the evidence; and ultimately brought us back to the question "What think ye of Christ?" A humanitarian conception of Christ would feel little need of Sacramental help and so of a Church or ministry making the sacramental a fundamental. Just so, a proper conception of the incarnation and sacramental life, would need for its satisfaction a sacramental Church.

This part of the address was very fine in its analysis, as showing the philosophical basis for the various positions so tenaciously held, e. g. A Nestorial Christology was need for Pelagian Soteriology.

At the last Conference, "How to interest laymen in Church and Sunday School Work," was discussed by Mr. J. G. Bragaw, Rev. Mr. Gregory, Rev. Messrs. Frank and Edmund Joyner and others; and then Mr. Patton spoke on another phase of the Missionary Movement—laying special emphasis upon the fact that the talent and work of every layman finds its opportunity in the mission field, from the lawyer and doctor, to the merchant and farmer.

The Conference met for the last service after dinner Friday, when a brief address of welcome and farewell was delivered by Bishop Cheshire, Chairman of the Board of Trustees, in behalf of the school and others who had acted as hosts to the Conference.

Unanimous resolutions of thanks and appreciation were offered, by rising vote, to Bishop Kinsman, Mr. Patton, the Trustees, and Rector of St. Mary's School and the other helpers who did so much to make the Conference not only possible, but successful.

It was the unanimous opinion that the Conference had served a most useful purpose, social, intellectual and spiritual, and it was heartily moved to accept an invitation for next year and to double the numbers. The names of those in attendance is given below:

Clergy—Rt. Rev. J. B. Cheshire, Raleigh; Rt. Rev. F. J. Kinsman, Wilmington, Del.; Rev. W. H. Ball, Monroe; S. S. Bost, Durham; W. E. Cox, Wilmington; Henry T. Cocke, Winston-Salem; Robt. B. Drane, Edenton; McNeely DuBose, Morganton; R. P. Eubanks, Raleigh; J. W. Fulford, Jessamin; H. T. Gregory, Southern Pines; S. R. Guignard, Anderson, S. C.; N. C. Hughes, Raleigh; I. W. Hughes, Henderson; B. F. Huske, Greenville; J. E. Ingle, Raleigh; E. N. Joyner, Naples; Francis Joyner, Littleton; B. S. Lassiter, Hertford; John London, Louisburg; R. B. Owens, Rocky Mount; R. W. Patton, Atlanta; I. McK. Pittinger, Raleigh; E. A. Osborne, Charlotte; W. J. Smith, Charlotte; Thos. L. Trott, West Durham; S. P. Watters, Hillsboro; R. N. Willcox, Hendersonville; L. L. Williams, Pocomoke City, Md.; Edw. Wootten, Wilmington; G. W. Lay, St. Mary's, Raleigh.

Laymen—Col. J. C. Horner, Oxford; J. C. Bragaw, Washington; J. C. Buxton, Winston; F. A. Coleman, Winston; J. A. Ferrell, Clinton; R. T. Gregory, Stovall; L. L. Hargrave, Durham; P. T. Hayne, Greenville, S. C.; W. G. Moss, Wendell; James Pardo, Sanford; Jas. H. Robinson, Durham; Dr. J. H. Pratt, Chapel Hill; D. M. Partrick, Clinton; R. B. Owen, E. Cruikshank, W. E. Stone, St. Mary's.

TO THE MEN OF THE CHURCH

(This message was sent out by the members of the Churchmen's Conference, National Missionary Congress, held in Chicago, May 3-6, 1910.)

AN ACKNOWLEDGMENT

The Churchmen assembled in Chicago for their conference in connection with the National Missionary Congress record their gratitude for the work of the pioneers who laid the foundations for a Christian civilization in the Mississippi Valley. This frontier trading post of seventy-five years ago now numbers its Christian congregations by the hundred and their influence is felt in every quarter of the world. There could be not better illustration of the value and results of such home mismisonary effort as that of pioneers like Bishop Chase, Bishop Kemper, and many others whose names are less well known to us.

We are thankful, too, that together with this work at home, the Church, even in that early day, sent self-sacrificing men and women to carry her message to Asia and Africa. These and others have labored, and we have entered into their labors.

We recognize that we face to-day a world-wide opportunity and responsibility which call for new and better methods for earnest devotion to the Church's Mission.

AN AFFIRMATION

We affirm that upon every Churchman rests the responsibility for:

1. The "Local Parish"—which includes his own congregation and the community in which he lives.
2. The "Diocesan Parish"—which includes those parts of his diocese where the Church is unknown or weak, and where help is needed to establish it strongly.
3. The "National Parish"—which includes that part of our own country beyond the borders of his diocese where the Church as a whole is carrying on mission work.
4. The "World Parish"—which includes the non-Christian world, and especially those fields to which this Church has sent her representatives.

We believe that the gifts of Churchmen for the work in the diocese, a national and world parishes ought at least to equal the gifts for the support of the local parish.

AN ADEQUATE POLICY

In order that the Church may discharge her responsibility to the whole world there should be created in every congregation some simple and adequate organization such as a representative and actice missionary committee.

We advocate the use of every effective means for the dissemination of missionary information, especially frequent missionary sermons, the systematic study of missions, the reading of The Spirit of Missions, and missionary education in the Sunday-school.

We would remind Churchmen everywhere of the vital importance of creating in their own homes a missionary atmosphere, and a love, especially on the part of the young people of the home, for the Church's Mission. There is no more effective way of insuring an adequate supply of volunteers for missionary service.

We recognizt that our growing and successful work should be strongly supported. We cannot believe that the present ratio of giving—$800,000 for both home and foreign work from 900,000 communicants—fairly represents the ability of the Church, particularly when we remember that one-third of this total is the gift of the Women's Auxiliary and the Sunday Schools.

The occasional missionary offering has proved manifestly inadequate, because—as is indicated by inquiry in many directions—it secures gifts from not more than one-fifth of the members of the average congregation, and even to these it does not teach the principle of proportionate and systematic giving.

We favor, therefore, the weekly missionary offering as being more scriptural ,more effective and of greater educational value.

We believe that the time has come for the general adoption of the plan of an "every member" canvass of the congregation for definite personal subscriptions to our Mission Work.

Such a canvass gives to the congregation a new vision of the Mission of the Church. It brings out latent energies by giving the people some really large thing to do. It deepens the spiritual life of those engaged in the work. It puts those opposed to missions on the defensive. It increases interest in and contributions to the work at home. It gives courage and confidence to the clergy at home and the missionaries in the field by making them feel that they have the men of the Church behind them.

THE DUTY OF PRAYER

We should guard against the mistake of supposing that we can discharge our duty to the Church's Mission by our money and our work alone. It must have our constant and intelligent prayer as well.

We recommend therefore:

1. The practice of mid-day prayer for the extension of the Kingdom.
2. The use of the Sanctuary of Missions which appears in the monthly issue of The Spirit of Missions.
3. That Churchmen enroll as members of the Church Prayer League and makke use of its quarterly intercession paper.
4. The use of carefully planned intercession services for the extension of Christ's Kingdom, and particularly that at every celebration of the Holy Communion some prayer for missions be used. Thus our obedience to our Lord's command, "Do this in remembrance of Me," is linked with the recognition of our duty to discharge His final commission to His Church: "Make disciples of all the nations."

A DECLARATION

We rejoice that several thousand Churchmen, led by their bishops and clergy, have shared the stimulus of the national campaign of the Laymen's Missionary Movement, and because of this have expressed their intention to increase the missionary offerings of their several congregations from $333,466 given during the last fiscal year to $640,662 for the coming year.

We call upon the men who have taken part in these conferences to put into operation at once concerted plans for realizing their expressed intention.

For ourselves, recognizing the importance of converting our resolutions into action, we assure the Board of Missions that we will personally endeavor to carry out in our own congregations the suggestions outlined in this policy.

BROTHERHOOD OF ST. ANDREW

Nashville, Tenn., June 8th, 1910.

Already active preparations are being made for the Twenty-fifth Annual Convention of the Brotherhood of St. Andrew, in the United States and Canada, which meets at Nashville, Tenn., September 28 to October 2, 1910, inclusive. For twenty-five years this great organization of the laymen of the Church in the United States and the Church of England has each year held the most successful of conventions. The hospitality of the South was enjoyed in 1906 when the convention was held at Memphis, Tenn. Now Nashville will have an opportunity to sustain her renown as one of the greatest convention cities of the South.

The convention will hold its sessions in the hall of the House of Representatives at the State Capital. It is expected that 1,200 to 1,500 delegates and visitors will be in Nashville. Men in the most prominent positions in the Episcopal Church will be in attendance from all parts of the world. The number of visitors will be larger on account of the General Convention of the Church, which is to be held in Cincinnati, beginning October 5. Some of the men of international prominence who will attend the Cincinnati Convention, will visit Nashville before that meeting begins, in order to be at the Brotherhood Convention.

The laymen of Nashville have appointed committees to arrange for the convention, and are taking hold in a manner that should secure the largest attendance of any of the conventions yet held. They are working for an attendance of at least 1,500, including the visitors, and from now until the date of the convention the reception and entertainment of the visitors will be the pressing thought of the committees.

Nashville is one of the most important cities of the South, with a population estimated at 125,000 to 150,000. It is a place of many attractions. The State Capitol, where the convention will be held, is a picturesque and imposing structure of magnificent architecture, erected more than half a century ago. It is located on a hill above the city where splendid bird's-eye view of Nashville and surrounding country is to be had. There is much of interest to those who care for the history of the Nation. One block from the capitol grounds is the site of the home of President James K. Polk, on which a modern building now stands. The Hermitage, the home of President Andrew Jackson, fourteen miles from the city, can be reached by automobiles in about forty minutes, there being a splendid turnpike through beautiful farm country, or by two railroads. The Hermitage can be seen to-day to a great extent just as it was during the last days of the great man of the iron will.

Nashville is justly entitled to the name "The Athens of the South", having two great universities, seven business colleges, three medical colleges, two dental colleges, eight negro colleges and fourteen miscellaneous institutions of learning, with an enrollment of 12,000 students, and employing over 1,000 teachers. In addition to these Nashville has a splendid system of public schools, and plans are now being perfected to have erected a new High School building at a cost of $300,000.

In manufacturing and commercial importance, Nashville stands at the front. It is the center of immense forests of hardwood lumber in what is known as the central hardwood field, and is the largest hardwood market of the world. About 20,000 wage earners work in the various factories, foundries and plants of the city.

The city owns a beautiful system of parks, the most important of which is Centennial Park. The latter park was the scene of the Tennessee Centennial Exposition, held in 1897, and several of the buildings have been preserved. The most beautiful of these is the reproduction of the famous Parthenon. This magnificent structure has been admired by artists from all over the world, and it stands to-day just as it did during the Tennessee Exposition. The Park Commission, with the use of concrete superstructure, has made this building permanent. There are many other things of interest that could be said of Nashville, and it may be said that the Brotherhood of St. Andrew is fortunate in having accepted the urgent invitation to hold the twenty-fifth annual convention in that central city of the South, where the interests of the Protestant Episcopal Church have

assumed such great importance during the past decade.

Nashville has a location that alone should give it great importance as a convention city, not only of the South, but of the country. From either the Lakes on the North or the Gulf to the South is just one night's ride. The Chicago delegate can eat supper at home, and take breakfast in Nashville the following morning. Within a radius of about 500 miles are the cities of New Orleans, Jacksonville, Savannah, Charleston, Raleigh, Richmond, Pittsburg, Cleveland, Detroit and other cities. There are few places having greater advantages in this respect.

THE PENALTY OF SUCCESS

The Catechetical School in Hankow, completed in January of last year, is reported already full to overflowing. It was supposed that the building would be adequate for years to come, but so greatly is God blessing our work in Hankow that fifty-five men from six of China's eighteen provinces are already enrolled. And yet there are persons who ask whether the missionary enterprise is really gaining ground!

CLOSING EXERCISES OF THE THOMPSON ORPHANAGE SCHOOL

Decked with the National colors, English ivy, and wild flowers ,the school room of the Thompson Orphanage and Training Institution presented a bright appearance, in striking contrast with the gloomy aspect without, on Monday night when, notwithstanding the inauspicious thirteenth day of the month and the previous heavy rain, a large and representative audience manifested by their close attention and hearty applause their full appreciation of the program.

At the conclusion of the exercises the Rev. Mr. Smith, superintendent, announced the roll of honor for the past year, and the prizes that had been awarded. He then called on the Rev. Francis M. Osborne, of Dilworth, who in a very appropriate manner delivered the following prizes:

In the senior department ,for scholarship, Lali Fisher, and for improvement in penmanship, Hugh Jackson. In the primary department, for scholarship, Savannah Pulley and for improvement in penmanship, Ivie Smith, who also received the prize for improvement in the sewing department. For general good behavior, Thompson Hall, Grover Clark and Anis Stephens; in Bronson Hall, John Wallace and Ivie Smith. Maud Berry and Ada Pharr deserve special mention for scholarship, and Mattie Yates and Lena Allsbrook for good behavior in Thompson Hall. Mr. Osborne impressed upon the children the fact that they were laying the foundation of what they would be as men and women, and that they must strive to do their work faithfully and well. He spoke also of the importance of penmanship, and said that often a man's handwriting was an indication of his character. The prizes were given by the Thompson Orphanage Guild, of St. Peter's Parish, Charlotte, several members of which were present on the occasion. The teachers took their departure the next day, Miss Tomlin and Miss Field going to Statesville and Mrs. Hanks to the home of her son in Charlotte. It is to be hoped that they will all return next year.—Charlotte Evening News.

The morning afterwards the Charlotte Observer contained the following:

The closing exercises of the Thompson Orphanage school were held last night, being well rendered, well attended and thoroughly enjoyed. The success of the evening afforded a complimentary commentary on the effectiveness of the school training.

AN APPORTIONMENT OF MEN

The suggestion originating with Bishop Brent that an apportionment not only of money but of men should be made upon the Church has met with an interesting response. Certain of our seminaries are moving in the matter, and we hope that the project may be carried out and the number of clergy needed in the mission fields assessed upon the seminaries. It is cause for encouragement that the young men whom the Church is rearing for her ministry can seriously propound such a plan—that these, who alone can do the work and answer the call, believe that "there is now an unprecedented opportunity to begin a movement which may profoundly change the whole missionary situation at home and abroad."

ST. PAUL'S COLLEGE, TOKYO

Here are some facts reported from St. Paul's College, Tokyo, which are worth pondering: 81 men graduated at its last commencement; 25 per cent. were Christians and as many more will soon be baptized; 6 were candidates for the ministry; 600 men have been graduated within the last twelve years. The present enrollment is 723 and only the tremendous problem presented by lack of space prevents a great increase. St. Paul's has been asking the Church for $200,000 in order that it may keep on with its work, and it has as yet only received $35,000.

ITEMS FROM THE CHURCH MISSIONS HOUSE

On May the 1st the treasury of the Board of Missions showed an increase over last year of $35,000. This is encouraging provided it continues. Last year a special effort was made in memory of Mr. Thomas and unusual offerings were raised during the summer. This, together with the fact that appropriations this year are nearly $100,000 larger than last, makes the friends of the missionary cause fear a considerable deficit. Only if each diocese and congregation does its full share can such an unfortunate result be averted.

The Men's Missionary Congress in Chicago, May 3-6, was in some respects the most significant Christian movement of modern times. Three thousand men, some of whom had come hundreds of miles, and each of whom had paid $5.00 for the privilege, met day after day to hear the story of world-wide missions. The power of the gathering was tremendous and its results must be far-reaching, but as was well said, "the end of the campaign is the beginning of the work," and the real value of it all will be proved by what the men of the Church accomplish as a result.

The diocese of South Carolina set an admirable example at its recent convention by passing a resolution directing that hereafter the offerings on Easter Day throughout the diocese shall be devoted, one-half to general missions and one-half to Negro work within the diocese. Thus for the first time is a diocesan Canon passed whereby the offerings on the Feast of the Resurrection are devoted to absolutely unselfish ends. The good example of South Carolina should find many imitators.

The Churchmen present at the missionary congress in Chicago, meeting as a body, have addressed a message to the men of the Church in which they affirm that upon every Churchman rests a four-fold responsibility for the parish, the diocese, the nation and the world, and also outlining an adequate policy whereby this responsibility may be met. This declaration has been freely published in all the Church periodicals, and may be had in leaflet form, in quantities, by addressing the Corresponding Secretary, 281 Fourth Avenue, New York.

The district of Hankow in its second annual conference established a missionary society patterned upon that of the general Church where all the baptised are members. These new-made Chinese Christians propose themselves to begin missionary operations in the Prefecture of Si-nan Fu, which evidently, offers admirable missionary ground. A writer says: "It is a country of great natural beauty but the people are indolent and unprogressive, probably because sodden with opium," another way of saying that "every prospect pleases, and only man is vile."

The appeal of Liberia for the help of the United States in settling her internal and boundary difficulties has been favorably passed upon by the commissioners and approved by the President in a message to Congress. It is to be hoped, for the sake of the little black republic and the Christian work which is being carried on there, that Congress may see its duty to stand as a friend to the nation for whose existence we are responsible.

ST. MARY'S SCHOOL, RALEIGH

PANORAMIC VIEW OF THE GROUNDS AND BUILDINGS UNTIL THE SESSION OF 1909-1910

St. Mary's School has a great history, and is enshrined in the hearts of a large number of people. It did a great work for the State and the Church in the old days under the honored founder, the first Rector, Dr. Aldert Smedes, and Church schools have been started in distant states on the model of St. Mary's, because men saw the great good that had been done in new communities by women who had derived their love for the Church, and their interest in doing its work, from the inspiration gained in the earlier times at St. Mary's School. It is for that reason that we publish herewith a picture of St. Mary's "in the stage-coach days," when people came to bring their daughters in the stage-coach, on horseback, and by private conveyance. The very character of the cut suggests antiquity, and carries us back to an early day.

RECENT IMPROVEMENTS

But it is not sufficient to dwell on the glories of the past, and the great work that St. Mary's did then, if we do not make up our minds to carry it on to an even more glorious future, and to keep up with the improvements in education at the present time, and to lead on to even better work for the future than has been done in the past, a better work which is made possible only by the life, work, and example of those who have gone before. We therefore present also a panoramic view of St. Mary's School as it appeared until 1909. This shows the school as it was for a number of years after it was bought by the Church. If one will compare this panoramic view with the picture of the Main Building, he can see how the new wings have been added. Thus we have all that was best in the past St. Mary's suggested to our minds by this old building in the middle, where Dr. Aldert Smedes and his family, and later Dr. Bennett Smedes and his family, lived and did their work. When the necessary funds are in hand, the Trustees intend to remodel the interior of the Main Building and to make it a memorial to Dr. Aldert Smedes, whose name it will bear. The beautiful porch already built may be regarded as the beginning of a worthy monument. This building is flanked still by the old East and West Rock Houses; but in the rear of these buildings one sees the beautiful new wings, which were ready for use at the beginning of the session of 1909-1910 and in which there are eight recitation rooms, and accommodations for four teachers and fifty-six pupils.

At the same time that these new wings were designed, plans were entered into for building a new Dining Room, with Serving-Room and Kitchen, and a Gymnasium beneath. This building known as Clement Hall, was completed in December 1909 and came into use just before Christmas. Any one who visits St. Mary's realizes the necessity of this building, and the great improvement in the equipment of the school that has been accomplished by having such a building in place of the inadequate accommodations that were necessary before. The Dining-Room is one of the handsomest that can be found, fifty-three by ninety-one feet in floor dimensions, with lofty ceiling, and without any pillars to interrupt the view. It is well lighted on all four sides with a beautiful outlook in every direction, and the Serving-Room and the Kitchen are equipped in the best modern way to correspond with the Dining-Room. Beneath the Dining-Room is the Gymnasium of the same size, which we hope will soon be fully equipped and made more useful.

In these additions and improvements, St. Mary's stands among the best institutions which have been built in recent times, and has added to the glories and associations of the past the best that can be done to give opportunities for still better work in the present and the future. All these additions were built after visits to the best similar institutions in the South from Baltimore to Atlanta, and are thoroughly up-to-date.

About $100,000 was given within the Carolinas to make the school Church property and for improvements in former years. Clement Hall and the new wings, with other general improvements, represent an expenditure of about $75,000. Of this sum about $30,000 was a legacy from Miss Eleanor Clement, while the rest must be provided for by contributions, towards which a beginning has already been made.

EDUCATIONAL POSITION

From an educational standpoint, St. Mary's occupies a rather unique position. It gives no degrees of any sort, while its Certificates and Diplomas are honors that are hard to obtain by reason of the strict standard that has been set. While it does not claim by its name, or by the giving of degrees, to be a college in the full sense, as being equal to the best colleges in the North, its college course is fully equal to most of the colleges in the South. The courses are carefully chosen, and one who selects a course with a view to going to one of the Northern colleges, such as Wellesley or Vassar, can enter the Freshman class of those colleges from the Sophomore

class at St. Mary's. The standard of work is thorough, and emphasis is laid on the necessity of doing the work in hand well before advancing to other work further on in the course. All the usual subjects are taught, and there is no extra charge for languages, nor for any other subject in the academic department.

Great stress is laid at St. Mary's on the importance of a thorough grounding in general education as part of the work that is necessary in the more ornamental courses, such as Music and Art. At the same time it is recognized that such studies as Music and Art have a disciplinary, as well as a cultural effect, and therefore a certain small amount of credit is given for work of this kind as counting toward academic honors. In other words Music and Art can count as high as twelve points in some cases out of the sixty points necessary for an academic diploma, while on the other hand in order to get honors in the way of a Certificate for Music or Art, it is necessary for the candidate to have completed at least twenty points of academic work. The chief aim of academic study is mental training, and without this mental training good work in Music and Art is not possible.

ST. MARY'S IN THE STAGE COACH DAYS.

THE VALUE OF A CHURCH SCHOOL

The most important things that one acquires at school or college are things that are not laid down in any curriculum, for which no money can be paid, and which are not capable of valuation in terms of dollars and cents. It is unquestionably true, and is generally recognized ,that these things that cannot be valued are received in an unusual degree by pupils who come to St. Mary's. There is an air of refinement in the home and religious life of the School which has a great effect. The tone of the pupils themselves and those things called traditions which come down from one generation to another, in which each new generation of pupils takes a pride, belong to the very soul of the life at St. Mary's School, and so form the character as to lead to universally favorable comment by those who see St. Mary's girls either at the school, or elsewhere. The best education is impossible without a foundation of moral teaching which will produce character, and the best education is useless unless directed by strong moral principles towards the best ends for the benefit of society. No school exists without in one way or another inculcating certain moral lessons, but the best moral education is inseparable from definite religious training. At St. Mary's School not only is there the tone of a Christian household, but the influence of the Chapel with its services, and the refined every-day life is such as to emphasize at the most impressionable age the best ideals, and to bring out the highest that is in human nature. At few boarding-schools or colleges do we find a building solely devoted to the service of Almighty God. and used for no other purpose. Experience shows that where there is a Chapel, like the one at St. Mary's, with its daily services, even those who may not be particularly religiously inclined while at school, find that, after they leave, it is in the Chapel itself that their affections seem to center, and it is the services of the Chapel when they return for a visit that seem more than anything else to call up memories of the dear old days. The fact that twenty-seven per cent. of St. Mary's pupils do not belong to the Episcopal Church shows the high opinion that people have of that definite and kindly instruction which is obtained in a Church school, and not often in any other. They recognize the result, though they may not carefully analyze the causes that produce this result.

WHY WE HAVE A CHURCH SCHOOL

It is for this reason that Church schools have been established in the past, and should be supported now. If one attaches a real value to refinement and the foundation of moral character, which proceed from religious influences, he must see the necessity of supporting that type of school in which the religious side is emphasized and the best results of Church teaching are obtained. The wealthiest men have universally sent their sons and daughters off to boarding school and college, although they might have paid for private instruction at home, because they know that in this way, and in this way only, they get the best training for life.

The Church school and college cannot take the place of the Christian home; but the few years spent in the regular routine of a Church school invariably proves favorable to the best spiritual health, just as almost all boys and girls who go off to the regular life of a boarding school find that it produces better physical development.

WHY HELP OUR CHURCH SCHOOLS

For the above reason our Church schools deserve, and should receive our most loyal assistance. This can be

afforded by doing all we can to improve the conditions in the schools themselves, by encouraging others to send their children to them, and by sending our own, when we have any to send, and are able to do it. Education universally costs more than is paid by the one who sends his child. In some of our best Northern colleges each man who attends the college receives $350.00 of free education, whether his father be a millionaire or a poor man. This is his share of the income from the plant and endowment that have been wisely and generously contributed by thoughtful men to the cause of education.

State institutions receive, rightly and properly, large appropriations in cash each year, sufficient in many cases to carry on entirely a large institution without any payments from the pupils whatsoever. In addition to this a plant is provided at the expense of the State which those who attend the institution use without cost. The same conditions prevail largely, and should prevail universally, in what are known as "private institutions," among which all Church schools and colleges must be counted. But it must be kept in mind that somebody must pay for the education. If there is no endowment or appropriation from the State, and no gifts by private individuals, the school must somehow get enough from the pupils to pay for all that it costs. This in many cases prevents the possibility of educating in Church schools those who are not well able to afford the full amount. Therefore while it is a duty, as it is to the interest of those who can afford to send their children to Church institutions to do so, it is no less the duty of wealthy people, by endowment and gifts for scholarships to keep down as far as possible the cost incurred by those who send their children to such schools.

THE MAIN BUILDING AND WINGS

ST. MARY'S AUDITORIUM
ELIZA BATTLE PITTMAN MEMORIAL BUILDING

For this reason St. Mary's School appeals to loyal churchmen, who are able to do so, to give such gifts in money to the School as may enable it to offer the best advantages at a cost even less than that which is now necessary.

The cost at St. Mary's at present, exclusive of extras like Music and Art, is $281.00, for everything, including laundry and medical fee. For this price advantages are given equal to those obtained in numberless institutions further North for two or three times the amount. Yet there are many people, who, judging by the amount of the fees, consider that they will get more by sending to a more expensive school, and at a longer distance from home. Doubtless some are deterred because they think the charges are more than they can afford; but others are also deterred, because they think the cost is less than it ought to be, and they therefore send their children elsewhere.

It is the duty of all loyal churchmen to look into this matter, and to give such intelligent assistance to their Church institutions as may be within their power. Some churches even assess themselves to the extent of many thousands of dollars yearly in order to support their Church institutions, and enable any one who wishes to attend them to do so at a less cost than would be possible otherwise. It is for this reason that those who feel thus inclined should endow scholarships at a school like St. Mary's, which will enable the authorities to give at least some small aid to very many of the best girls, of leading families in their communities, who would help the school by their good work and example, but who are not quite able to meet the expenses that are necessary. Of primary importance, however, is the provision by generous contributions of funds for Building and Equipment, and especially for the completion of the payments on the improvements already made.

THE RECTORS OF ST. MARY'S

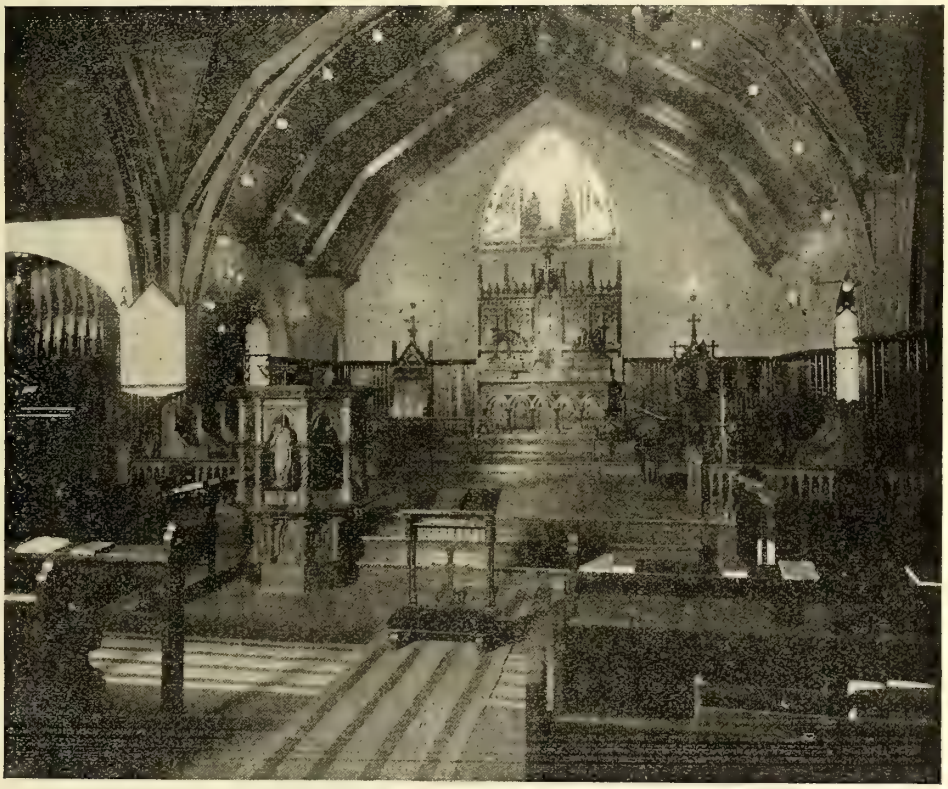
REV. ALDERT SMEDES, D. D., Founder and First Rector—May, 1842—April, 1877.

REV. BENNETT SMEDES, D. D., Second Rector—April, 1877—February, 1899.

RT. REV. THEODORE DuBOSE BRATTON, D. D. Third Rector—August, 1899—August, 1903.

REV. McNEELY DuBOSE, Fourth Rector—August, 1903—July, 1907.

REV. GEORGE WILLIAM LAY, Fifth Rector—July, 1907 to the present.



THE CHANCEL, ST. MARY'S SCHOOL CHAPEL.

CONDENSED FACTS ABOUT ST. MARY'S

It is located at Raleigh, North Carolina.

It is the Diocesan School of the Episcopal Church in the Carolinas for girls and young women.

The Sixty-Ninth Year begins September 15, 1910.

There is a full College course, but no degrees are conferred.

The College course, if proper electives are taken prepares for entrance into the Junior Class of the best northern colleges for women.

There are Departments of Music, Art, Elocution and Business. Also Preparatory and Primary Departments.

The advantages in Music are especially good. There is an excellent faculty, with instruction in Piano, Organ, Violin, and Voice.

There is a teaching-faculty of twenty-four. The buildings accommodate 175 boarding students. The attendance of day-pupils is about seventy-five.

The students in 1909-1910 represented thirteen States, the District of Columbia, Mexico and Central America.

Twenty-seven per cent. of the students are not Episcopalians.

The total charge for tuition, board, laundry, medical fee, etc., is $281.00. The extras are: Piano, or organ, $50.00-$60.00; Voice, $60.00; Violin, $50.00; Theory of Music, $10.00; Harmony, $10.00; Expression, $50.00; Business Course, $50.00; Art, $30.00-$50.00.

The situation of St. Mary's in a grove of twenty acres near the city limits combines the advantages of city and country.

In proportion to population, Raleigh has more students than any city in the Union.

Raleigh is a beautiful and healthful city, the capital of the State, and an educational centre, offering many advantages in lectures and concerts.

The Rector of St. Mary's is Rev. George W. Lay.

SOME IMPORTANT DATES IN THE HISTORY OF ST. MARY'S

May 12, 1842—St. Mary's opened.

April 25, 1877—Dr. Aldert Smedes died.

June, 1879—The first class "graduated."

June 5-9, 1892—Semi-Centennial Celebration.

May, 1897—The School passed to the Church.

February 22, 1899—Dr. Bennett Smedes died.

April 3, 1909—Laying of the cornerstone of the new buildings.

April 20, 1910—Centennial Anniversary of the birth of Dr. Aldert Smedes.

November 1st (All Saints') is regularly observed by the School and the Alumnae as "Founders' Day."

May 12th is kept as "Alumnae Day."

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

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REV. WM. E. COX, Wilmington, Business Manager.
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Rev. F. M. Osborne, Charlotte.
Rev. A. R. Berkeley, Mayodan.
Rev. J. Norton Atkins, Arden.
Rev. W. J. Smith, Charlotte.

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COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL.

THE CAROLINA CHURCHMAN

Many suggestions were made, at the Conference, for the improvement of The Carolina Churchman, and while many of them came from inexperienced well-wishers, quite a number of valuable suggestions were given, to the pleasure and edification of the Manager and Editor, who were privileged to listen to the advice. We hope to realize all the improvements recommended, in a reasonably short time. But what seems more important to us is the making of the paper an organ truly representative of the whole State and going into every Church home in North Carolina. The subscription list now numbers 2,000—we could easily make it 5,000; and then it would reach the larger part of the Church membership in the State and do a great service to the Church.

ST. MARY'S SCHOOL

We are making this issue of the paper a St. Mary's number not simply because St. Mary's is the Diocesan School of the Carolinas but because it merits and deserves our hearty and loyal support. An admirable account of the school, attractively illustrated, is made the special feature of this issue and we commend this institution to our church people unreservedly. A goodly number of clergy and laity have recently gathered at St. Mary's in attendance on a Conference, and every one was deeply impressed with the place and the value of the work that St. Mary's is accomplishing for the Church in this and many other States, in the training of intelligent, refined and godly womanhood.

As is well shown in this article, until St. Mary's is adequately endowed, the cost must be higher than at well endowed private institutions or those supported by State appropriations, but even so, we believe full value is received for the expenditure and we would urge the opportunity of endowing this our Church school and so bringing its advantages within the reach of those who cannot afford the course.

ST. MARY'S CONFERENCE

A full account of St. Mary's Conference is given in this issue. This is the first session of what promises to be a great Annual Conference for the Carolinas.

If there had been no lectures or addresses, it would have been a success, just for the opportunity afforded for fraternal intercourse and interchange of thought: but when all the advantages are considered one realizes that this Conference marks a forward movement in the South.

Admirably planned by the Rector of St. Mary's, Rev. Geo. W. Lay, the Conference went forward smoothly, though not without some breaks in the program, to a very successful close; and it was the unanimous vote of all those present—some fifty clergy and laity—that the Conference should be continued, and that efforts would be made to double the number for another year. Mr. Lay is to be congratulated for the inauguration of this movement and he has placed the Church in the Carolinas greatly in his debt; and thanks are due the Trustees of the school, who were the hosts of the Conference.

SUNDAY SCHOOL CURRICULUM

The lecturer on Sunday School work expected at the Conference, Rev. Mr. Caley, was unable to be present; and an informal discussion of Sunday School courses and methods was opened by Rev. Thomas P. Noe, of Wilmington. This subject proved very interesting and almost every one spoke on it, thus giving evidence of the deep interest felt and the need of helpful suggestions.

One great defect in our Sunday School work is the lack of unity—not uniformity—in our system; each parish working more or less independently, thus making concerted action and expert assistance practically impossible.

East Carolina has adopted a course and North Carolina has endorsed two systems, while Asheville is trying to classify its work.

This seems a splendid opportunity for the State to have a course of instruction, elastic enough to be adapted to the different needs of the several parts, but sufficiently correlated and unified to enable a pupil to go from one school to another without the present misfit. It would then be possible to have expert advice on our problems that would do much for their solution.

We urge the various Sunday School Commissions of the State to get together, and endeavor to unify their courses.

One wonders what would be the position of the fraternal societies, the Masons, Odd Fellows, and others, if they depended upon the general public for the maintenance of their respective institutions; if members, instead of paying their dues, advised the master or noble grand to hold entertainments for the benefits of the lodges, to meet the direct obligations which rightfully only belong to the members? Does not the very independency of the lodges add to their respect and prestige, which, alas, the Church in many places cannot gain on account of the beggarly position she is obliged to hold because her members are not serious in the discharge of their whole duty? The Church needs emancipation from the entertainment fad, and the sooner Church people can see the blessednes in direct giving on the principle of true self-denial, the better for the Church.—Sacramento Missionary.

CHURCH NEWS IN NORTH CAROLINA

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

WASHINGTON—ST. PETER'S

Complying with the requirements of Canon 20 of the Diocese, a congregational meeting was held in St. Peter's Church, Washington, N. C., following Evening Prayer, on the first Sunday in June. Reports were made by the Rector, Rev. Nathaniel Harding, by the Treasurer of the Parish, Mr. J. F. Randolph, by Mr. J. G. Bragaw, Jr., delegate to the Council, by Mrs. C. E. Leens, who represented the Woman's Auxiliary at the Council, and Mrs. M. H. Bonner, representing the Parochial Society of St. Peter's. The report of Miss Louise Nutt Myers, delegate from the Junior Auxiliary, was read by Miss Rena Harding, and Mrs. J. F. Randolph read the report for the Babies' Branch.

On the fourth Sunday after Trinity, at the Early Celebration, the Rector dedicated to the service of God and in loving memory of Mrs. Frances Whitney Kingsbury a very handsome Ciborium, presented by Mrs. F. P. Whitney and the Misses Whitney, sister and nieces of Mrs. Kingsbury. Mrs. Kingsbury a devoted member of the Church, died in this city in March last, after an illness of several months.

TRINITY CHURCH—SCOTLAND NECK

On June 29, in Trinity Church, Scotland Neck, Rev. Samuel Murrill Hanff, of Duke, was united in holy wedlock to Miss Blanche Baker Smith, daughter of Mr. and Mrs. Isaac Hall Smith, Bishop Cheshire officiating.

On June 9 and 10, the Church Temperance Society held a "White Sale," and in spite of most atrocious weather netted over $50.00.

IN MEMORIAM

Whereas, It has pleased Almighty God in his infinite wisdom, goodness and mercy to remove from among us our greatly beloved and higthly esteemed friend and brother, the Rev. Samuel Scott Barber, of Swan Quarter, to that rest prepared for all his saints.

And whereas, his highly elevated ministerial life has been an inspiration to all the people of this community; and especially to the members of St. George's Church for so many years of his pastoral service. We believe our heavenly Father has taken him to rest forever free from the cares and provocations of a sin stricken world.

Therefore be it resolved that in the death of brother Barber, we the members of St. George's Church mourn not without hope of a blissful immortality to the sainted dead; and that he will live in our memory till time shall be no more.

Resolved, also that we extend to his bereaved widow and children our heart-felt sympathy, in this hour of their bereavement, believing that God has done all things well.

Resolved further, that this tribute to his memory be sent to The Carolina Churchman for publication, one to the widow, and one placed on the minutes of the Church register.

IN MEMORIAM

A loving tribute of affectionate remembrance is tendered to the memory of Mrs. Laura P. Pierce, whose gentle spirit passed into the Paradise of God on the 11th of April.

For a number of years she was thoroughly identified with St. Paul's Parish of Clinton, N. C., one of its most zealous members, and until the burden of years, and physical disability made active service an impossibility her earnest co-operation as a member of the Auxiliary was unflagging.

Hers was a lovely Christian character, refined and gentle, the embodiment of every womanly virtue. Therefore be it resolved:

1st. That we tender to her family a loving sympathy.

2nd. That the Church and Auxiliary have lost a well beloved member.

3rd. That a copy of these resolutions be sent to The Carolina Churchman, to our local papers for publication, and to the family of the deceased, also that a copy be spread upon the minutes of the Secretary's book.

REV. W. R. NOE,
MRS. D. M. PARTRICK,
MISS ANNIE LAURIE PARTRICK,
MRS. F. A. HOLMES,
Committee.

The Rev. John H. Brown has resigned the rectorship of Christ Church, New Bern, and will on July 1st become rector of Christ Church, Pensacola, Fla.

The Rev. J. G. Buskie, rector of St. Stephen's Church, Goldsboro, will after September 1st become rector of St. James' Church, Baton Rouge, La.

Rev. A. C. D. Noe has recently accepted a call to All Saint's Parish, Portsmouth, Va.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

THE BISHOP'S APPOINTMENTS

July 3.—Sunday, Monroe.
July 4.—Monday P. M., Rowan County, St. Jude's.
July 5.—Tuesday A. M., Rowan County, St. Matthew's.
July 5.—Tuesday P. M., Woodleaf.
July 6.—Wednesday A. M., Cleneland.
July 6.—Wednesday P. M., Statesville, Holy Cross.
July 7.—Thursday A. M., Iredell County, St. James'.
July 8.—Friday P. M., Stoneville.
July 10.—Sunday A. M., Leaksville.
July 10.—Sunday P. M., Spray.
July 12.—Tuesday P. M., Ansonville.
July 14.—Thursday P. M., Wadesboro.
July 17.—Sunday A. M., Mecklenburg County, St. Mark's.

The Holy Communion at all morning services. At all services the offerings of the people will be received for the work of the Diocese.

JOSEPH BLOUNT CHESHIRE.

Jun 18th, 1910.

ABSTRACT OF THE BISHOP'S JOURNAL

May 15, Whit Sunday.—The Bishop spent Whit Sunday at home officiating in Christ Church in the forenoon and in the Church of the Good Shepherd at night. At both these services, and also at the five o'clock service at St. Mary's School Chapel, addresses were made upon the work of Christian Missionaries in China, by the Rev. Lawrence B. Ridgley, one of our missionaries in China, who, with his wife, is spending the summer in this country. His addresses were most interesting and encouraging as to the prospects of our work in that great country. They were specially appreciated in Raleigh as Mr. Ridgley's work is at Wuchang and he is chaplain of St. Hilda's School in which one of the missionaries who who went out from Raleigh last year is a teacher. Mr. Ridgley also visited St. Augustine's School, and from Raleigh proceeded to Chapel Hill hoping to be able to interest some of the yiung men at the University in the work of Christian Missions in China.

May 22, Trinity Sunday, was Commencement Sunday in Raleigh. The Bishop officiated at the early celebration in St. Mary's School Chapel, and in the same place at 11 A. M., when an able and most interesting sermon was preached by Bishop Tucker of Southern Virginia. In the afternoon both the Bishops took part in the service at St. Augustin's School Chapel, and heard an excellent "Commencement sermon," by the Rev. David L. Ferguson, of Louisville, Ky., a colored priest, and an

Alumnus of St. Augustin's School. At night the Bishop officiated at the Church of the Good Shepherd and Bishop Tucker preached.

May 24.—Attended the annual meeting of the Trustees of St. Augustin's Normal School.

May 25, 10 A. M.—Presided at the Annual Commencement of St. Augustin's School. An admirable and interesting address was made by Rev. C. B. Wilmer, of St. Luke's Church, Atlanta, and the Bishop delivered the diplomas to the graduates of the Normal and Collegiate departments of the school. 3 P. M., attended the annual meeting of the Board of Trustees of St. Mary's School.

May 26, Annual Commencement of St. Mary's School, Raleigh.—In the "Eliza Battle Pittman Memorial" Auditorium, the graduating exercises were held and sixteen pupils of the school were in the graduating class. An eloquent and entertaining address upon "Education" was deliverede by the Rev. C. Ernest Smith, of St. Thomas' Church, Washington, whose two daughters are pupils of St. Mary's. Bishop Cheshire conducted the closing exercises in the chapel and delivered the diplomas to the graduates. At Bishop Cheshire's request Bishop Reese, of Georgia, made abrief but most beautiful and appropriate address to the graduating class.

May 29, the first Sunday after Trinity.—In St. Matthew's Church he officiated with the rector morning and afternoon, and Sunday, May 30, attended the Commencement exercises of the University of the State at Chapel Hill.

June 1.—In Christ Church, Raleigh, he officiated at a marriage, assisted by the Bishop of Asheville.

June 5, the second Sunday after Trinity.—In the Church of the Holy Innocents, he confirmed a class of ten young men and one girl.

June 8.—He officiated at a marriage with the rector of the parish in St. Paul's Church, Newport News, and the next day at noon in St. Paul's Church, Edenton, he joined with the Rev. Dr. Drane in an interesting marriage service in that old church.

June 11 to 16, he was in attendance upon the meeting of the Trustees of the University of the South at Sewanee.

ARCHDEACON OSBORNE'S LETTER

(Convocation of Charlotte)

The Church Near the Shrine of the Sun Goddess.

At the meeting of our Missionary Council held in Montgomery last November, an address was made by the Rev. Dr. Irvin H. Correll setting forth the great need of a suitable building for the successful carrying on of a most interesting and important missionary work in the city of Tsu in the Kyoto District of Japan, asking for $4,000.00 towards a $12,000.00 fund for that purpose. Of the merits and need of this work, Rev. Dr. Lloyd, now Bishop Coajutor of Virginia, gave the strongest and most urgent recommendation, after he had himself seen it. It also has the warm commendation of the Presiding Bishop, the Right Rev. Bishop Tuttle. The Council in Montgomery was so much impressed with the importance of this work that the delegates of the different Dioceses and Convocations determined to make up what they could towards what was needed by pledging themselves to procure certain sums in their respective Dioceses and Convocations. The Archdeacon of Raleigh led off by pledging $100.00 for the Convocation of Charlotte; and in this way the whole amount asked for was pledged before the Council adjourned, as has been reported.

In response to various personal appeals $80.00 has been contributed in this Convocation and the other $20 has been advanced by the Archdeacon, who takes it for granted that there are others in the Convocation who will be glad to participate in this good work of which Bishop Tuttle says: "The Rev. Dr. Correll has been in Japan for thirty-five years. He has been advised and authorized to ask for $12,000.00. I cordially approve and endorse the plan of sending him to Tsu and furnishing him the needed equipment.

All contributions sent to the undersigned will be acknowledged next month in the "Carolina Churchman."

Faithfully,
E. A. OSBORNE,
Archdeacon of the Convocation of Charlotte.

ARCHDEACON HUGHES' LETTER

(Convocation of Raleigh)

On May 29th, Third Sunday after Trinity, I held service and preached, morning and evening, at Lillington, the county seat of Harnett, and at the morning service baptized the infant son of Mr. Marshal Grey Nelson.

Arrangements had been made to hold these services in the court house; but leading members of the Presbyterian Church have of their own accord generously offered the use of their large and well-appointed Church building. To this cordial kindness they, with the Methodist and Baptists, added that of furnishing good congregations and good music. The leaflet recently set forth and licensed by Bishop Cheshire was distributed among the congregation and many united heartily in the responses. For such marks of Christian kindness I am grateful, and, further, I take these into account in pondering present religious conditions.

In a former communication to the Carolina Churchman I made the statement that the only exercise of the Episcopal Church ever held in Lillington was one held by Bishop Cheshire some twelve or more years ago. But on this visit I was told by a Presbyterian that Rev. Wm. Pettigrew about thirty years ago preached in Lillington certainly once, perhaps several times.

On Sunday, June 5th, I was again at Wendell; at Morning Prayer baptized another adult. The Bishop of the Diocese was to be present Sunday night and confirm several persons; to the great disappointment of all he was prevented from coming by sickness. Let me say to all whom it may concern, and what members of the church ought it not concern, that in my judgment both at Lillington and Wendell the way is open for this church to enter and enlarge. But we must have laborers, laborers, and their hire! Earnest laborers who would undertake the work in faith would soon get their hire; or sufficient means at hand to offer would procure no doubt good laborers. But how can we grow without either?

It is gratifying to relate,

1. That the $20, asked to help purchase chairs for the room rented for service at Holly Springs has been secured.

2. That since the last letter to this paper Mrs. Ashby Lee Baker of Raleigh, has sent $5 more for the Dr. Correll Fund, which brings up the total to the promised $100.

For the benefit of those who have had enough interest in Dr. Correll to contribute to his work I append below a letter I have just received from him.

N. C. HUGHES, Archdeacon.

HOLY INNOCENTS—HENDERSON

Henderson, N. C., June 17, 1910.

Perhaps no better criterion of conditions in this Parish can be offered than the results, as evidenced by the confirmation class of twenty-one presented to Bishop Joseph Blount Cheshire on Palm Sunday, April 20, 1910. This being the first official visitation of the Bishop during the residence of the present rector, the Rev. I. W. Hughes. The large percentage of adults confirmed was quite noticeable. And it is safe to state that the church gained, not merely twenty-one members, but twenty-one active earnest workers. In a very short while thereafter, the number of candidates for confirmation rendered another visitation of the Bishop expedient. So on June 5, Bishop Cheshire in due form added eleven more to the flock of the Holy Innocents. These thirty-three admissions into the church during the rectorship of the Rev. I. W. Hughes, tells briefly but effectively the work he has done here and the response with which it has met.

The vested choir with its full number of thirty-seven voices rendered in a most beautiful and accomplished manner the cantata "The Vision of Saint John The Divine" on the evening of Friday, June 10. In this connection it is but justice to mention the talent of Mrs. I. W. Hughes which contributed so largely to the production of the cantata and the excellent manner in which it was presented; and has done so much toward building up the choir to its present state of efficiency.

Rev. and Mrs. A. B. Hunter are spending their summer vacation in Europe.

NEW CHURCHES IN THE DIOCESE OF NORTH CAROLINA

This is a decade of remarkable building activity with the Church in the Diocese of North Carolina.

The church people of Durham, Wilson, and Winston-Salem are now worshipping in new churches.

Work on the Church of the oGod Shepherd has progressed so far that the roof will soon be put on and the same is true of the new St. Athanasins, Burlington.

The Bishop Atkinson Memorial Charlotte, is again under way and the walls of chancel and transepts are nearly finished. Five of these handsome churches are stone. The new Greensboro Parish, Holy Trinity, will soon begin to erect a handsome church. Besides these, the churches at Rocky Mount, St. Mary's School, and Salisburg have been renovated and enlarged, and also chapels have been built in Selma, Advance, etc.

CHRIST CHURCH, WALNUT COVE
An Appeal.

Last summer this church was moved from its old site in Stokes County, into the town of Walnut Cove, a distance of about half a mile. For many years it had been felt that this move was advisable, if not absolutely necessary, for the best interest of the church, and there was much talk and many plans to this end, but with no result. Last summer it seemed that it was "then or never," so with the consent of the Bishop and congregation, I took matters in my own hands and had the church moved. Besides the great advantage which I felt sure would accrue to both the church and community I was led to take action by two facts. Mr. R. L. Murphy who had for several years, generously offered a most desirable lot in the center of the town, said that unless the move was made at once he would have to make other disposition of the lot. This was an opportunity that could not be lost. Besides, the church was badly in need of repair and if it were to be moved the repairs should not be made until after the move.

It cost $300 to have the church moved and $40 more to place it upon its new foundations. The trustees of the Diocese allowed us to dispose of the old lot with the condition that the amount received be expended in repairs and improvements on the church. The lot brought $240.00 and the repairs and improvements, including a new tower, cost about $275.00, making the total cost of moving the church, and putting it in good repair $615.00. I secured about $200 of this amount from the people at Walnut Cove and from outside sources, chiefly the auxiliary of the Diocese. Bishop Cheshire gave $50 more. After deducting the $240 received from sale of the former lot, it will be seen that there is a balance due of $125. I am personally responsible for this amount and I have stated these facts in the hope that some of our church people in the State may be led to lend up a helping hand. The wisdom of the move has been amply proven by the increased attendance at the services and renewed interest aroused in the community. The church has taken on new life and is now in a position to grow as well as to minister to the people of the community. Contributions will be gladly received and should be sent to the undersigned at Mayodan.

ALFRED R. BERKELEY,
Minister in Charge.

ST. MATTHEW'S—HILLSBORO

On Sunday, June 12th, 1910 there was placed in St. Matthew's Church, Hillsboro, N. C., a pair of vases in loving memory of William Cameron from his teachers and school-mates at Valle Crucis.

The vases were dedicated by the Rector of the Church, Rev. L. Paxson Walters. They are of beautifully polished brass, twelve inches high, handsome and massive, incribed with the sacred symbol, "I. H. S.," in high relief. William Cameron was the only son of Mr. Allan J. Cameron, of Hillsboro, a youth of marked promise of mind and character. He had entered the freshman class at the University of North Carolina, and was already distinguished among his fellow-students. He died after a brief illness, and was buried on his seventeenth birthday, February 4, 1910.

MONROE

The Rev. W. H. Ball who resigned his charge as rector of Wadesboro on May 31, came into residence here on June 1. In a land where even strong men are afraid of rain (on Sundays), it is no wonder that there was but a poor congregation to greet him on his first Sunday, June 5. However, there were quite a good few of the faithful present and one very encouraging fact was that every single man, boy, woman and child, made their Communion, which was indeed a good beginning for them and for their Priest. In future we hope to have the ordinary services of the church, Holy Communion, 8 A. M.; Morning Prayer and sermon, 11 A. M.; and Evening Prayer and Sermon, 8 P. M., on 3rd Sundays of each month, besides week night and Holy Day services.

On the other Sunday (i. e. the second) Mr. Ball goes to Hamlet. He was indeed gratified with his visit there, in spite of rain, heavy rain; he had good congregations morning and evening, and found everyone most kind, doing all they could to make his visit a success which it was. Eleven persons partaking of the Blessed Sacrament.

The Consolidation of St. Andrew's and St. Barnabas' GREENSBORO

The last Convention of the Diocese of North Carolina gave consent to the consolidation of the two parishes of St. Andrew's and St. Barnabas', in Greensboro, into one parish with the dedication Holy Trinity. For three months alternate Sunday services are being held in the two churches but at the expiration of that time St. Barnabas will be the permanent home until a new church is completed. This will be undertaken within a year though as yet no location has been selected. The parish owns two churches with new pipe organs, two rectories and one house and lot valued at $8,000 and two chapels. It is believed that the sale of all the property will give us from $12,000 or $15,000 on the new church, after all debts and other expenses are paid. With the congregation's help we hope to be able to erect a $25,000 or $30,000 modern church in a comparatively short time.

The parish, numerically and financially, having 300 communicants takes its place with the large parishes of the Diocese, and should after a few years, be one of the leading parishes of the State. Rev. Thos. G. Faulkner is rector. The Vestry are Dr. H. H. Dodson, Senior Warden; Mr. D. D. Boycott, Junior Warden; Mr. H. J. Thurman, Treasurer; Mr. J. C. Pierce, Secretary; and Messrs. J. R. Dounell, E. J. Justice, J. M. Dick, P. W. Schenk, D H. Blair and A. Thompson. Mrs Darian Blair is President of the Woman's Auxiliary and Mrs. J. R. Dounell, of the Guild.

ST. LUKE'S—SALISBURY

In St. Luke's Church, Salisbury, on June 26, a memorial service to the late Rev. Francis J. Murdock, D. D., was conducted. Bishop Cheshire made the memorial address and an offering was received for a memorial altar and reredos.

In addition to the enlargement referred to elsewhere in this paper the church plant is being furthr improved by the erection of a vestry room, two choir rooms and a cloister connecting the church and the Chapter House.

CHURCH OF THE MESSIAH—MAYODAN

Bishop Cheshire made a special visitation to this church on April 18 and confirmed a class of twenty-nine persons. Eighteen of these were men and boys and in the class were the Superintendent of the mill and his wife. Of the thirty-seven persons confirmed during the year twenty-three were twenty-one years of age or over.

One hundred and six persons have been confirmed in this mission during the past five years, and of these seventy were baptised in the church during the same period.

The work of Mayodan has been hampered during the past five months by the serious illness of the Rev. Mr. Willcox and Miss Karrer, but it has continued uninterruptedly and encouragingly. Mr. Willcox developed pneumonia on Palm Sunday and was not able to resume his duties until June 1. After being confined to her bed

for two months Miss Karrer has been obliged to take a vacation, but it is hoped she can return to Mayodan in the fall to continue the work so near her heart and which she has given herself with unselfish devotion for nearly four years.

That there is no cloud but has its silver lining has proven true in this case, for on May 17, Mr. Willcox was married to Miss Martha Lewis Hunnicutt of Athens, Ga. Mr. and Mrs. Willcox will reside in Mayodan. In addition to his work there Mr. Willcox has been placed in charge of Trinity Church, Mt. Airy, and St. Philip's Church, Germanton.

PERSONALS

Rev. M. A. Barber of Christ Church, Raleigh, is spending his vacation in Flat Rock, and Hickory. At Flat Rock he conducts services in the Church of St. John-in-the-Wilderness.

Rev. Harris Mallinckrodt of St. Peter's, Charlotte, expected to go to Europe this summer but so far has been detained by illness of his mother in Maryland.

RECEIPTS OF W. L. WALL, TREASURER OF THE CONVOCATION OF RALEIGH FOR JUNE 1910

23. Christ Church—Raleigh	$35.00
30. Church of the Saviour—Jackson	6.50
Balance on hand—July 1	$41.50

AMOUNTS DUE BY THE PARISHES OF THE CONVOCATION OF RALEIGH TO JULY 1, 1910

Duke—Stephens	$12.50
Durham—St. Philip's	25.00
Speed—St. Mary's	2.50
Edgecombe County—Grace	3.50
Elm City—Holy Trinity	1.25
Enfield—Advent	9.50
Goshen—St. Paul's	4.50
Halifax—St. Mark's	5.00
Henderson—Holy Innocents	37.50
Hillsboro—St. Matthew's	18.75
Kittrell—St. James	18.75
Louisburg—St. Paul's	8.22
Middleburg—Heavenly Rest	3.25
Oxford—St. Stephen's	12.50
Pittsboro—St. Bartholomew's	16.25
Raleigh—Good Shepherd	45.75
Raleigh—Saviour	1.25
Ringwood—Good Shepherd	4.50
Roanoke Rapids—All Saints	7.50
Rocky Mount—Good Shepherd	4.04
Scotland Neck—Trinity	12.50
Southern Pines—Emmanuel	15.00
Stovall—St. Peter's	7.50
Tarboro—Calvary	50.00
Warrenton—Emmanuel	22.50
Williamsboro—St. John's	2.50
Wilson—St. Timothey	56.25

W. L. WALL, Treasurer.

RECEIPTS OF TREASURER OF CONVOCATION OF CHARLOTTE FROM APRIL 15 TO JUNE15

On apportionment:	
Greensboro—St. Andrew's	$ 22.50
Laurinburg—St. David's	10.00
Cooleemee—Good Shepherd	9.11
Charlotte—St. Peter's	160.00
Ministers Salary:	
Mayodan—Messiah	75.00
Walnut Cove—Christ	11.00
Stoneville—Emmanuel	4.45
High Point—St. Mary's	36.15
Offerings at Convention	19.78
Women's Auxiliary—Southern Pines—Emmanuel for Mocksville	.50
Advent Offering, Charlotte—St. Martin's	.05
Col. and Mrs. W. E. Holt	100.00
Total Receipts	$448.54

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

It is with a decided sense of inadequacy that the present District Editor takes up his duties on the staff of the Carolina Churchman. The long experience and the high standard of excellency set by the retiring editor of the district of Asheville, Rev. E. N. Joyner, makes the writer sensible of his inexperience and amatuerishness, but we trust that the readers of the Carolina Churchman will bear leniently with him, and that the other editors will put forth an extra effort to make up for the shortcomings of this one.

With the co-operation of the clergy and layworkers in the District of Asheville (will these individuals please take notice) we hope to have successive accounts of the mission work at the different stations in the District, which we trust will prove of interest to the Churchman throughout the State. There are many various kinds of work done in this section, ranging from regular parish work to the genuine "Circuit Riding," including school work, academic, industrial and agricultural, and settlement work.

SIXTEENTH ANNUAL CONVENTION

The Sixteenth Annual Convention of the Missionary Jurisdiction of Asheville met on June 15-16, at Grace Church, in the mountains in Waynesville, N. C., the Rev. J. W. Areson, rector. There was a gratifying attendance of the clergy and laity, and a good representation of the woman's auxiliary.

Tuesday night there was the annual service of the woman's auxiliary, the Rev. H. F. Saumenig, rector of Trinity church Asheville, preaching a very helpful and forceful sermon. The corporate communion for the woman's auxiliary was held the next morning at 7:30. On Wednesday morning at 11 o'clock at the opening service of the Convention, Bishop Horner made his annual address, reviewing the progress in the District during the past year, touching also upon the matter of an Archdeacon for the District.

Wednesday afternoon at the meeting of the woman's auxiliary, which was opened by the Bishop, the Rev. McNeely DuBose, rector of Grace church, Morganton, and the Rev. M. S. Taylor, Headmaster of Patterson school, Yadkin Valley, presented the needs of their respective fields for the District work of the Auxiliary. Last year the mission at Glendale Springs, and at Saluda, received very generous assistance from the District Auxiliary.

The business session of the Convention on Wednesday afternoon was well attended; among the matters considered were the subjects before the General Convention. The preamble to the Constitution was ratified, but the resolution for Suffragan Bishops was defeated. Wednesday night a Missionary Service was held, and addresses were made by the Bishop, Dr. R. R. Swope, rector of All Souls' Church, Biltmore, the Rev. R. N. Wilcox, rector of St. James', Hendersonville, and Rev. Theodore Andrews, of Franklin Associate Mission in Macon county.

At the business session on Thursday morning the Rev. McNeely DuBose, Grace Church, Morganton, was elected delegate to the General Convention, with Rev. Dr. R. R. Swope, All Souls', Biltmore, alternate, and Mr. Hayward Parker, of Asheville, lay delegate, with Mr. F. P. Bacon, of Tryon, alternate.

Among a number of matters discussed on the floor, the subject of Sunday Schools aroused much interest, and a committee was appointed to thoroughly investigate the various systems in vogue and report at the next Convention, recommending some one or more causes that would be suitable for the various conditions found in the District.

Altogether the Convention was a most delightful one and was the best attended meeting that has been held for years. The next Convention will meet the third Wednesday in June 1911, at All Souls' Church, Biltmore, N. C.

GENERAL ITEMS

The closing exercises of the Industrial School for girls at Valle Crucis, took place on the 18th of May, Bishop of the District, Revs. H. A. Dobbin, J. Norton Bishop of the District, Revs. H. A. Dabbin, J. Norton Atkins and Wm. R. Savage, all members of the clerical staff of the Valle Crucis Associate Mission. This school, "The Apple of the Eye" of our dear Bishop, is forging ahead as a power for good among the noble people of the mountain, mainly due to the tender, but intensely earnest care of the Bishop, who has spent much of his strength in behalf of this, the oldest school in these mountains.

Rev. J. Norton Atkins, after a summer of hard work for the Church-in-the Mountains will, for the coming session, hold the position of minister in charge at Christ School, Arden. Arden's gain is Watauga's loss, for Mr. Atkins has labored long and zealously among the church people of the Valle Crucis group of missions, and is well known and beloved in the counties of Ashe and Watauga.

Rev. H. A. Dobbin, who has had the entire pastoral charge of the work at Valle Crucis since his advancement to the Priesthood a year ago, is doing an aggressive work in and about that important point, having, in twelve months time, prepared and presented for confirmation thirty-eight persons.

Rev. William R. Savage, minister in charge of Blowing Rock and several other points, is to have help during the summer, Rev. E. N. Joyner during the month of July and Rev. Wm. E. Cox during August, to shepherd the summer flock while the regular pastor visits his distant missions which, because of great distance and severe weather, are occasionally neglected.

The church people of Todd, in Ashe county, have recently completed the House of Worship which is to be consecrated as St. Matthew's, the entire furniture of native woods and churchly design, the work of a local mechanic.

St. Luke's church, Boone, one of the oldest buildings in Watauga county, is nearing completion, having been enlarged and made more comfortable and churchly, and when completed will be one of the most attractive church buildings in this mountain region; and such it should be, for at Boone during a good part of the year, many students attend the Appalachian Training School for Teachers, the great majority not only unacquainted with our ways, but trained up to look upon us with prejudice as "teachers of error" to be "driven from this their dear, native land."

St. Julius-on the Watauga, more correctly, the Church of St. John Baptist, the oldest of all our churches among the Valle Crucis Mission group, has been enlarged and beautified as a memorial of Rev. William West Skiles, one of our noble missionaries in the early days of the Mission at Valle Crucis, the old part of the Church unchanged as to architecture, but a recessed chancel, vestibule, reading room, belfrey and bell added, as memorials of our workers of the early days.

ST GEORGE'S MISSION

Morganton Associate Mission, May 30, 1910.

On Sunday afternoon, May 29th, there was an impressive seen in a little mountain mission. St. George's is one of the group of one of the missions belonging to Grace Church, Morganton, N. C., Rev. McNeely DuBose it's rector. I would share this wonderful scene with the readers of this paper. We drove out to its service to find Bishop Horner, Rev. McNeely DuBose, and Mr. J. H. Taylor, it's teacher, with the little chapel overflowing with a reverend congregation of uplifted mountain people, all eager to hear the "living words" that fell from the Bishop's lips.

Though every woman seemed to have a baby in her lap, the solemn silence was not interrupted during the beautiful confirmation service which followed the baptism of a whole family of five children. After that the father and mother, together with eighteen other persons, men and women, boys and girls, knelt so reverently to receive the Holy Spirit in the solemn rite of confirmation.

A picture comes to me of that same spot some ten years ago when many of its people were too timid to come into the log cabin where services were held at that time, but would peep through the windows, and all opportunity to this life or the next seemed to be so far away from them.

In contrast to this touching picture, I would describe this little mission, St. George's, which lies at the foot of Burkemont and that towering range of mountains as it is now, with its school, chapel and people all about valuing its presence, its teachings by example and precept, its following of the Master's words, "Go ye out into all the world and preach the Gospel." And yet I am told that this faithful worker, Mr. J. H. Taylor, will have to leave his post because of lack of funds. Mr. Taylor has labored here for two short years, during which time he has taught the youth of the country round about, comforted the afflicted, relieved the suffering, and taught the gospel of Jesus Christ to these mountain people. Three hundred and sixty dollars a year is all that is needed to carry on this important work. Can churchmen afford to let this work suffer for want of such a small sum? I feel sure that it is only necessary that these facts be known to those who have been blessed with opportunity, and that they will feel priviledged to help this great work being done in the mountains of North Carolina. If thirty-six of our readers would send ten dollars apiece, it might be done, and upon them Grail, "Who gives himself of his alms feeds three, himself, his hungry neighbor, his hungry neighbor and Me." One who was for four years a teacher at St. Georg's.

Bishop Rowe has been making a short visit to the East in the interests of his work in Alaska and has created a profound impression wherever he has appeared. This is as it should be. Not only the people in the territory of Alaska to whom he has ministered, but the Church which he has so worthily represented and to example, owe him a great debt.

THE PATTERSON SCHOOL AND OTHER SCHOOLS

The Patterson School, located in the Yadkin Valley, Caldwell county, North Carolina, closed its first year on May 25th. The results of the year have been most gratifying, good progress has been made by all the boys, and we feel that what has been done in building up the school is permanent. The boarding capacity has been taxed to the utmost and many applications had to be refused for lack of room.

As an agricultural school, we put real emphasis on farm work; the boys are taught the theory in the class room, and have to work out the practice, under proper superintendence, daily. During term-time, every boy is required to work three hours, half an hour of domestic work, and two and a half hours at out-of-doors farm work. The boys who are working their way do a regular ten hour day's work each day during the summer. The object is both to give boys the means of working out every cent of their tuition, and also to train each boy to become a really efficient farmer. The appearance of the farm at this time shows how well the boys have been doing their work.

The farm work, both theoretical and practical, is in the charge of Mr. M. L. Eargle, a graduate of the Raleigh A. and M. College. When he took charge last October, the farm was in a bad state—the soil so run down that it will take some years to bring the farm up to a profitable condition. Although this condition of affairs temporarily hampers the school as far as the income from the farm is concerned, it is of great advantage to the boys, as they are learning from actual experience how to bring a worn out farm into a condition of profitable fertility.

Not only is the school of value to the boys, but already its value is being felt by the community, and from year to year this value will undoubtedly be increased, both as an object lesson for the neighborhood, and a place to seek advice as regards farming methods.

The class room work is from 8:15 to 12:30. For next year two courses are being planned, the regular agricultural course, comprising the ordinary English subjects, and Mathematics, Book-keeping, etc., and also a college preparatory course.

We insert the following from the May issue of "The News," the paper published in the interests of the school.

THE PATTERSON SCHOOL AND THE BOONE LEAGUE

There has recently been organized an agency for assisting the cause of education among the Southern Mountaineers to which we invite the best attention of our friends, and for which we bespeak their heartiest co-operation.

Briefly, The Boone League is an effort, led by a few of the men most active in philantropic enterprises in New York City, to give to thousands throughout the country the opportunity of helping the Southern Mountaineers to help themselves. This effort takes the very definite and practical form of securing, by means of the League's membership dues, the funds necessary to support and develop an Agricultural and Industrial School for mountaineer boys. The school which will be thus beneficiary of the Boone League is the Patterson School.

I earnestly hope that the present friends and supporters of The Patterson School will immediately enroll themselves as members of The Boone League, and thus continue to render their vitally important assistance to The Patterson School and at the same time, with no added cost to themselves, help to enlarge the number of those who wish to identify themselves with a cause which has been too long neglected, the education of the Southern Mountaineer.

Any one desiring further information concerning the League, or wishing to receive "The News" regularly should write to the Rev. M. S. Taylor, Headmaster of the school, and Secretary of the League, Yadkin Valley, North Carolina.

At Christ School, located at Arden, N. C., there is being erected a building to contain a room for the Primary Classes, and the Cooking School, and living rooms and parlor for the women workers in the school. This will enable the Primary School to have much better quarters than formerly, also providing more agreeable accommodations for the ladies, and giving room for more boarders. The building is to cost $500.00; it is to be a story and a half, and meausures 30 feet square.

Work is also being done during the summer vacation on the school grounds laying out roads and ditching and draining the walks, so that when school opens September 1st every thing will be in good shape for the new year.

The industrial department of the school is to be more active than ever this next year, the services of an expert workman having been secured for the carpenter and furniture shop. Under his direction the boys should learn a good deal in making finished articles of furniture for the trade.

There has just come to the editors desk a printed folder entitled "A Message and an Appeal to the Churchmen of North Carolina," from which we quote:

"The Glendale Springs Mission School is located at Glendale Springs, Ashe county, N. C., on a beautiful plateau of the Blue Ridge Mountains, 3,000 feet above the sea level, and just between Allegheny county on the East, and Watauga county on the West.

"The Mission was established by and is under the jurisdiction of Rt. Rev. Junius M. Horner.

We have three churches in Ashe county at the following points: Todd, Beaver Creek, and Glendale Springs. The entire work in the Mountain District has been, and is now, very much hampered by the lack of funds and support, and for the past two years the Bishop has only been able to maintain one Mission worker in Ashe county. She was located at Glendale Springs where she has labored faithfully under the most adverse conditions, for the advancement of the Master's Kingdom.

Recognizing the great value of the school as a means of reaching the children and extending the influence of the Church, and being convinced that the only way to successfully do the work we have undertaken, is to train and educate the children so as to make them strong mentally and morally, and thereby fit them for a broader and more useful life, our Mission Worker has maintained a week day and Sabbath School. To do this it was found necessary to rent a house for our worker to live in, and for two years she has practically lived alone, had all her housework to do, taught a week day school, organized and taught a Sabbath School, visited the homes, and in sickness has freely given her services as a nurse, and as a result of this faithful work, we have a Sabbath School with an attendance of from 50 to 60 scholars, and in the week-day school she had more pupils than she could teach and had to limit the number so that only the younger children could be taught.

The lease on our house expires this fall and the Bishop has not the funds to provide a suitable home and meet the growing demands of the work, and unless something is done to provide for this work it will have to be abandoned.

Friends that know the great need that exists and the good that has been accomplished at the Glendale Springs Mission had a conference with Bishop Horner and agreed that if he would appoint the undersigned as a Building Committee they would endeavor to raise the necessary funds to build a suitable Mission Home and provide for maintaining and extending the work.

The people who live in this Mission field will help in a substantial way in this work. The Church owns 10 acres of land that was donated, and is well located, and will give a desirable building site. We have cash in bank to the amount of $500.00 as a start on the building fund. We desire to raise $2,000.00 additional so as to complete this building without going into debt. This home must be built within the next four months in order to be ready for the Fall school term.

We have raised sufficient funds to maintain a Summer School this summer, and have three very competent lady teachers in addition to our Mission Worker, who have volunteered their services without charge.

The Committee has such great faith in this work, and in the loyalty of the Churchmen of North Carolina, that we feel you will not allow this cause to suffer or be abandoned.

The Mission Worker at Glendale Springs is Miss Virginia Mitchell, who is already known to some of the Church people of North Carolina, and the Committee who have interested themselves in this Mission is composed of Mr. S. H. Boyd, Chairman, of Greensboro, N. C. Capt. J. T. Peden, Treasurer, of Wilkesboro, N. C., Mrs. B. C. Sharpe, and Mrs. E. A. Ballard, both of Greensboro, N. C.

THE BINGHAM SCHOOL

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WHEN PATRONIZING OUR ADVERTISERS MENTION THE CAROLINA CHURCHMAN

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE NOTES

Kathleen Sherbert came in from Charlotte on May 17th, and was placed in Bronson Hall. Eva, Remus, Sadie, Harvey and Ernest Bland came in from Hamilton on the 1st of last month, and were placed in Thompson Hall.

Bessie Myers went last month to stop a short time with Mr. and Mrs. A. G. Mangum, Gastonia. Louise and Olon Hawkins are visiting their relatives at Marion. Troy and Howard Knapp went on the 18th of last month to visit theis sister near Asheville.

The children enjoyed a delightful trolley ride on the 8th of last month through the generosity of Mr. Haywood Parker ,of Asheville. We don't know of a treat that gives them more genuine pleasure of a perfectly harmless character than this.

The heavy rains have done much damage, and a good deal of our bottom corn will have to be replanted.

Contributions are coming in very slowly, and if our friends do not remember us during the dull months of summer we will soon have nothing with which to pay our bills. If the farm could do as well every month as it did in May it would help us materially in meeting our bills. Besides the vegetables consumed the cash receipts from the vegetables and other resources of the farm amounted to over a hundred dollars. This was not quite a fourth of the receipts from all other sources during that month which speaks very well for our farm. Our barrel has a hole in each head, and at present the larger hole is at the bottom. That, of course, means that the barrel will soon be empty, unless its position is reversed.

The apples and peaches are getting ripe, and we will have a few pears, but not many plums.

CONTRIBUTIONS ETC

Number of children 66.

Contributions received from May 15th to June 15th: Church of the Good Shepherd, Cooleemee, $5.87; Mrs. Lewis Walker, Milton, $5.00; Mrs. D. L. Eckard, Charlotte 25 cents; St. Paul's Aid Society, Winston-Salem, $3.00; St. Luke's S. S., Winterville, $1.00; St. Stephen's S. S., Duke, $3.77; St. Mary's School, Raleigh, $19.58; The Misses Curtis, Lincolnton, $2.00; "Our Babies' Memorial Fund", $6.00; "Infant Class", St. James' S. S., Wilmington, $8.10; Jessama Mission, $2.28; J. A., Grace Mission, Grace, $5.00; Mr. R. H. Phillips, $5.00; Mr. C. M. Hawkins, $5.00; "In Memoriam," Wilmington, $20.00; J. A., Christ Church, Elizabeth City, $5.00; Ellen, Melissa, Burks and Nancy Yuille, Mt. Vernon, N. Y., $30.00; "Asheville No. 1, $10.00; "Messengers of Hope," S. T. S., $7.27. Total, $144.13.

Contributions in kind: 1 ton of fertilizer, Acme Manufacturing Co., Wilmington; I barrel herring, Mr. Frank Wood, Edenton; 1 gallon Communion wine, Garrett & Co., Norfolk, Va.; 2 rolls of matting, kitchen utensils, etc., Mrs. Geo. Stephens, Charlotte; box of clothing, W. A., St. David's, Collowhee; box of clothing and shoes, Mrs. A. L. Baker, Mrs. John Winder, and Mrs. Stedman Thomas, Raleigh; bale of cotton goods, Mr. H. M. McAden, Charlotte; a pair of shears, Mr. D. L. Eckard, Charlotte; 1 keg roe herring, Mr. Julien Wood, Edenton; barrel of clothing, etc., W. A., Church of the Ascension, Mt. Vernon, N. Y.; package of clothing, J. A., Industrial School, Valle Crucis; lot of girls' hats, J. H. Rehder & Co., Wilmington; box of groceries ,etc., Mrs. D. L. Swindell, 2 cases of Choconel, the Shredded Wheat Co., Atlanta, per the M. C. Mayer Grocery Co., Charlotte.

A Conference for Church Work will be held at Cambridge, Mass., July 9-24, which will be open to all Church men and women who desire to attend. An admirable programme of interesting topics has been arranged, in which experts in various lines will give instruction. A leaflet containing full information may be had by addressing the secretary, Miss E. H. Houghton, 58 Garden Street, Cambridge, Mass.

MESSENGERS OF HOPE

(Thompson Orhpanage Sewing Teacher's Salary).

Amount required	$175.00
Amount paid in	70.04
Amount still to be raised	$104.96

(Contributions received from May 12th to June 12th).

Junior Auxiliary—Warrenton, through Miss Mary Hunter	$ .42
Elizabeth, Mary and Angie Tillery Applewhite—Tillery, through their Grandmother, Mrs. C. P. Tillery	3.00
Penelope Biggs—Williamston, N. C	.25
Womans Auxiliary, Church of the Saviour—Jackson	.35
Mrs. W. T. ——and Mrs. H. B. Hardy—Jackson	.50
Junior Auxiliary, Chapel of the Cross—Aurora, from June to October, through Miss Emma Hooker	1.00
Ascension S. S.—Davie county, through Miss Ruth W. Hairston	.50
Junior Auxiliary—Ridgeway, from March to June, through Miss Ann F. Collins	1.00
Young Christian Soldiers—Winterville, through Miss Esther Johnson	.25

My dear children:

Here we are again, but not with such a blare of trumpets as last month as we have only one-third as much to chronicle.

Our first letter came from Warrenton and says:

"My dear Aunt Becky:"

Enclosed please find 42 cents, dues from the Auxiliary for the Sewing Teacher's salary.

The Auxiliary organized again yesterday, we have twenty members. Am sorry we were not able to send money before, but the Auxiliary has not had a meeting before yesterday in a long time. We will try and be prompt next time in sending the dues, and hope to be able to send more in the future. Hoping that you are feeling much better this lovely weather.

Sincerely,

I will be very glad my dear Mary if your branch can increase your contributions for times are very hard and the teacher, with the rest of us, needs her salary even before it is due, so it seems a pity to keep her waiting longer than next month.

From Tillery came number two, saying:

"My dear Miss Cameron:"

I send $3.00 for the Sewing Teacher's salary from the trio of little sisters, Elizabeth, Mary, and Ange Tillery Applewhite. Should have sent it at Easter but was away. I see from your letter that Lumberton has offered to help pay the salary. Why not increase the amount to $200.00 they will pay $100.00 and I feel sure the other contributors will pay the other $100.00 without delay. Regret that you are no stronger.

Very truly,

The pretty trio is credited with grandma's offering. Not Lumberton, dear Madam, Burlington; we never had a contribution from Lumberton in all our life. I have some very dear Nash cousins down there, however.

I would be very glad if others would unite in your suggestion of two hundred a year for the salary. It would be little enough at that, but I do not feel justified in setting a sum for other people to pay. Every one knows best their own ability.

Kiss the lovely lasses three for me please and come again.

To the next writer I can only send love and thanks and that I am sure she never fails in punctuality.

Then my pretty Penny, who worth more than ten mills comes singing with twenty-five namesakes in her kind and this is her tune:

"Dear Miss Cameron:"

Enclosed you will find twenty-five cents (25c) in stamps for the Sewing Teacher's salary.

Yours,

Thank you dear child; you are always the soul of fidelity. The most beautiful trait.

Then from Aurora comes our next:

"Dear Aunt Becky":

Inclosed find one dollar (1.00) until October for Teacher's salary.

Sincerely,

Thank you my little lady, you have the name of my mother and sister and the surname of our long time druggist so it feels as if you "belonged."

Ridgeway says:

"My dear Miss Cameron:"

Enclosed you will find one dollar, our dues for four months, ending with June.

Yours sincerely,

I hope it will not be four months before we hear again from the Ridgeway Juniors, my dear young lady. The third of a year is too long an absence. It looks like you had dropped out of ranks. There is so much power in example and you do not know who you may be influencing.

The always faithful Ascension Sunday School (The June Churchman makes a boarding school out of you, I notice) sends its pennies in this letter:

"My dear Miss Cameron:"

I enclose fifty cents for the Sewing Teacher's salary from Ascension Sunday School, Davie county.

My April letter certainly took a long time to reach you, I think the boy who was supposed to mail it must have kept it in his pocket several days. With best wishes.

Faithfully yours,

Yes you are always "faithfully"! Thank God, for the beautiful example—showing forth all good fidelity says St. Paul. Where do you get such good black ink? Mine is as pale as if washed out.

Then Winterville comes last saying:

"Dear Aunt Becky:"

Enclosed please find twenty-five cents for the Sewing Teacher's salary from St. Luke's, Winterville.

Yours truly,

Your branch is another of those who are not weary of well doing and I am always so glad when my dear children excel in virtue. Now I must stop we have not space as of old for what we want to say—only for part of what must be said. God bless you every one.

Lovingly,

Aunt Becky.

Address Miss Rebecca Cameron,
P. O. Box 32, Hillsboro, N. C.

REPORT OF REV. W. J. SMITH, SUPERINTENDENT OF THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION

To the Board of Managers, Greeting:

In presenting my annual report I am glad to say that we have had on the whole a prosperous year, marked by no epidemic, serious sickness nor accident, and that while our expenses have been greater than usual, yet we have closed the year with a credit balance of $1,438.69, showing that our people have responded very liberally to our wants. Perhaps it should be stated that since the close of the Orphanage year two cases of measles have developed in Bronson Hall, the first we have had in the Institution since I took charge of the work, twelve years ago. These cases have been quarantined as well as possible, and we hope that the contagion will not spread to any great extent. Our farming expenses seem to be excessive, but this is due to the fact that we have had to purchase a mule and a horse, a few expensive, but necessary implements, a large quantity of seed for our more extensive crop, besides paying a little more for our hired help, amounting in all to something over four hundred dollars. The Messenger of Hope suspended publication with the September number, and was merged along with the Mission Herald into an inter-diocesan paper—The Carolina Churchman published at Wilmington. It is a well printed paper ably edited, and will doubtless do a good work for the Church in our beloved State. While it devotes a portion of its space to the Orphanage, thus giving the Superintendent more time for his other work, yet it is a question whether it will mean just the same to our work as our paper did. Miss Baker, our efficient housekeeper was married in November, and was succeeded in December by Mrs. Nannie A. Campbell, who has taken hold of her duties with much zeal and proficiency. After twenty years of faithful service, Mr. Jamison gave up his position as farmer at the end of the year, and moved with his family a few miles into the country. His son, Ernest, who has had two years' experience in the trucking business, took his place as soon as he left, and has shown himself well qualified for the work. During the year we have received twenty-four children into the Orphanage, eighteen from the Diocese of North Carolina, four from the Diocese of East Carolina ,and two from the District of Asheville. Nineteen have been returned to their friends, and one has been placed in a good home. The present number is sixty-five, thirty-seven being from the Diocese of North Carolina ,sixteen from the Diocese of East Carolina, and twelve from the District of Asheville. Five have left since the close of the Orphanage year ,and one has come in, making sixty-one in actual residence at this writing. We hope our friends will send us an extra contribution when the dull summer months come on. One Parish has promised to do so, and another, Calvary Parish, Tarboro, has just sent us a check for fifty dollars. We have received a hundred dollars from the estate of Mrs. Rowena Micks, Clinton, and a hundred dollars from Mr. W. L. London, of Pittsboro, the latter being for the building fund. The late Hon. W. P. Bynum, a good friend of the Orphanage, bequeathed one thousand dollars to the Institution, which has not yet been paid. The ladies of the Church of the Holy Comforter, Dilworth, have been instrumental in placing three stationary wash tubs in the Laundry at Thompson Hall with heater for supplying hot water. Connection has been made from this heater to the kitchen boiler, thus supplying all the hot water needed in the bath rooms. If the Orphanage is to remain where it is, I would suggest that at least a thousand dollars be invested in tenement houses, and that a thorough system of drainage be applied to the creek bottoms.

In closing my report I wish to thank specially our own physician, Dr. Myers Hunter, and also the other physicians and dentists of Charlotte, as well as the Standard Ice and Fuel Company, and the railroad and express companies for their continued favors.

Hereto I append my statement as Treasurer for the past year.

Respectfully submitted,
W. J. SMITH,
Superintendent.

W. J. Smith, Treasurer, in account with the Thompson Orphanage and Training Institution ,from April 1st, 1909 to April 1st, 1910.

Balance brought forward from last year	$1,336.36
Contributions ,etc.	6,520.82
Interest on Endowment Fund	595.05
Sale of Stone	16.95
Farm products sold	278.93
Farm products consumed	905.27
Dairy products consumed	1,213.70
Messenger of Hope	407.20
Rents	247.38
Total	$11,521.66

Payments.

General Expenses	$6,129.45
Stone	.50
Farm expenses	1,437.93
Farm products consumed	905.27
Dairy products consumed	1,213.70
Messenger of Hope	383.95
Tenement improvements	12.17
Balance on hand	1,438.69
Total	$11,521.66

The Rev. Mr. Gilman, who with his wife was driven out of Changsha in the riots of April 15th, writes that the buildings in which our mission was conducted remain standing, though the contents were utterly destroyed. The local unrest continues and it will be impossible to resume work there immediately.

Two years ago the Church in Canada heartily welcomed the Laymen's Missionary Movement. A resolution commending the Movement originated in the House of Bishops and was adopted by the last General Synod. With rare exceptions Churchmen have taken part in the conventions and have approved the methods of the Movement. One result is seen in the fact that the income of the Missionary Society of the Church of England in Canada increased $26,000 during the years 1908 and 1909. During the five preceding years it increased $22,000.

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Correspondence invited. Write for Illustrated Handbook

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NORFOLK SOUTHERN RAILROAD

Beginning Sunday, June 5th, Norfolk & Southern Railroad will inagurate Pullman Sleeping Car Service between Raleigh, N. C., and Norfolk, Va., via Wilson, Greenville, Washington and Elizabeth City, viz:

No. 16, Daily, Night Express, leave Raleigh, Union Station, 9:00 p. m., leave Wilson, 11:10 p. m., leave Farmville 12:03 a. m., leave Greenville 12:30 a. m., leave Washington 1:35 a. m. Arrive Elizabeth City 4:55 a. m., arrive Norfolk 6:45 a. m.

Connections via Southern Railway, leaves Greensboro, 3:20 p. m., Durham, 5:25 p. m.

Connections via R. S. and P. Railway, leaves Fayetteville 5:10 p. m.

Connections via S. A. L. Railway, leaves Henderson 4:35 p. m.

No. 12, Daily except Sunday. Day Express, leave Raleigh 6:15 a. m., leaves Wilson 8:00 a. m., leave Farmville, 8:51 a. m., leave Greenville 9:20 a. m., leave Washington, 10:45 a. m. Arrive Elizabeth City, 2:10 p. m., arrive Norfolk, 3:55 p. m.

No. 12 Daily except Sunday, through train between Raleigh and New Bern. Leave Raleigh 6:15 a. m., arrive New Bern 12:15 p. m.

TRAINS ARRIVE RALEIGH, UNION STATION

No. 15 daily, 7:55 a. m., from Norfolk and intermediate stations.

No. 11 daily, except Sunday, 7:15 p. m., from Norfolk, Washington, New Bern, Greenville and Wilson.

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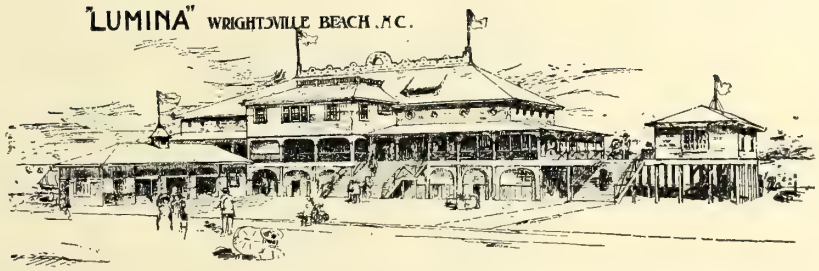

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We have just secured a great Bargain in the most "Up-to-Date" styles in Panamas, Neopolatins, Tuscans and Chips and during this week will run same at following prices:

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$5.00 and 6.00 Burnt Leghorn Effects for **$1.98.**

$3.50 and $4.00 Burnt Rough straw with silk-velvet binding **$1.48.**

Large Tuscan Shapes, the standard $3.50 class. This week **$1.75.**

Children's fine quality "Java" of $1.50 and $2.00 value for **98c.**

Neopolitans, Big Shapes, the $4.00 and $5.00 qualities will be sold for **$2.98.**

All Trimmed Hats will be sold this week in keeping with the above prices.

We can save you 25 per cent. on Ladies and Misses Oxford-ties, Slippers and Pumps, also on Men's and Boys Low Quarter Shoes. Our styles and qualities are of the best and our Prices LESS than any one else in the city. Take a look and see for yourself.

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New Stock of Beautiful White Dimmities worth 15c and 18c running this week for **10c and 12 1-2c**

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Rev. WALTER MITCHELL, B. D., Rector, CHARLESTON, S. C.

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The Carolina Churchman

St. Peter's Hospital, Charlotte

AUGUST :: :: :: :: :: 1910

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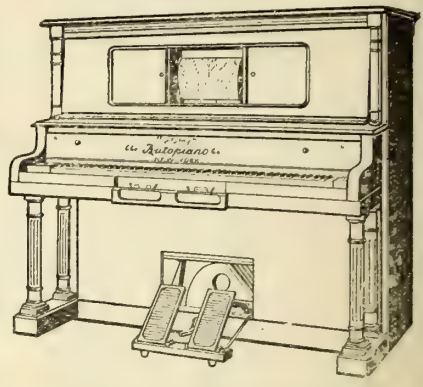

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New July, 1910, Bulletin gives Information and Views.

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, AUGUST, 1910 No. 11

CALENDAR FOR DECEMBER

5. Transfiguration. (White).
7. Eleventh Sunday after Trinity. (Green).
14. Twelfth Sunday after Trinity. (Green).
21. Thirteenth Sunday after Trinity. (Green).
24. St. Bartholomew. (Red).
28. Fourteenth Sunday after Trinity. (Green).

ST. MARY'S CONFERENCE

To the Clergy and Laity of North and South Carolina:

By action of the Conference held at St. Mary's School, Raleigh, N. C., June 1910, the undersigned were appointed a committee to address a letter to the Clergy and Laity of the two Carolinas, in order to give our people a clear understanding of the value of such a Conference and to ask their cooperation in making it an annual event.

We believe that the Episcopal Church in the Carolinas would receive untold benfit if the Clergy and a strong delegation of laymen from each diocese and district would attend yearly Conferences, similar to the one just ended. It is eminently fitting that we who are carrying on the Churche's work in these two States should come together for mutual interchange of ideas and methods and that we might receive inspiration from association with one another and from the thought of our united efforts in the Master's service.

We most heartily commend these Conferences to our brethren of the Clergy and Laity. It is our belief that we shall derive pleasure and profit from these gatherings. First of all, the beautiful location ond splendid equipment of St. Mary's School affords an ideal place for the Conferences. St. Mary's has recently been improved and enlarged and made entirely modern and convenient and those who attend can be sure of every comfort. It is a real privilege to be the guest of St. Mary's, to have a room in one of the comfortable domitories, to enjoy generous meals in the large and spacious dining-room, and to learn more about one of the Church's noblest institutions.

The new auditorium is a splendid place for meetings and discussions; the religious services are held in the beautiful Chapel of the School; and all the while we walk through halls and grounds made sacred to us by the memories of old St. Mary's girls. Truly it is a privilege for men to gather together, as the workmen of God, in a place where successive generations have shed abroad the high, sweet spirit of Southern womanhood in its flower.

We wish that we could convey to our brethren an adequate idea of the value of the broad and statesmanlike addresses of the Bishop of Delaware. The inspiring liberty of his thought, the clearness of his discussions of national and religious forces, and the charm of his personality will be a lasting benefit. The Rev. R. W. Patton was also there to inspire the Clergy and Laity alike to claim a share in the forward movements of the day.

That the next Conference may be of great value may be judged from Mr. Lay's plan to have Bishop Hall of Vermont and Mr. George Wharton Pepper of Philadelphia, as the speakers.

There is much that we must leave unsaid as our letter grows long, but we cannot fail to mention the kindness of Mr. Lay, the Rector, and his co-workers at the School, and of the good Bishop of North Carolina.

It will be well for Clergy and Laity alike to realize that Mr. Lay has begun, in these Conferences, a movement that will be of great benefit to our Church.

The undersigned committe is glad to record itself as most heartily endorsing these annual Conferences at St. Mary's as a most worthy and excellent plan for the good of the Episcopal Church in North and South Carolina.

(Signed) B. F. HUSKE,
J. C. BUXTON,
P. T. HAYNE.

STATISTICS OF WORK AMONG THE COLORED PEOPLE

The following is a list, arranged from the Living Church Annual, for the present year, by states, with the numbers of points, or stations, the number of colored clergy, and communicants:

	Points.	Col. Clergy.	Communicants.
Maryland	16	9	2,745
New York	16	12	2,645
Virginia	39	12	1,862
North Carolina	30	13	1,669
Pensylvania	9	7	1,606
Florida	15	5	1,233
South Carolina	22	7	1,005
New Jersey	6	6	910
Georgia	16	12	796
Illinois	3	3	647
Ohio	7	3	567
Massachusetts	2	1	485
Missouri	3	2	471
Tennessee	11	5	427
Kentucky	4	4	324
Connecticut	2	2	278
Alabama	3	2	260
Michigan	1	1	192
Arkansas	8	5	178
Texas	3	3	157
Minnesota	2	1	151
Nebrask	1	1	124
Indiana	1	1	120
Kansas	3	1	110
Louisiana	2	1	98
Colorado	1	1	96
Mississippi	2	1	78
West Virginia	2	1	50
Delaware	1	1	24
Oklahoma	1	1	23
Iowa	1	1	20

GEOREG F. BRAGG, JR.

Baltimore, Md., June 3rd, 1910.

Y. M. C. A. AT MONTREAT

The average Christian man does not begin to realize the nature and scope of the work of the student department of the Young Men's Christian Association. Some conception of the work might be gained by the mere sight of three thousand or more young men and instructors, gathered in strategic centres of the United States, for a period of ten days, during the months of June and July.

The date and place of the gathering of Southern students were June 17-26, Montreat, N. C.

There were between two hundred and three hundred in attendance, including as leaders some of the most prominent speakers among the clergy and educators of the South.

These Conferences are for cultivating fellowship, developing character, deepening spiritual life and fitting students to lead in the Christian activities of their colleges.

The daily program contains Bible and Mission classes, college demonstrations and athletic contests.

Under the leadership of Mr. W. D. Weatherford, Ph. D., the Conference at Montreat this year was nothing less than a daily inspiration and will result in tremendous uplift in the colleges and universities where the Young Men's Christian Association is doing its quiet and effective work for the students of the South. This means in practically every state university and in a large and rapidly increasing number of the preparatory and denominational schools.

Before the close of the Montreat Conference, Dr. Weatherford announced that the meeting next year would probably be held on the new grounds, belonging to the Association; in perhaps the most beautiful situation of the Blue Ridge mountains. When the buildings are completed, this property will be worth about one hundred thousand dollars and will be used each summer for conferences of the various departments of the work of the Young Men's Christian Association.

RESPONSIBILITY FOR THE NEGRO

The subject of home responsibility for the betterment of the negro is being thoughtfully discussed by the Churchmen in the diocese of Atlanta as well as by many other citizens. The Rev. Dr. C. B. Wilmer on his return from St. Augustine's, Raleigh, N. C., where he preached the comencement sermon, presented the subject to his congregation at St. Luke's, Atlanta, showing that city's responsibility for those in her midst, for care, oversight, and education, pointing out that an expression of true chivalry was treating them with gentleness and courtesy, and showing the same solicitude for their welfare that should characterize our care for the heathen in foreign lands.

THE CHURCH MISSION TO DEAF MUTES

Balitmore, Md., July 13th, 1910.

To the readers of the Carolina Churchman:

I am writing this letter in order to tell you something about the work the Church is doing for the deaf mutes, and to arouse in you a greater interest in its suport. In the year 1849 a Bible class for adult deaf mutes was started in the city of New York. In time it demonstrated its need and also the advisability of similar classes in other parts of the country. From these Bible classes came missions for deaf mutes and then ministers to deaf mutes. At the present time there are 13 ordained clergymen, 500 mission stations and 5,000 communicants in the United States.

In 1876 Rev. Job Turner of blessed memory started the work in the South. When he died in 1903, at the age of 84, the present missionary was asked to take charge. He found a vast field which taxed his energies to the utmost. He also found himself greatly handicapped by lack of funds. Some idea of the travelling he must do can be gained from the statement that he must go from Maryland to the Gulf and from the Atlantic ocean to the State of Arkansas, and not once, but several times in the course of a year.

In the Dioceses of North Carolina and East Carolina there are many deaf mutes. They are scattered over the whole State, and many are inaccessible. But the large cities also contain quite a large number. In Durham, Raleigh, Greensboro, High Point, Concord, Salisbury, Lilesville, Charlotte, Hickory, and Wilmington, there are deaf mute populations of from half a dozen to half a hundred. All of them are hard working people. On account of their deafness they are cut off from the hearing world about them. They cannot go to the ordinary church services, or to lectures, or to operas, or to theatres when there is so much speaking and so little pantomime. Without a minister of their own, without someone to give lectures in their own language or to discuss with them the affairs of life outside and beyond their own experience life is but a dreary waste to them. So you see what the Church is doing for these people. On the Twelfth Sunday after Trinity, now more and more generally becoming known as Ephphatha or Deaf Mute Sunday because the gospel of that Sunday relates the healing of the deaf mute by Jesus, the churches and people in each Diocese and parish are given an opportunity to testify to their approval of the work by offerings and contributions. During the past year the amount received totaled $18.41. The contributors were Mrs. James, Wilmington; St. Mary's Orphanage, Charlotte; Rev. Mr. Gregory, Southern Pines; Miss Miller, Kinston; St. James', Hickory; Ascension, Hickory; St. Martin's, Charlotte; and Christ Church, Raleigh. In addition, Bishop Cheshire gave $50 and Bishop Strange $25. It is hoped that the offering of the Tewlfth Sunday which comes this year on August 14th, will be larger than ever before and an increase is indeed greatly needed.

Send all offerings and contributions to Rev. O. J. Whildin, Missionary, 1017 Brantly Avenue, Baltimore, Md.

THE NORTH CAROLNA CHILDREN'S HOME SOCIETY

(Incorporated Nov 12, 1903.)

WHAT IS IT?

This society is a purely charitable organization, incorporated under the laws of the State, directed and officered by thirty-five of the leading citizens, supported entirely by voluntary contributions, and devoted to the welfare of the needy and homeless and neglected white children of the Commonwealth.

WHAT DOES IT DO?

The Society offers help to any white child that is in trouble.

That statement is literally true, and, while the Society may not be able to afford the relief from its own resources in every case, it is able to suggest a solution for the difficulty, which can be worked out by others. It knows how to classify cases and point out the kind of care suited to each individual.

HOW DOES IT WORK?

There are four distinct departments to the work:

1. Investigation of the alleged need of each child reported, to find out what ought to be done.
2. Temporary care of those received into legal custody, pending final disposition,
3. Investigation of the fitness of families that offer to take children into their homes.
4. Supervision of the children after placement.

IMPORTANCE:

Each of these departments is distinct, yet a necessary part of the whole work, and each requires a peculiar order of talent successfully to administer it. One, who can satisfactorily do the first and third, very often cannot make any sort of success of the fourth. And the number of skilled workers for any of the departments is very small.

NUMBER ONE:

Perhaps the Society's most effective and best work is done in the first department; for, the measure of succcess does not hinge upon the number of children received into legal custody, but, upon the total number aided. It is a fact that the Society is able to solve the problems of two-thirds of the cases without taking them into legal custody for placement. A babe is abandoned and the Society hunts up the parent and compels her to care for it. A child is orphaned and our investigation finds a relative, often in a distant State, glad to provide for it. Another simply needs a chance to work out his own career under the guidance of a friend, we find that friend. Another needs medial or surgical treatment to render it normal, we arrange for it. Another wishes to find a school, we show him; and others need homes, those we receive into legal custody, give them homes, and see to it that they are real homes. In administering number one, the Society aims to secure and make permanent records of every fact relative to a child and its family history that will be of value to the Society in its work for the child, or of interest to him in after years. To secure this information invalves voluminous correspondence, much personal visiting, and not infrequently the inquiries extend over months of time and to distant States before the whole history is secured, the Society providing for the child meanwhile.

NUMBER TWO:

The temporary care should be something more than furnishing mere food, clothing and shelter, which is about all the Society has been able to supply thus far, owing to lack of a receiving home. This care affords a foretaste of the new life in the new invironment, and should be such as to make a distinct impression for good. The one in charge should have keen insight into and understanding of child nature and be able to get at the characteristics of each child, so that the family home suited to his peculiar needs may be selected.

NUMBER THREE:

A successful worker in this department requires the talent of the keen detective to get at the truth about a family. Granted that it is financially responsible, morally upright, and of good report; what is its motive? what of the neighborhood? what has been their success with own children? if any?—a schore or more of points to be determined.

In practice the applicant is first required to examine the formal application and contract. If satisfactory, he fills it and sends it in with his references. Letters, with self-addressed and stamped envelopes for reply, are sent these references, soliciting confidental information about the applicant. If all the replies are favorable—and they usually are!—the next step is to have a worker go to see the family and study it in its own home and neighborhood. Only about one-half stand this test, and no family home is approved till the agent visits and reports. This report is in writing and gives a clear notion as to the home and its inmates. Then, only, is the child that will probably best profit by what the family has to offer, taken by an attendant to the nearest railway station and delivered to the family in person. No child is allowed to travel unless attended by a responsible person.

NUMBER FOUR:

It would seem to the uninitiated that the Society had now done its duty by the child, having placed it in a carefully selected home; but, its labor for that child has only just begun. Till he is legally adopted, or gets old enough to look out for himself, the Society requires the foster-parents frequently to report as to how the child is getting on; and sends a visitor to see him two to four times a year. This careful supervision secures to the child freedom fro mill-treatment and the benefits that the contract calls for: treatment as a genuine member of the family, a common school education, training in some useful occupation, attendance of church and Sunday school—all to the end that he may become a useful citizen.

WHAT HAS THE SOCIETY DONE?

If you have read thus far, realizing that our field is the whole State, that the children come to us from every county, that the families offering homes are scattered all the way from Murphy to Maneto and from Wilmington to Jefferson, you will appreciate that the work is no insignificant affair. That we have investigated the needs of over 900 children in the six-and-a-half years of our existence; inspected more than 1,200 family homes; received into legal custody 370, all but eleven of whom have at this date, March 3, 1910, been placed in homes; that we are visiting and protecting 300 of these who are still our wards; and that, in addition to finding for the 370 that we have received, also arranged the difficulties of the remaining 530 of the 900, will, perhaps, increase your appreciation of the magnitude of the work.

THE COST?

We have expended only about $45,000, an average of $6,923 per year. Certainly not an excessive cost, when the amount of labor involved and the number of children aided are considered.

OUR CAPACITY:

While our most estimable orphanages have constantly been obliged to refuse admission for lack of room, the Society has always been able to heed the calls. However, what has been done, has been accomplished under the greatest of disadvantages, the principal of which have been an uncertain and inadequate income and lack of suitable quarters for temporary care of wards. With an adequate assured income and a receiving home, our efficiency would be doubled.

REMARK:

No child is refused by the Society on account of **age, creed, or social condition.** And, as the managements of our church and society orphanages have said, the Children's Home Society does the work they cannot do and takes the children they cannot take.

OUR NEEDS:

1. Information as to children needing care.
2. An adequate and assured income.
3. A suitable receiving home for the temporary care of children.
4. The co-operation of every one interested in saving to the State its most useful and most valuable asset, the children.

Greensboro, N. C., March 9, 1910.

THE BOARD OF DIRECTORS,

J. S. BETTS, Secretary. By S. WESTRAY BATTLE, President.

THE COMMUNICANTS' LEAGUE

The Communicants' League is composed of Churchmen who practise a weekly attendance at the Sacrament of the Holy Communion.

Its object is to increase the number of those who observe this practise ,by the spreading of a better knowledge of the nature of the Sacrament, and a wider realization of the benefits received thereby.

Nine years ago a few laymen began to realize and be concerned that many of their fellow churchmen were negligent to come to the Holy Communion—that so many men were indifferent and came irregularly or not at all. Now how can we help these to realize the privilege they refuse and that there really is no time or place where you can get such help as at the Lord's Table? We are writing this letter asking you very earnestly to read the invitation on Page "242" in the Book of Common Prayer ,and pray that it may be a personal invitation to you.

Faithfully yours,

THE COMMUNICANTS' LEAGUE.

AN OPINION CONCERNING ST. JOHN'S UNIVERSITY

Mr. William T. Ellis, the Philadelphia Journalist and a Presbyterian, who recently spent a year looking "into the entire missionary enterprise in practical operation," says in a letter to a friend:

"St. John's University, Shanghai, is unquestionably the greatest educational insttitution in China. I have talked over the subject with many men of many denominations, and they all concede this. It has stood for the highest ideals of culture and of Christianity. The thoroughness of its work and the excellence of its standing has commanded the allegiance of the very best class of Chinese in the Empire. Doubtless you know something about the standing its graduates have attained in the universities of America, when they have come here for post-graduate work. There is really little I can say about the University, except in sheer eulogy, and that might sound fulsome. I have been chagrined to find many Episcopalians on this side of the water who did not know of this immense work which their Church is doing on the other side of the world. It seems to me that if St. John's were the property of my Church, I would do a deal of bragging about it—in fact, I have bragged not a little about it as it is. You cannot make too strong a plea for the University, nor too strong a presentation of the character of its faculty, and of the work which it does."

A CHINESE L. M. M.

Bishop Graves tells of a men's auxiliary in the district of Shanghai which is in the nature of a Chinese Laymen's Missionary Movement. At a recent convention there were present 142 representatives from the thirteen branches, and $680 was reported in the treasury. They determined to locate and carry on a new mission at Chang Chow, and throughout these men, who are themselves converts from heathenism, manifested a marked ability in conducting their business and a keen desire to evangelize others.

THE CAROLINA CHURCHMAN

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EDITORIAL.

THE REASON WHY

Our Point of View

We dare believe that, by the time that this issue of the Carolina Churchman is in the hands of its readers, the rectors of the various parishes and missions of East Carolina will have taken the first step towards instituting the Budget System of Diocesan Support among the people under their charge. We even dare hope that every individual in such congregations, who has received the circular letter of his rector, together with the enclosed envelopes has carefuly read that letter, studied its recommendations, acknowledged his obligations, and determined just what his share of the common burden of the support of the work of the Diocese is. And if our faith and hopes are wellfounded, we dare prophesy with confidence the success of the system and that the coming year will be the best financially in the forward march of progress in East Carolina.

Let it be understood, however, that we have no faith whatever in any system, divine or human, apart from the living agencies to whom its working is entrusted. Better poor tools in the hands of efficient workmen, than the best tools in the hands of those who trust in the excellency of the tools alone. The Budget System has proved its worth to a surprising degree in every instance where we know it to have been tried. But these instances are taken from the experience of parishes where the rector believed in its workableness, introduced it with enthusiasm, won the hearty cooperation of his people, and **worked it** to a finish; knowing that **it would not work itself,** that it was "the man behind the guns" who determined the issue.

The main work of putting the new system into operation has been done promptly, faithfully and efficiently by the Committee appointed by the Bishop at the last Council. Neither the rectors, nor the individuals in their congregations, will be required to give anything like the time and trouble that this Committee has given to carrying out its plan. But what is asked of them by the Committee must be as faithfully performed as the Committee has carried its more burdensome share of the whole work, if our hopes are to be realized.

With this word of warning and encouragement to those interested: with the important initial steps already taken; perhaps, it would not be altogether unprofitable at this stage to consider a few of the reasons which seem to justify the adoption of the system now in operation, reading as far as we can the minds of those who proposed the change from our old method of diocesan support.

A Debt or A Charity?

In the first place, it must be apparent that the lumping of the various items of the work of the Diocese under one head has the effect of putting them all on a common basis of obligation. Heretofore only the Episcopal and Contingent Fund has been looked upon as a debt which each parish owes to the Diocese. Vestries and congregations have learned to think of this assessment, as it has always been carried, as something that must be paid; and in the main have always paid their portion in full. The other items, beginning with contributions for Diocesan Missions, have been paid or not as they felt themselves able or chose. There has always been a distinct drop from the Episcopal Fund to Diocesan Missions, and a further descent as we go down the list, from a sense of burden to the loosely-held convictions about voluntary contributions. The result was apparent in the receipts; what was looked upon as a debt was paid, what was purely voluntary was more or less neglected. Under the Budget System, the effort is made to put every item of diocesan work under the head of **debt**—a voluntary debt, if you choose, but still a debt, something that the diocese **ought** to do and that every individual in the Diocese **ought** to help to do. And a moment's thought will show that this is the only just and fair way to look at the matter.

For example, we have never been able to see just why it is right to starve our missionaries, and wrong to starve our Bishop? It may be a greater crime to starve a Bishop than to starve a missionary, but the difference is only in degree, at best, not in kind. It may be said that the very constitution of the Church demands a Bishop, and if a Bishop, then he **must** be supported; but no less, the mission of the Church demands missionaries; and if missionaries, surely they **must** be supported also. Besides, of what use is a Bishop in the diocese, that is largely missionary, without missionaries, A workman without tools, a general without an army, is not more useless.

And so, we might run down the list of the objects for which we are asked to contribute. The support of every one of them is absolutely necessary to the proper conduct of the work of the Diocese. The neglect of any one of them means the crippling of the work. Why leave any of them then to the chance voluntary contributions of the people? Why, if they are necessary to the full life of the Church, **ought not each of us, according to his or her ability,** contribute to their support? The Budget System answers the question—**we ought.** The support of every agency of the Church is a debt; the only voluntary element in the transaction is the **amount** which each individual ought to give, and even that ought to be determined by the individual's ability, as he or she konws it.

What, When and How

The second advantage of the Budget System is, that it is a system; that provides for the regular contributions of the people; that it enables them to plan beforehand what they will give, tells them when to give, and provides the means in the shape of monthly envelopes through which they may make their regular contributions, whether they have regular services and are regular attendants, or not. Under the old system, or lack of system, a half-dozen offerings were taken a half-dozen times for various objects during the year. Half the time the people did not know what the offering was for until they came to church; and so, if they happened to be interested in the object announced, they gave what they happened to have in their pockets. If they did not happen to be interested in a particular object, they gave nothing; when they stayed away from the service, they gave nothing. So that, however important to the work of the Diocese, every object was dependent upon the weather, the regularity of the services, and the fancies of individuals. The Budget System aims to correct all that, and to place the amounts needed in the discretion of those who have studied the needs of the Diocese impartially, have given each object on the Budget list the place that its importance demands, and have provided for regular contributions in the whole.

We believe that the people will acquiesce in the wisdom of this method. We have confidence in the generosity of the people, whenever and wherever a reasonable demand is made upon them, commensurate with their ability. We have found from experience that the fault is not with the people but from a lack of system, where they fail to do their proportionate share of the Church's work. We remember at last one broken-down country parish in another diocese, with four congregations and three churches, one of them dilapidated, in which the rector was starved out on $500 a year, which—was not paid. Under the incoming rector, by the adoption of a little system for collecting the contributions of the people, his salary was raised in one year to $900, and in the second to $1,200; and two churches were built and nearly paid for. This parish was but little richer than the poorest in East Carolina. Its failure to do its part in the past was not due to the stinginess of the people, but to a lack of system to work under. When they were told how and what and when to give, they gave; and the parish has been on its feet ever since. East Carolina is not a menicant; East Carolina does not want to be a menicant; East Carolina will not be a menicant, dependent to a large extent upon the appropriations of the General Missionary Society of the Church, when she is expected to do her part, and shown how to do it. The Budget system is the how and the why and the when: the clergy and people will determine the what.

The Warrant of Experience

Lastly, let not the clergy or people think that the Budget System is new, either in principle or practice. In principle, it is the same as that which every vestry must use for the support of the parish. The vestry knows at the beginning of the year just what will be needed to pay the rector's salary and to provide for the other items of parochial expense; and with this lump sum before them, goes forth to ask pledges of support sufficient to meet the expenses of the year. Why should not a diocese do the same thing? Why should the diocese be expected to live on the chance contributions of the people any more than a parish? How can a diocese prosper and go forward under conditions which would kill any parish—namely, undertake work without knowing beforehand what would likely be the means with which the work was to be done?

Again, in practice, and on the largest possible scale, the Budget System has been substantially in use for fifteen years by the General Board of Missions of the Church. Before it was adopted, under the name of the Aportionment System, and the missionary work of the Church was dependent upon the chance voluntary con- Aportionment System, the missionary work of the Church was hardly worth considering and there was an overwhelming debt for the little work that was done at the end of every year. Under it, the missionary work of the Church has quadrupled itself, and the number of parishes contributing, as well as the amounts they contribute, is four-fold. And the Apportionment System is simply a budget of the needs of all the fields for the year, apportioned among the several dioceses, which apportionment they in their turn apportion to the several parishes, as in our own system, to each in accordance with its estimated ability.

So much for the reason why the Diocese of East Carolina has adopted the so-called Budget System. It remains for the clergy and people to show by their use of it, in the returns that will come into the treasury from quarter to quarter, whether its adoption was wholly expedient. Of its inherent advantages, there can be no reasonable doubt: of its practical efficiency, the clergy and people must make proof. The year before us is in God's hands—and ours; and this is sure, that if we plant and water, He will give the increase.

HENRY VIII

Bishop Strange and the clergy of East Carolina have just completed a study of the English Reformation, while in Retreat at Wrightsville Beach and once more the old questions have been examined anew, in the light of the most recent and best historic investigation. It is reassuring, therefore, to have a stronger realization that the old view of the truth is the only view that is tenable in the light of history: that the historic continuity of the English Church from the earliest centuries of the Christian Church to our time has been unbroken, in her doctrine, in her worship and in her three-fold ministry of Bishops, Priests and Deacons. That Henry's title of Supreme Head does not in the least contradict this statement is acknowledged by no less an authority than the Roman Catholic historian Lingard, who says;

"Although Henry had now obtained the great object of his ambition, the extent of his ecclesiastical pretensions remained subject to doubt and discussion. Henry himself did not clearly explain, perhaps knew not how to explain, his own sentiments. If on the one hand he was willing to push his ecclesiastical prerogative to its utmost limits, on the other, he was checked by the contrary tendency of those principles which he had published and maintained in his treatise against Luther, and clothed his meaning in ambiguous language which amply accounts for the apparent subserviency of the clergy in their acceptance of his title of Supreme head.

"As stated by Henry, there was no need to withhold assent, for such a title, as regards temporals, might have been admitted by any one at any time.

"He further adds: That the teachers of erroneous doctrine ought to be reprimanded by the authority of the civil magistrate, was a maxim which at that period had been consecrated by the assent and practice of Ages."

But in order to appreciate the relation of Henry to the Church and the continuity of the Church, it is necessary to get a clear conception of what we understand by the continuity of the Church. And to this question at least three kinds of answer will be made.

(1). The Protestant answer, laying preeminent stress upon Scripture, virtually says: The Bible and the Bible only is the religion of Protestants. This view of the Church lays more stress on the Apostolic spirit than on Apostolic orders; and so minimizes the importance of the historic ministry, contenting itself with following as it thinks, Apostolic practice—but a practice that does not embrace the richness of the Apostolic Church. From this ultra protestant view, any man is competent to start a church, if only he conform to Scripture as it has been individually interpreted in the evangelic spirit. It is not strange therefore that this view has led so many into the error of regarding Henry as the founder of the Church of England.

(2). The Roman Catholic view of the continuity of the Church makes essential not only the historic ministry received from the Apostles; but they limit the authoritative succession to the Apostle Peter. This view point makes it difficult for Rome to accept as valid and regular any ministry not claiming the Roman authority and acknowledging Roman allegiance and consistently they exclude all Protestants from a share in the regular ministry.

(3). The Anglican Church occupies a middle position between these extremes: with the Protestants, she grounds her belief on the authority of Scripture: she is guided in her interpretation of Scripture, not by invidualism but by the historic Creeds and the early history of the undivided Christian Church.

With the Romanists, the Church of England maintains the historic, Apostolic Ministry; but she repudiates the primacy, by divine authority, of the successor (so called), of St. Peter. With these view points in mind, a brief glance at history will make the matter of Anglican continuity clear.

In the first place, the papal name and the papal claim were unknown in the early Christian centuries; and the supremacy of the Bishop of Rome was the outgrowth of conditions partly ecclesiastical but largely political. This growth of the papacy is well brought out in Myers' General History.

(2) On the other hand, the Church had been planted and had come to some maturity in England several hundred years before Augustine and his band of missionaries reached England in 596.

As early as the Council of Arles, 314, three Bishops represented the British Church, which must have been fairly strong to justify this number of bishops.

When Augustine went to England he found the British Church already there, though forced, by the conquest of heathen invaders, into Wales. They differed in customs, e. g., the time of Easter and the manner of the tonsure etc.

By 664, at the Council of Whitby, the Roman customs were established as the custom of the Church in England, largely through the influence of the King.

With the coming of Theodore of Tarsus to the Archbishop of Canterbury, the organization and unification of the English Church was perfected.

From first to last Roman authority was resisted, and at no time, save in time of King John was the Roman supremacy fully acknowledged: and the independence of the Church and the State were at once asserted by the barons under Archbishop Langton at Runnymede, in 1215, in Magna Carta, which declares that "The Church of England shall forever be free."

Henry, therefore, was but following the policy of state and Church when he repudiated the authority of Rome: and he was sustained by Scripture and history, when he said: "The Bishop of Rome has no more authority in England than any other foreign Bishop."

Recalling the Anglican position regarding the Church as deriving its authority historically from the apostles and their successors and maintaining as essential to the faith nothing that is not justified from the Scriptures; and remembering, further, that the supremacy of the bishop of Rome alone was repudiated; and that the regular ministry, then officiating, was retained and continued to exercise their office and finally, noting that Henry never claimed and never exercised any strictly priestly function—he never ordained nor administered the Sacraments, nor did he ever claim the right to do so—it is difficult to see how any well informed student of history could for a moment make the statement so commonly repeated, that Henry VIII founded the Church of England.

No one is competent to write a history who is not familiar with his subject: and no one who is familiar with the history of the English Church and nation can substantiate the statement that Henry founded the Church nor can it be shown that there is any historic, legal, or doctrinal break in the continuity of the Church of England in the time of the Reformation, taking the Scripture and the history of the early Church as standard of authority.

It would seem time, therefore, for this ghost to be laid to rest forever.

THE HISTORIANS AND THE ENGLISH REFORMATION

A Review

There has recently come into the writer's hands a valuable book bearing the above title, written by the Rev. John Stockton Littell, Rector of St. James' Church, Keene, N.H., and published by The Young Churchman Co., Milwaukee, Wis. The purpose of the work, as stated by the author, is "to meet a difficulty which regularly confronts teachers of history and teachers of religion." This difficulty lies, first, in the failure of the average teacher to master the details of history so as to give them with accuracy; and secondly, in the failure to analyse the mass of detail so as to understand the continuity and character of the movement of which these details are but incidents. In the matter of accurate detail an instance is given of an English clergyman who in a paper written in the interest of the Pan Anglican Church Congress, gave the date of the American Declaration of Independence as 1783. "It need be no surprise," the author goes on to say, "if some or many American teachers, when they come to affairs so far away from their experience as the English Reformation, should be unable to give an exact, satisfactory, intelligible account of the net result. There is only one road to this achievement; that is, the mind alert, capacious, discriminating in the task of reviewing and estimating authorities and in grinding out the details. Life and interest in teaching does not come from a scant acquaintance with detail, but from the successful passing of great detail through a mind readily impressive and expressive. And nowhere in history are detail, knowledge, understanding, resource, and interest of more vital importance than in the teach-

ing of the Reformation. * * * These pages are intended to encourage a more faithful, a more careful and considerate treatment of a great subject. Citations will be made from many sources. And while they may not be assumed to prove that one view is right and the other wrong, they will at least impress the teacher and the pastor with the need of caution and balance."

The value of the book is in its extensive quotations from numerous historians. The author wisely gives comparatively little of his own comments and opinions, but lets the historians speak for themselves. His impartiality is evidenced by the fact that fully half the book is given to quotations from writers who are more or less antagonistic to the claims of the English Church, so much so one almost concludes that little is said or can be said on the other side. Then the other half of the book gives like quotations which sustain the claims of the English Church, giving an impression of thorough frankness and fairness. Also, in estimating the relative authority of the various historians quoted, the criticisms of each historian by the others are generally given, rather than the personal opinion of the author. One might well wish that the author had gone further in his own statement of the personal bias of each historian, and the extent to which his statements might be colored by his interests, or prejudices.

With reference to the earlier of the modern historians, who are chiefly responsible for the inaccurate and conflicting accounts of the Reformation, it is significantly pointed out, in the last chapter of the book, that "The dawn of the modern science of history was at a moment of intense Protestant prejudice and at a reigning moment of religious indifference. Currency, not unchallenged but yet extensive, was given to views unfavorable to the English Church and her own idea of her continuity—unfriendly to her documentary development and conservation, even unwilling to attend to her most formal public utterances. This is an attitude unworthy of historians, but we have shown that it exists, more particularly in this country. The ultimate fate of historians of this type must be their repudiation by the more consistent disciples of history as a science. In some notable cases, such repudiation has been most successfully accomplished, though the verdict and sentence have not yet reached the popular ear."

From this brief review it may be inferred that this book was not written for easy popular reading, but for a substantial far-reaching purpose. To the seeker for truth—the teacher, the preacher, the student, who wishes to gather all the evidence from all the witnesses, it will prove most valuable, and to them we commend it.

W. E. C.

THE BISHOP'S RETREAT

The third annual "Retreat" of the Bishop and clergy of East Carolina was held at Wrightsville Beach again this year, beginning June 28th and ending July 5th. These "Retreats" have passed the experimental stage, and are now on a basis that has the appearance of permanence. A general expression of opinion as to the value of such gatherings in the Diocese was asked of the clergy present this year, and with one voice all declared them to be of great practical value. It is therefore assured that they will be continued from year to year till there is some good reason for discontinuing them.

One of the real advantages of the "Retreat" is the coming together of all the clergy of the Diocese, along with our beloved Bishop, under conditions that strengthen the bond of brotherhood and the feeling of unity in the working force of the Diocese. "United we stand, divided we fall," is true in the Church as well as in the State. The feeling of weakness and discouragement that sometimes creeps over priest and people, when they think of themselves as standing alone, is transformed into courage and strength when they realize that they are not alone, but are working shoulder to shoulder with a great company of God's people, each sharing the other's weakness and the other's strength. The strong encourage the weak; the weak, in many ways, inspire the strong; and all go forward with renewed zeal and fresh enthusiasm because of the unity of interest, the unity of purpose, the unity of powers that bind all together in the one great work for God, under the Bishop as our leader and Apostolic head.

The more formal work of the "Retreat" this year was full of vital interest from beginning to end. In accordance with the program, previously published in these columns, each clergyman read a carefully prepared paper on some phase of the English Reformation—a period of history of greatest interest to English Churchmen. The first of the papers treated of events antecedent to the Reformation, such as "The Council of Whitby," "Archbishop Theodore," "Relation of William the Conqueror to the Church," "Struggle between Henry II. and Thomas a'Backet," "Stephen Langton and Magna Charta," "Work of John Wicliff," The "New Learning," and "The Causes of the Reformation." These papers were, in a way, preparatory. Each treated of an epoch in the history of the English Church which leads up to and culminates in the great epoch of what is known as the English Reformation. Then followed papers dealing directly with the period of Reformation, on "The Divorce of Katherine," "Reformation under Henry VIII.—Political and Doctrinal," "Reformation under Edward VI.," under "Mary," and under "Elizabeth," "Thomas Cranmer and his Relation to the Reformation," "The Attitude of the Papacy during Divorce Proceedings," "The Three Prayer Books and their Tendencies," 'The Continuity of Fundamentals," and "Difference between the Reformation in England and in other Countries."

The thoroughness with which the work was planned is evident from the list of subjects given. The same thoroughness was exemplified in the papers themselves. It is nothing more than just to say that there was not a poor paper read in the whole series. Some showed more careful preparation than others, but all were good, all were interesting and instructive. Of equal if not greater interest was the vigorous, often spirited, discussion that followed each paper. Every man was on his mettle, and held accountable, not only for accidental inaccuracy or ambiguity of expression, but in due measure for the correctness of the facts and conclusions which he presented.

While the social feature was not so marked this year as heretofore, and the pleasure of social intercourse apart from the formal meetings not so keenly felt, all agreed that it was a delightful and helpful occasion, and voted unanimously for the continuance of the "Retreats." With expressions of mutual pleasure and good fellowship, and with warmest appreciation and gratitude to our beloved Bishop who was our host, the meeting this year was pronounced the best of them all thus far, and full of promise of even better things with each succeeding year.

On Tuesday, May 3rd, a general conflagration which swept away practically the whole of the ancient city of Aomori, Japan, destroyed the church and parish house of our mission, leaving only the building where Miss Flora Bristowe, our foreign worker, resided. Bishop McKim urges the need of a new building and hopes the Church at home will let him have $7,500 for the purpose.

The Diocese of Quincy has the enviable record of being the first in the Fifth Department to complete its apportionment, which it did by June 1st. Last year also this was the first diocese in its department to complete the minimum sum asked by the Board, but this year the amount has been raised much earlier, thus setting a commendable example of promptness in payment.

St. John's University, Shanghai, has been significantly placed by the Joint Board of Examiners of the Scottish Universities on a par with the English Universities. The Joint Board has provided that examinations in the arts' curriculum of St. John's, taken and passed by the graduates of that university, shall exempt them from corresponding preliminary examinations of the Joint Board of Scottish Examiners.

A memorial service for the late King Edward VII of England was held in Trinity Cathedral, Tokyo, May 20. The Japanese papers reported the service fully, including the scripture passage read, the hymns sung, and other details. The fact that the Crown Prince and Princess attended a Christian service in the Cathedral has been widely made known throughout the country by the Japanese press. This, it is felt, will mean much to the cause of Christian progress in the empire.

CHURCH NEWS IN NORTH CAROLINA

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BUDGET AND APPORTIONMENTS

A week or two ago the circular letters and envelopes for the Budget System were sent out for distribution over the Diocese, that through them each and every member of the Church in the Diocese might have a share in the systematic support of its work. For the full information of the people as to what they are expected to give, and the objects for which they give, we print below the several items comprising the Budget and the amount needed for each item; also a list of the Parishes and Missions, showing the pro rata share apportioned to each as its part of the sum total needed by the Diocese.

Budget and Apportionments on Parishes and Missions. For the Fiscal Year Ending April 30, 1911.

BUDGET.

Episcopal and Contingent Fund	$3,000.00	
Diocessan Missions	4,000.00	
Clergy Relief	500.00	
Students Aid	150.00	
Church Building	150.00	
University of the South	150.00	
Chapel Hill	400.00	
Bishop's House	300.00	$8,650.00

APPORTIONMENTS—(PARISHES)

Chapel of the Cross—Aurora	$100.00	
St. Thomas—Bath	40.00	
St. Paul—Beaufort	100.00	
St. James—Belhaven	75.00	
Holy Trinity—Beaufort Co	30.00	
Zion—Beaufort Co	75.00	
St. John—Bonnerton	50.00	
St. Paul—Clinton	85.00	
St. Paul—Edenton	375.00	
Christ Church—Elizabeth City	400.00	
St. John—Fayetteville	550.00	
St. Joseph—Fayetteville	75.00	
St. Mary—Gatesville	80.00	
St. Stephen—Goldsboro	225.00	
St. Paul—Greenville	200.00	
St. Martin—Hamilton	50.00	
Holy Trinity—Hertford	175.00	
Christ Church—Hope Mills	40.00	
St. George—Hyde County	50.00	
St. Mary—Kinston	200.00	
Holy Innocents—Lenoir County	50.00	
Christ Church—New Bern	550.00	
St. Cyprian—New Bern	50.00	
St. John—Pitt County	90.00	
Grace—Plymouth	75.00	
St. Luke—Roper	75.00	
St. David—Scuppernong	85.00	
St. Philip—Southport	20.00	
St. Paul—Vanceboro	35.00	
St. Peter—Washington	500.00	
Church of Advent—Williamston	175.00	
Good Shepherd—Wilmington	100.00	
St. James—Wilmington	2200.00	
St. John—Wilmington	450.00	
St. Paul—Wilmington	75.00	
St. Mark—Wilmington	75.00	
St. Thomas—Windsor	135.00	
St. John—Winton	40.00	
Grace—Woodville	85.00	$7,840.00

ORGANIZED MISSIONS.

St. James—Ayden	$25.00	
St. Andrew—Columbia	30.00	
St. John Evang.—Edenton	20.00	
Church of Redeemer—Edward	35.00	
St. Philip—Elizabeth City	16.00	
All Saints—Fairfield	20.00	
St. Augustine—Kinston	20.00	
St. Matthew—Maxton	12.00	
St. Mark—Roxobel	52.00	
St. John—Sladesville	16.00	
St. Barnabas—Snow Hill	50.00	
Grace—Trenton	36.00	
St. Luke—Winterville	36.00	

UNORANGIZED MISSIONS.

St. Thomas—Atkinson	36.00	
Aurora	20.00	
Holy Innocents—Avoca	24.00	
St. Clements—Beaufort	20.00	
St. Mary—Belhaven	20.00	
St. Jude—Boardman	24.00	
St. Joseph—Camden	24.00	
St. Thomas—Craven County	12.00	
St. Thomas—Cumberland County	16.00	
St. Gabriel—Faison	16.00	
Emmanuel—Farmville	20.00	
Goldsboro	12.00	
Oriental	10.00	
Shawboro	5.00	
Lake Waccamaw	12.00	
St. Barnabas—Murfreesboro	16.00	
St. Stephen—Red Springs	20.00	
Stonewall	10.00	
St. Peter—Sunbury	20.00	
St. Paul—Washington	20.00	
Watha	10.00	
St. John—Weeksville	24.00	
St. Matthew—Yeatesville	24.00	
St. Mary—Burgaw	16.00	
St. Andrew—Greenville	8.00	
Swan Quarter	12.00	
Good Shepherd—Winfall	12.00	
St. Philip—Fayetteville	24.00	$855.00

Total $8,695.00

It will be seen that the total amount needed this year by the Diocese, to meet its obligations to the eight objects comprising the Budget, is $8,650. If that amount seems large, it is only because we think it so. It is indeed small, considering the growing work in the Diocese and the relative ability of our people to support that work, if they open their hearts and make up their minds to suport it cheerfully. If one man were expected to pay the whole amount he might be justified in hesitating just a little; and yet, we have men who could pay it all and not suffer except in mind. But when the total amount needed is distributed equally among all the members in the Diocese it is only $1.73 each, or less than fifteen cents a month. Who cannot give 15 cents a month?

It is rather remarkable for its smallness when carefully analysed and worked out in individual parishes and missions. Take for instance one of the poorest colored missions—the only one heard of as yet that has taken any exception to the amount apportioned it. Its apportionment is $20. It has 34 communicants including the minister and his family, or 29 without them. Leaving out the minister and his family—Which they would doubtless not agree to—if five of the other 29 give ten cents (10) each per month, and the remaining 24 give five cents (5c) each per month, their contributions will be in excess of their apportionment. A like analysis and distribution of the amount appropriated among all the members of any parish or mission will show a relatively simple result.

It ought to be remembered, too, that while the amounts apportioned to some of the smaller parishes and missions may seem to them a bit large, they are the real beneficiaries of the fund so raised, and should therefore set to work the more earnestly and cheerfully to do their part in this great forward movement. The larger parishes, which receive no help whatever from the mission fund of the Diocese, and yet are called upon to contribute most liberally to this fund, exert themselves to pay willing and gladly what they are apportioned. The apportionments to the smaller parishes and missions are made in the same relative proportion, according to their estimated ability to pay, and are therefore equitable even if such parishes and missions received no aid

from the funds of the Diocese. And when it is remembered that such smaller parishes and missions are the beneficiaries of the Diocesan Mission Fund, the balance of favor is on their side, and that should be an additional incentive to more cheerful payment of their apportionment.

CONVOCATION OF COLORED CHURCH WORKERS

The Convocation of Colored Church Workers in the Diocese of East Carolina held its second annual session in St. Joseph's Episcopal Church, Fayetteville, N. C., June 22-26.

The clergy present were the Rt. Rev. Robt. Strange, D. D., Bishop of the Diocese, Rev. Messrs. W. George Avant, Dean of the Convocation, W. J. Herritage, W. B. Suthern, J. L. Taylor, W. T. Wood, Jno. W. Heritage, R. I. Johnson.

After organization the Bishop held a quiet two hour heart to heart talk with the clergy, and many practical points were brought before the minds of the clergy.

During the session of the Convocation it was gratifying to learn that in almost every city and town of the Diocese a mission has been opened for the colored people. The mission in each town seems to be in a healthy and vigorous condition. For the past conciliar year the Bishop made more confirmations among the colored people than any year previous in the history of the Diocese. The fact somewhat refutes the argument advanced by many that the Episcopal Church is not suited to the Colored man's temperament.

The reports ,both clercial and laical, from the different parishes and mission stations of the Diocese, were interesting and inspiring. Each report assured the Convocation that the Church is being put before the eyes of the people with earnestness.

Papers were read and discussed by the Convocation from the following topics:

"Individuality in the Sunday School," Rev. R. I. Johnson; "Modern Method in the Sunday School," Mrs. W. B. Suthern, Jr.; "Safe Guards against Tuberculosis," Mrs. C. E. Broadfoot. The papers were excellent and instructive..

Divine service was held each evening during the session and sermons were preached by the clergy. Short missionary addresses were made by all tne clergy on the last evening of the Convocation.

WINTON—ST. JOHN'S

On Thursday evening, July 7, 1910. the spirit of little Violet R. Quigley quietly winged its flight to Paradise.

The funeral was held Friday afternoon at 4 o'clock, in St. John's Church, Rev. J. B. Gibble, the rector, reading the solemn and beautiful services.

"Of such is the Kingdom of Heaven."

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

CONVOCATION OF CHARLOTTE

In last month's letter the printer (I suppose), stated that "the Archdeacon of Raleigh led off by pledging $100 from the Convocation of Charlotte." This should have been "from the Convocation of Raleigh," and Archdeacon Osborne followed with a pledge for the same amount for the Convocation of Charlotte, for the building at Tsu, under the charge of the Rev. Mr. Correll, the missionary at that place. For this fund the following contributions have been received:

Miss Kathryn E. Whitley, $5.00; Major Wm. A. Smith, $10.00; Miss Ida Lamb, $5.00; Mr. Geo. C. James, $3.00; Mr. A. D. M. Osborne, $1.00; Mr. E. B. Osborne, $5.00. Other sources not named, $46.00. Advanced by E. A. Osborne, $20.00.

As stated in last month's letter, if any one desires to contribute to this important work, the undersigned will be glad to receive it in place of what he has advanced to make up the $100.00 pledged for the Convocation of Charlotte.

HAMLET

The Rev. Mr. Ball goes to Hamlet once a month. An eligible site has been offered by a generous citizen of the town for a church building, and the members are still trying to procure funds for that purpose which is greatly needed.

We are anxious to procure the services of an active missionary for that field, including Rockingham and Laurinburg. This is a splendid chance for a young man to do a great work for the Church. There is a nice church building at Rockingham and one at Laurinburg.

CHRIST CHURCH —ROWAN

A meeting of the Rowan District Conference was held here begining the evening of the 4th of July and continuing through the 5th. The Rev. Thad. A. Cheatham preached to good congregations at both services, and the Holy Communion was celebrated by the Archdeacon. After a very pleasant and beautiful open air dinner served in the church yard in the shade of the trees, the Conference was called to order and reports were made by parties representing different congregations in the district, showing the progress of the work in various departments of church activities.

One striking personality was sadly missed—one who was always present at our meetings, and deeply interested in the work of the church at all times and in every way; one who never spared himself or his means when the interest and welfare of the church was concerned. It need harly be said that this person was our beloved friend and brother, the late Rev. Francis J. Murdock, D. D. All could but feel that the Conference had lost a most able and devoted friend and member in that great and grand man who was taken from us just one year ago—but who will be missed for years to come.

E. A. OSBORNE,
Archdeacon.

SKETCH OF ST. PETER'S HOSPITAL—CHARLOTTE

The Good Book says: "I have been young and now I am old, yet I have not seen the righteous forsaken nor his seed begging their bread."

A full third of a century ago a few women of the only Episcopal church then in Charlotte banded together for good works, saw need for a home where the sick and suffering could be ministered to; and straightway they set to work to secure it. Of necessity it was the day of small things with the little band of workers and two rooms only were hired for their righteous effort, both of which were soon occupied, the one by Mrs. Vause, an old and feeble member of the Methodist church, the other by Mrs. Stewart, a Baptist. Thus was launched the pioneer hospital in North Carolina.

Miss Hattie Moore had a select school at the time, and in her fine way she inspired her pupils with the desire to do good while they were yet children, and the society of "Busy Bees" was organized with Miss Hattie as directress. Through its efforts, about $275 was collected, which it proudly gave over to the women of St. Peter's church, and the lot on which the hospital now stands was bought with the money. Some of these little girls are well known in this community and mothers.

Agnes Wilkes, now Mrs. Erwin Rankin; Cara Clarkson, now Mrs. B. D. Springs; Carrie Bryce, now Mrs. Flagg, of New York; Rosalie Wilkes, now Mrs. R. L. Jones; Mattie Orr, now Mrs. Aycock, of South Carolina; Gertrude Williamson, now Mrs. W. A. Zweir; Pickett Myers, now Mrs. W. P. Myers; Miss Bessie Graham, now deceased, and many others.

Miss Hattie Moore died recently in the hospital in her eighty-fifth year. For months they had tenderly nursed and cared for her in the beautiful home for the sick, which her own little pupils had helped into existence. Yea, truly, "I have been young and now I am old, yet I have not seen the righteous forsaken, nor his seed begging bread."

The hospital records show that between the years 1876 and 1905 there were received and treated 318 Episcopalians and 1,612 patients of other denominations. Since 1905 no record has been made of the faiths held by patients. About 20 per cent. have been charity patients.

St. Peter's Hospital is a well equipped up-to-date institution, having accommodations for the care of 50 patients.

There are 23 private rooms, averaging from $10.00 to $25.00 per week, all outside rooms—some having morning sun and some having afternoon sun.

Eleven of the rooms are Memorial Rooms: The Frank Gilreath Room; Auchmuty Room; Busy Bee Room; Knights of Pythias Room; K. T. Room; Gresham Room; Myers Room; Robertson Room; Clarkson Room; and the sun parlor, dedicated by Mr. and Mrs. Heriot Clarkson in memory of their little daughter, Mary Lloyd.

The $25.00 rooms have their own private bath attached, with stationary basin with hot and cold water—also reading lamps. There are 5 semi-private rooms, two in a room at $1.25 per day each and 4 wards, where 15 patients can be accommodated and taken care of at $1.00 per day each.

The private and semi-private rooms are steam heated, and can be kept at an even temperature during the winter, the rooms and wards all being made warm and comfortable.

The hospital has on its medical board the following doctors: B. C. Nalle, T. H. Wright, C. H. C. Mills, R. L. Gibbon, P. M. King, A. M. Whisnont, Myers Hunter and A. M. Herron. Yet notwithstanding this, all doctors whether residents of Charlote, or outside, are at liberty to send their patients to St. Peter's, and if pay patients, treat them while there.

The operating room is one of the best, being well equipped with all the necessary appliances, instruments, etc. The light which it affords is excellent, making it one of the best lighted ones in the South and the operating room technique is also of the highest standard.

There are two other rooms worthy of mention, which have been set aside for obstetrical work, one of these being furnished by the Woman's Guild of St. Peter's church.

These rooms have been equipped under the supervision of the superintendent with all things necessary for obstetrical cases, and held in readiness either day or night for emergency cases, and are at reasonable rates to meet the demands of all.

There is also a baby's room furnished with all the necessities for the care of the new-born, and on each floor are found several bath rooms and lavatories.

The sanitary condition of the hospital is perfect.

We are pleased to state that the greater part of the hospital has been repainted and varnished, which adds to the pleasing appearance of the surroundings. It is so situated that all its rooms are quiet, and its general appearance is one of perfect order and cleanliness.

It has one great advantage above similar institutions in having long spacious porches, where patients can be taken to enjoy the fresh air and sunshine; these are to the front of the building.

The wards also have their porches so that patients can enjoy the same privileges.

The culinary department is carried on under strict supervision, the food being served in the most dainty manner to tempt the appetite, and it has been said by several who have had experience elsewhere, that no better trays are served anywhere.

The diets are carefully looked after by experienced hands, and no one is allowed to lack for anything that may benefit them.

There is also a training school in connection with the hospital, where young women of good standing are taken between the ages of from 20 to 30 years, and who are required to have a high school education, as the standard of the school is of the highest. Pupils receiving diploma pin at the end of three years' course, are eligible from this hospital to any in the North, if desirious afterwards of taking a post-graduate course.

The superintendent, Miss Mary A. Cordner, and head nurse, Miss Jeannette M. Brown, are graduates of the Englewood hospital, New Jersey, and have had wide experience in other hospitals in New York. The superintendent, Miss Cordner, who has been with the institution over a year and a half, came highly recommended from other institutions in New York, where she held positions in the same capacity, to their entire satisfaction.

The head nurse, Miss Brown, also came highly recommended and both young ladies have the interest of their work at heart, ever ready to accede to any request made upon them. The operating room has been commented upon most favorable, since they have been with the hospital.

The present managers are: Mrs. Jane R. Wilkes, president; Mrs. J. S. Whitters, vice-president; Mrs. Chas. E. Platt, secretary; Mrs. J. S. Myers, corresponding secretary; Mrs. Heriot Clarkson, Mrs. Jas. Renwick Wilkes, Mrs. W. B. Ryder, Mrs. W. C. Maxwell, Mrs. Benj. J. Smith, Mrs. R S Busbee.

To Mr. P. P. Zimmerman, the faithful and efficient treasurer, the institution owes a debt of gratitude, and to one Christian woman, Mrs. Jane R. Wilkes, St. Peter's Hospital stands a monument. By her principally, with the aid of her loyal fellow managers, the present excellent building was constructed.

COLORED WORK IN CHARLOTTE

Charlotte, July 14, 1910.

The Secretary of the Board of Trustees of St. Michael's Training and Industrial School was requested by the Board to send you for publication in the Carolina Churchman, a short account of their recent meeting.

The following members of the Board were present: Revs. Messrs. Osborne, Smith and Alston, and Messrs. Perry and Cochran. After the opening prayers by Archdeacon Osborne, and the selection of Rev. Walter Smith as chairman, the superintendent, Rev. P. P. Alston, read his report for the year 1909-10, which showed that while in many respects the year has been a hard one, especially by reason of difficulty in securing necessary financial support,, in point of its enrollment of about 200 and in character and amount of work done, it has been quite pleasant and satisfactory.

Among the accomplishments in addition to excellent work in the Literary School, were luncheons served to white and colored friends of the school by the girls of the cooking department, the making and sale of many articles in the sewing department and the making, by the boys of several altars, litany desks and other pieces of church furniture for use in the school chapel, the chapel of the mission in Statesville and the chapel of the recently opened mission in Atlanta, under Archdeacon Henderson.

The financial statement revealed the closing of the year with an indebtedness of $142.93, the cost of running the school for the year having been $1,883.93, while from the general church, school tuitions and friends only $1,756.60 was collected and an uncanceled indebtedness was brought over from last year amounting to $15.60. It was the hope of the Board that this indebtedness would soon be canceled and the school be thus freed from any incumbrances.

Among the pressing needs of the work at this time are furnace for heating building, money to make the sewerage connections which are being demanded by the city authorities, and three thousand dollars for the support of the seven teachers, only three of whom are supported from the $1,000.00 appropriation made by the Board of Missions, the remaining four being dependent upon the Superintendent's efforts to secure their stipends from interested friends.

The entire teaching force was recommended for reelection but only Prof. Cochran and Miss C. S. Young were actually elected because of the only guaranteed support of $1,000.00. At this point the Board was called upon to accept the resignation of the Principal, Prof. Cochran, who has accepted a place at St. Paul's School, Lawrenceville, Va., as "Director of Music." The several members expressed their regrets at the withdrawal of the Principal and the sentiments of Supt. Alston were unanimously adopted by the Board as indicative of the fact that "no one had assisted so thoroughly and satisfactorily as Prof. Cochran had done during the seven years of his service as Principal."

Various matters were then discussed relative to the school and expressions of approval and commendation were made concerning the course of Supt. Alston in the management of the work. All felt convinced of the worth of the work, and hoped that Churchmen everywhere would soon rally to this effort and secure for it the support which it so much needs and deserves. So much is Rev. E. A. Osborne convinced of the worth of this school that he is planning, if the Bishop so approves, to devote a period of time in the near future to making appeals before moneyed friends in behalf of this and other similar works. Rev. Walter Smith who has witnessed much of the workings of the school and its public exercises stated that the features were such as would do credit to any institution of like nature.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

THE EASTER CHAPEL MISSION AND THE PROUT SCHOOL

The valley in which this Mission is located, the upper Watauga Valley, is known locally as "Baptist Valley," which explains some of the difficulties which are to be encountered in presenting the Church and her ministrations. But we have personally many friends in the neighbarhood, which is a note of much encouragement. The name "Easter Chapel," which the mission bears, comes to it from the little log chapel built many years ago and since tumbled down in ruins, which bore this suggestive and appropriate name. The day school bears the name of the pioneer missionary, the Rev. H. H. Prout, as a memorial of him and a reminder of the faithful and devoted service of that zealous and much beloved minister of God..

The work here, while it is the revival of one of the oldest mission stations in this region, is in fact the beginning of a new work, for it has been many years since anything has been attempted here ,and most of the older residents who remembered the former beginnings have either passed to their rest or moved away.

It may be of interest to recall some of the early history of this mission. The following is taken from the memor of the Rev. W. W. Skiles, entitled "Missionary Life at Valle Crucis, in Western North Carolina," by Susan Fenimore Cooper. "The Settlement of the Upper Watagua had become a station of especial interest. 'The house of the widow Moody,' writes Mr. Prout, "was long a sort of social center of the Upper Watauga. Here the missionary first learned, in 1842, that a log cabin may shelter happy people. More generous, sweeter Christian hospitality, more glad, more cheerful kindness are seldom met with than this worthy family showed me when a stranger and alone. There was a native refinement and a balance of judgment about the character of the mother of the family. I shall not soon forget her invariable reply to the inquiries of her friends when asking after her welfare—she was blind, with many infirmities, and many cares, and yet the answer of Christian Faith never failed. Thank God, no reason to complain! 'There was in that far off frontier settlement a simplicity of manner, a generous tone, not often excelled —a graceful modesty, an unassuming dignity very rare, but in harmony with the grand and beautiful scenery of the region. The last house of the settlement was built at the very base of the "Grandfather." The clearings about these isolated cabins were so narrow as to be almost unpreceived in the vast majestic wildness of stately trees. The loneliness of the settlers however never seemed to mar their cheerfulness. And yet I recall scenes of great distress in times of sickness and death. On one occasion I remember the children were all ill at the last cabin—no doctor, no medicines and not much food—and all sick and well in one room, the only room. I walked through the forest in the night, brought the missionary there to render all services in his power. Two of t he children died before day-break. During the next day decent preparations were made with great exertion and in the evening the children were buried in one grave by torch light. It was the best we could do.

It was in this wild scattered hamlet on the Upper Wautauga where some eight or nine years earlier he had been so kindly received when a lonely wanderer that Mr. Prout was now living in a log house built partly with his own hands. The parishioners here were more numerous than at any other station. Here the services had been frequent and well attended. The missionary was anxious to build a little chapel. And quite unexpectedly he was encouraged in the plan by an unforeseen offering of $300 from a layman of the church who did not wish his name recorded, excepting as "a man in affliction." The work was immediately commenced. The site chosen was a ledge of rock on the western bank of the Watauga and only a few rods from the cabin of the missionary. It was built of logs, very neatly hewn by the loving hands of Levi Moody, the widow's son, "a good guileless man." This rustic chapel was about forty feet long and fifteen feet wide, very compactly built. There was a little chancel at the east end with an oaken altar beneath a window. There was also a narrow window in each of the side walls. The roof was steep and showed the rafters on the inside. The seats were rude benches. Loving pains were taken to give the little chapel a neat appearance and an appropriate character without and within. The missionary gave it the name of "Easter Chapel" in especial reference to the Doctrine of the Resurrection and in connection with the devotion of the mountaineers in keeping that great Festival."

The editor, in a note, makes the following comment: "Easter Chapel alas! that was built on a Rock with a perennial spring of water at the base, despite these auspicious symbols, and its fine outlook on the changeless Grandfather Mt., has long gone into decay and ruin! Its fate was fastened by a large branch broken off by the winds from an overhanging oak, which fell upon and crushed in, the chancel roof."

As one reads this brief sketch, there arises, at least in the heart of this writer, the earnest longing and desire to restore the Sanctuary of God, in this beautiful valley of the Upper Watauga. And to revive again that devotion of the people of this region in keeping the great Festival of the Resurrection. Living in the very house that Mr. Prout helped to build, and where he, with Mr. Skiles and other devoted workers lived and planned for the cause of Christ, the inspiration of the "loving pains" expended in this region is indeed an impelling one to us who are now here. Many of the hardships and handicaps of sixty years ago no longer confront us, for this is a thriving and prosperous community, with beautiful farms up and down the river; but there is work for Christ to be done here, and it is this the Prout School and Easter Chapel Mission are striving to do.

In conclusion there is added a word or two from the teacher here, Miss C. H. McCollough, who is at present endeavoring to gather the children of the immediate vicinity together in sewing, embroidery, and other classes.

"To think that if I could just get into some of the scrap-bags of this country, that a great need in a little mission could be supplied, makes me long to start out on a scrap-bag hunt. As I cannot do this are there not some persons who will send us scraps of any kind, especially white goods? A few months ago a class in embroidery was started in this mission which awakened a great deal of interest and a desire on the part of the old and young to know more about it, but we need material—the thread as well as the white scraps. This is not our only need but the others are almost as simple, and I hope can be supplied, for the desire of this mission is to teach the people useful handiwork for leisure time. The embroidery wil occupy the girls, and now we want a few, perhaps half a dozen, good pocket knives, a small plane, a small saw, an oil stone and a small square. With these I hope to get the interest of small boys. You who have countless amusements and ways of occupying odd moments cannot realize what it is to be without any of these things; to us the most ordinary things of every day life.

A few days ago a child of this neighborhood came in and spied my paint box and did not know what it was. Can you imagine the delight it gave when they found out its use, and how to make the dieffrent colors? It was a wonderfully new thing and they very reluctantly shut up the box at dark.

Rev. R. W. Hogue was at Montreat several weeks in June conducting Bible and Mission study classes at the . M. C. A. Students Conference. In July he was in Waynesville.

SOMETIME

(Republished by Request)

Sometime the mists will clear away
That now obscure our sight,
And things that now all darkness seem
Shine in a clear white light.
And we will see how wisely planned
Was both the light and shade,
And how for us unerring choice
A Father's hand had made.

REBECCA CAMERON.

Hillsboro, N. C.

PERSONALS

Rev. Minor J. Peters, assistant at Trinity Church, Asheville, was advanced to the Priesthood on the 9th Sunday after Trinity, July 24th, at Asheville, by the Rt. Rev. Junius M. Horner, D. D. The Rev. A. Fields Saumenig, rector of Trinity Church, preached the sermon, and the candidate was presented by the Rev. A. H. Stubbs, of Asheville.

The Rev. J. W. Areson, rector of Grace Church-in-the-Mountains, Waynesville, N. C., has accepted the call to Holy Cross Church, Tryon, and will take charge Sept. 1.

The Rev. A. C. Parke, Jr., Priest in Charge of the Waynesville Associate Mission, is away on his vacation for a month's visit to his home in Detroit, Mich.

The Rev. William Willie, of Palatka, Fla., is in charge of the Church of the Incarnation, Highlands, N. C., for the months of July and August.

The Rev. Wm. E. Cox, of St. John's Church, Wilmington, will be in charge of the Church of the Holy Spirit, Blowing Rock, for the month of August.

St. Clement's Church, Candler, N. C., near Asheville, is being renovated and repaired to better accommodate the mission work being carried on there by the Rev. A. H. Stubbs and the Rev. Geo. H. Bell, of the Revenscroft Associate Mission.

Bishop Horner recently made his annual visitation to the Ashe County Missions, St. Matthew's, Todd, St. Mary's, Beaver Creek, and the Church of the Holy Trinity, Glendale Springs. After a day's drive from Valle Crucis services were held Thursday night, June 30th, and the next morning an early celebration of the Holy Communion, at which the new Altar Cross, Candlesticks and Candles, Altar Desk, and Communion Linen were blessed by the Bishop. Later in the morning the Bishop confirmed two persons in private. A man dreadfully afflicted with cancer, and his son. Within the last few days this sufferer has been called to his rest, to take his first communion with those who rest in peace.

Another day's drive brought us to Glendale Springs, on the crest of the Blue Ridge. Here we had service Sunday morning, baptizing two children and one adult at church, and later on an invalid woman was baptized and confirmed in private. The mission here is gaining rapidly; three years ago there were hardly a dozen children to the Sunday school, and now there are 90 on the roll, and 42 in the day school.

Sunday night there was service at St. Mary's Church, Beaver Creek, 12 miles from Glendale Springs, and on Monday morning there was an early celebration of the Holy Communion. The chapel at Beaver Creek is one of the most completely equipped and best of all our Mountain Missions, and the Church people there are to be congratulated on having such a house of worship.

We returned to Glendale Springs Monday morning and from there the Bishop went on to Asheville via Wilkesboro, the writer returning to Watauga County. We were out seven days, driving six of these, and coved about one hundred miles with the team and surry.

CHURCH HISTORY OF CONVENTION CITY

Early history of the Protestant Episcopal Church in Nashville, Tenn., where the next annual convention of the Brotherhood of St. Andrew in the United States is to be held September 28th to October 2nd, has much of the interest of other pioner history. James Hervey Otey was the pioneer worker of the Episcopal Church in the Volunteer State. Mr. Otey first taught school at Franklin, and later entered the ministry. Along in the twenties it looked as though the Episcopal Church would not get a foothold in the State. Mr. Otey preached at different places in halls as he found convenient.

Along about 1823 Mr. Otey went to Nashville, going there on horseback on Sunday afternoons, and holding services in the Masonic Hall. This devout man would hunt up the keys, kindle the fires and get the hall ready for services. The power of the man was not long in being shown. It was only a short time until Christ Church was organized, among its earliest members being Dr. Menick, Dr. John Shelby, Maj. H. F. M. Rutledge, Thomas Clairborne, James Diggon, Matthew Watson, Col. George Wilson, G. M. Fogg and F. B. Fogg, names that are conspicious in the history of Nashville and Tennessee. Today this same Christ Church stands at the front as one of the houses of worship in the fast growing city. It has one of the handsomest stone edifices in the city, at Broadway and Ninth avenue, and the congregation wields an influence second to no other in Nashville.

This same Mr. Otey, who was the organizer of Christ Church, also had a leading part in organizing the Diocese, of Tennessee, and he had the honor of being the first Bishop of the Diocese. At that time there were only about fifty members of the Episcopal Church in Tennessee. The growth of the church can readily be seen by investigation of its present strength. The episcopate of Bishop Otey extended over a period of nearly thirty years. The Diocese now numbers about 8,000 communicants.

Dr. Charles Todd Quintard, a native of Connecticut, who moved to Georgia and later Tennessee, to practice medicine, became a prominent figure in the Episcopal Church in the State of his adoption. He entered the ministry about 1858, was rector of Calvary Church, Memhis; later he moved to Nashville, where he organized the Church of the Advent, and also had charge of the Church of the Holy Trinity. This able and aggressive young man extended the work of the Church to Edgefield now East of Nashville, and organized the Parish of St. Ann's. At the outbreak of the Civil War, Dr. Quintard went with a Tennessee Confederate Regiment as Chaplain, and was as distinguished in war as in peace. As Bishop of Tennessee for thirty-one years Bishop Quintard confirmed more than 12,000 persons. Bishop Quintard is more widely known as the founder and first Vice Chancellor of the University of the South at Sewanee, Tenn., which is closely associated with the history of the Episcopal Church in the South. Bishop Thomas F. Gailor, one of the most brilliant of men, succeeded after the death of Bishop Quintard.

Some distinguished men have been upon the roll of the Diocese of Tennessee. Of the clergy it has given to the Episcopate Rev. Wiliam C. Gray, Bishop of Southern Florida; Rev. Dr. Sessums, Bishop of Louisana; and the Rev. Dr. Reese, Bishop of South Georgia. Many other distinguished ministers have served at her altars. Dr. W. T. Manning, who is now Rector of Trinity Church, New York, was for a number of years Rector of Christ Church, Nashville. This eminent divine declined a call to the Episcopate by a Diocese in Central Pennsylvania, in order to continue his present work. Bishop Reese was also the Rector of Christ Church at the time he was called to the Episcopate.

The strength of the Church in Nashville at present includes Christ Church, St. Ann's Church, Church of the Advent, Church of the Holy Trinity, Hoffman Hall, St. Andrew's Chapel, St. Peter's Church and St. Stephen's Church, embracing all sections of the city. The Church of the Advent, one of the picturesque edifices of the city has recently been sold, and the parish will soon begin the erection of a more modern structure.

St. Paul's Church, Rochester, N. Y., is just closing a memorable missionary year. Not only has the apportionment been given with a very comfortable surplus to assist the Board in meeting its appropriation, but gifts for special purposes bring the total given by the people of St. Paul's to $9,729.40. During the past winter there have come from St. Paul's two gifts, making possible the erection of two hospitals, one for China and one for Alaska.

The latest report concerning the state of the missionary treasury indicates that unless some very strong and general effort is made, not only to secure from each parish and mission at least its full apportionment, but also to supplement this by gifts from individuals, the current year will not be closed without a deficit. The offerings so far this summer are not keeping up to the average attained this spring, while the obligations resting upon the Board are greatly in excess of last year. The treasury needs every dollar that can possibly be sent and those who have the honor of the Church at heart have now an opportunity to render timely aid.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE DEPARTMENT

Number of children, 64.

Contributions received from June 15 to July 15:

Mr. J. H. Law, Asheville, $35.00; Mrs. D. M. Furches, Statesville, $14.00; Miss S. L. Joyner, Woodland, $1.00; W. A., Grace Mission, Lawrence, $13.60; St. Luke's S. S. Winterville, $1.00; J. A., Calvary Parish, Wadesboro, for donkey, $4.00; St. Stephen's S. S., Duke, $4.00; Chapel of Rest, Yadkin Valley, $3.03; the Misses Curtis, Lincolnton, $1.00; Holy Innocents, Avoca, $2.00; St. Mary's Guild, Edenton, $10.00; Miss Emma V. Frick, Lincolnton, $1.00; St. Agnes Guild, Christ Church, Raleigh, $22.00; Mrs. D. M. Furches, Statesville, $8.00; St. Margaret's Chapter, J. A., St. Mary's School, Raleigh, $2.87; "Messengers of Hope," S. T. S., $12.75; "Asheville, No. 1," $10.00. Total $152.25.

Contributions in kind, 2 crates of cabbages, Capt. Wesley Peebles, Bath; outfit for Ernest Bland, W. A., St. Matthew's Church, Toccoa, Ga., package of magazines, Mr. Frank Gilreath, Charlotte; package of books and clothing, Mrs. Walter A. Annette, Charlotte; box of clothing, cloth, etc., T. O. G., Burlington; package of clothing, Mrs. Flora Orr, Charlotte.

ORPHANAGE NOTES

On the 15th of last month Miss Lou Hall Hill came from Brooklyn, N. Y., to take the position of housekeeper in Thompson Hall. Miss Hill is the daughter of the late Thomas N. Hill, of Halifax.

Mrs. Norton, the matron of Thompson Hall, leaves the first of this month to go to Richmond, Va., to be with her two children who expect to take work there. Miss Alice took a course at King's Business College, Charlotte; and Mr. William is now at the Smithdeal Business College in Richmond, where he has taken a high stand. Mrs. Norton has been with us three years as matron ,and has been very faithful to her duties. Her place will be filled by Mrs. T. J. Woolridge, of Richmond.

Little Etta Phillips, so long the pet of Thompson Hall, has gone to live with her grandmother at Hoskin's Mill, near Charlotte. Anis Stephens has gone to live with the family of Rev. A. M. Rich, Hawkinsville, Ga., and seems to be pleased with her new home. Little Earnest Bland is now the favorite of the house. Quite a number of the children are off for the vacation. On the 20th of last month we had a call from Clarence Smith, one of our old boys who has been living at Huntersville lately. His brother Albert is in the Navy.

We have had to kill one of our cows, and we wonder who will give us another to take her place! We have had another contribution lately towards the "Donkey Fund," and we hope it will not be long before the full amount is made up. Our barrel is in the same position that it was last month, only with the difference that the hole at the bottom is a little bit larger. Don't put your little wards on short rations, and then blame the management for not giving them a better bill of fare. A visitor from a distance a few days ago commented on the good looks of the children, and concluded that they fared well. Look at the cash receipts for the past month, and then consider that it takes four times that much a month to run us.

The boys are very much in need of pants and jackets.

THE NEW THOMPSON ORPHANAGE

There no longer lies doubt in minds interested in the Thompson Orphanage, of its need for new buildings since the Bishop, the Superintendent and the Trustees testify to the necessity. The question has become academic. Instead there arise the inquiries—when will it come? How? What will be its character?

It is hoped that the fall may see at least one stone upon another—a beginning in other words—but even that depends upon contributions.

Charlotte sees more of this institution than the rest of the State and naturally feels its needs more deeply and goes further in supplying them, but despite this tenderness in her heart, she cannot alone finance these new buildings. How are they to be built? By the State of North Carolina when she awakens to her responsibility and pleasure in the work. The Orphanage has lived—has actually moved on against great odds of ill constructed buildings and small resources, yet it is safe to say that during these years many of the far eastern parishes scarce knew of its existence, much less contributed to its support. In ohter words the Thompson Orphanage has been an institution of the Episcopal Church of North Carolina with but part of its support. If the whole church will but stretch out its hands to lift these walls she will find them built on the corner stone of her heart and there will be no longer lack of interest in the work or lack of funds for it.

The Trustees calculated that $100,000 would be needed to complete the new plans but since they are of cottage character, with $5,000 one cottage can be built which will greatly relieve the present congestion. At a joint meeting of Bishop, Trustees and Federation of Orphanage Guilds the plans were laid before them and though a rough drawing in themselves, showed promise of great results. The present site was retained with its sloping lawn and glorious pines, and one has only to look to realize that a more fit setting for God's work could not be fond.

The plans describe a horseshoe underneath the pines facing the surburban road. St. Mary's Memorial Chapel will alone be kept and will in itself dictate the architecture of the other buildings which will follow the old English character. Each cottage will take its place in the circle as its funds are procured and will accommodate ten children who, with the teacher in charge, will constitute a home under the direction of the matron and superintendent. On the lower floor of these homes will be found a room for the lady in charge, her sitting room and bath. Upstairs contain the children's sleeping apartments with bath and lockers for their clothes. These cottages are to be heated and lighted by central plants located in the administration building which will stand as the center stone of the horseshoe. The offices of the superintendent, the dining room, laundry, school, rooms and probably gymnasium, will be grouped in this building where every modern equipment will be found, but economically and practically installed. Those of us who may have the joy of beginning these buildings may be denied the pleasure of finishing but even that should not be if the Church as a whole will but remember that pure religion is to beset the fatherless in their affection, and beset them with its generosity.

The Federation of Thompson Orphanage Guilds should extend from the Blue Ridge to the sea, but from where there is no organization there still may come help. A few dollars sent to Mrs. M. M. Murphy for Thompson Orphanage Building Fund, or a few articles for the Utility Sale in the fall, will be greatly received. What we ourselves consider trash sometimes fill up the deepest ravines. It has been thought that the idea of cottage plans may appeal especially to those hearts in which lie the desire to build in memoriam. What could be a more fitting memorial to our beloved than a home for homeless children? If we were to raise monuments higher than the highest still would fall short of these walls that supply the mothers arms and reach up to the throne of God Himself.

It has been the plicy of the Thompson Orphanage Guild of Charlotte to concentrate their efforts during the fall, winter and spring months, when their forces were stronger and the opportunities for money-making greater, to rest during the heat; however, this year they have braved the fury of the summer solstice and made several financial efforts. The hope of beginning one of the cottages of the new Orphanage has increased their greed for money and thrown them in a state of activity unprecedented for the sason; then too there is the Building and Loan wolf which must be kept from the Guild door each month—and the pledges at the Orphanage besides. It has been thought that the serving of lunches to the State Democratic Convention now holding in Charlotte would be an opportunity for money making. Although it has meant mid-summer hard work, which is hard work inded, the effort is being made and it is hoped may find success.

The Guild has always offered to the Orphanage children commencement prizes for scholarship and deportment, which acts as a stimulus throughout the year and have altogether proved a good investment. The interest which is felt in the school work was manifest this year when despite an evening of downpouring a good crowd came to hear the exercises.

A safe and sane celebration of the Fourth of July has always been given the children by the ladies of the Guild, consisting usually of merry making of some national character, with ice cream and cake as an after treat. Of necessity, this year's ice cream became lemonade, but with cake accompaniment they scarcely noticed the difference and had their usual Fourth of July good time.

TO THE JUNIORS WHO HELP SUPPORT THE ORPHANAGE

Dear Juniors:—How many of you recall a poem Rev. W. J. Smith of the Thompson Orphanage wrote last winter entitled, "The Donkey is Dead?"

Mr. Smith writes that the donkey is still dead and that the fund for a new one grows very slowly. This patient beast is very needful for the young folks at the Orphanage. Cannot one Junior send in some money for a new one, so that by September 1st, "the orphans" may be harvesting and marketing their crops with his assistance? Lets give a long pull and a strong pull and pull a new donkey, no matter how stubborn he may be, from someone's pasture.

KATE SHEPHERD BENNETT,
Sec. J. Aux. Com., Charlotte.

Wadesboro, N. C., July 13, 1910.

LETTER FROM TREASURER KING

New York, July 21, 1910

Reverend and dear Sir:—

I know you would not have me make an apology for writing to you as follows concerning the finances of the Missionary Church as administered by the Board of Missions. The forward work of God's Church needs no such explanation, and yet I feel that it is your due that you should know that only the exigencies of the case compel me to do so; and please believe that I would not take this means unless I felt convinced that it was necessary.

The sessions of the General Convention are rapidly approaching, and the financial year of the Board of Missions closes on the first of September. In order that the Board may report to the General Convention a clean balance sheet, in order that by so doing the Church may know that her children believe in her forward movement and, further, in order that the General Convention may know what action to take on the coming propositions concerning further divisions of some of the missionary districts, I beg of you to consider the following tables and the suggestions I venture to make that come after them.

(The tables referred to ew had to omit. They show 390 parishes of 500 or more members, in 55 dioceses aggregating 310,094 communicants).

Many of these Parishes have already this year met their apportionment, some have not. The Board depends and counts on all doing this, and it wants them to do more, for all are strong in numbers and strong in the faith; all have received the Word, and all have helped to carry that Word to other people, at home and in the antipodes. But some one may think he has done his share; why should more be asked of him? Can we not remind that one that our Savior gave us all that He had, even His life; and that if there is just the slightest little bit of sacrifice in the effort, it is not really such when we remember we are promised eternal life with Him if we only try to do His Will?

So it is for the Master's sake we are bold enough to ask of these 390 Congregations, representing 310,094 Communicants, the sum of $60,000.00, which, after frequent and careful computation, appears to be the sum that will be required to accomplish the desired end. In other words, we ask for an average of about $150.00 from each of these Congregations in addition to their apportionment, or an average of nineteen cents per Communicant for the total of the 310,000 above mentioned.

Is this an impossible thing for the Board to ask?

There are also 6,245 Congregations in these Dioceses whose communicant list numbers less than 500 each. It may be that they, too, will appreciate the privilege of being asked to unite with the others in helping make up the sum needed.

The enclosed list and summary will as usual show the progress of the Apportionment. Receipts from al sources during June have not been as good as June last year by $27,000.00.

Very sincerely yours,
GEORGE GORDON KING,
Treasurer.

IN A HUNDRED YEARS

George Sherwood, the Well-known Business Man and Misshionary, is Authority, for the Following Statement.

A hundred years ago there were less than 100 missionaries in the field; to-day thre are about 22,000. A century ago the Bible was translated into only sixty-five languages; within the century it has been translated into over 500 languages and made accessible to more than 800,000,000 of the human race, with its mighty moral and educational uplift. A hundred years ago there were no medical missionaries and more than two-thirds of the world was without any adequate medical knowledge; to-day there are several hundred medical missionaries treating annually over 3,000,000 paatients. A century ago there was a little hand full of mission schools and colleges, educating a million and a half students and pupils in the great strategic centres of the Orient. A hundred years ago a few thousand dollars were given annually to foreign missions; to-day, missionary contributions amount to about $25,000,000 annually, while about 5,000,000 is given by foreign converts.

A HOUSE OF INDUSTRY

Bishop Aves who has done such noble work in relieving the famine-stricken natives of Mexico, tells of an effort he is making to get at the root of the evil. "Extreme poverty," he says, "is chronic. The foothold on life is too uncertain. To give some of the destitute girls and women—mostly widows with children—a chance for a little self-help, I am establshing at Nopala, Hidalgo, a House of Industry. I have rented a commodious house (at $5 a month), which I shall furnish with sewing machines. With these and a stock of material (which I can get at nearly cost at an English mill here), the women will be taught to make cheap garments for the market and so earn a few centavos for themselves. I have already three sewing machines in place and hope to have seventeen more by fall. I had hoped I might use the little amount given for relief—for the purchase of more sewing machines, but Mr. Salinas writes me that the distress is driving the people in from great distances, some coming over a hundred miles, that he cannot send them away empty, and will soon need more corn if he is to relieve these growing crowds of far-off people. I shall, therefore, use what money remains—something over $200 for more corn."

The missionary district of Olympia, at its recent Convocation, unanimously voted to raise from various sources the necessary endowment, and to apply at the coming General Convention for admission as a diocese. Bishop Keater, who has been the prime mover in the matter, is to be congratulated upon the result.

Beginnig with the September number **The Spirit of Missions** is to open a new department on "Missions in the Sunday School" which will aim to supply the Sunday School teacher with sufficient material for a monthly missionary lesson. In addition to this, articles will be presented on a variety of subjects dealing with missionary instruction, and suggestions as to methods will be made. The editor will be the Rev. W. E. **Gardner**, Secretary of the Department of New England. A special club rate will be made for Sunday School teachers.

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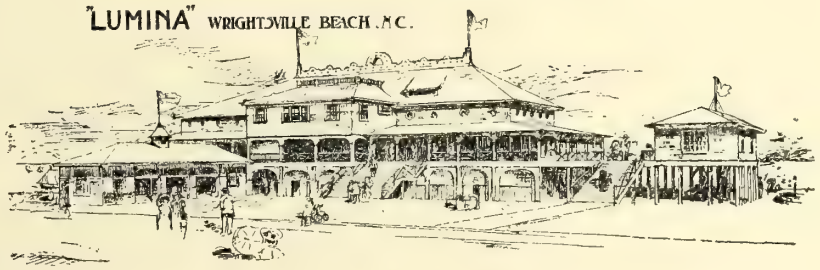

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Volume 1 *Number 12*

The Carolina Churchman

Dreaming and Doing

By Walter S. Whiteacre

WHO does most for the world's great needs,
The dreamer of dreams or the doer of deeds?
If all mankind were dreamers of dreams,
Then who would bridge the chasms and streams?
Or sail the ships the world around?
Or bring the oars from depths profound?
Who then would print and who would preach?
Whose hand would gather gold, and reach
It forth to fill the world's great needs?
All this is done by the doer of deeds.

Before those deeds were ever done,
Before those deeds were e'en begun,
Some thinker thought of what might be,
Some eye was keen enough to see
A vision of the world improved.
Before the doer of deeds had moved
To span the earth or sail the sea,
Some Dreamer of dreams in fancy free
Had paved the way for all the deeds
That now supply the world's great needs.

---Selected.

SEPTEMBER :: :: :: :: :: 1910

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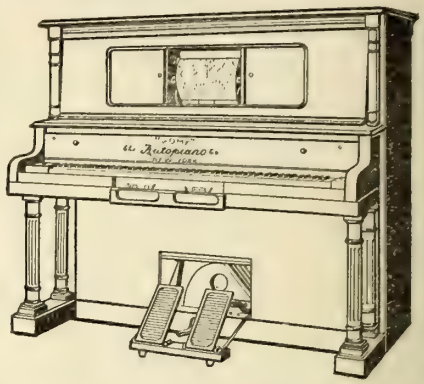

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 1 WILMINGTON, NORTH CAROLINA, SEPTEMBER, 1910 No. 12

CALENDAR FOR SEPTEMBER

4. 15th Sunday after Trinity. (Green).
11. 16th Sunday after Trinity. (Green).
18. 17th Sunday after Trinity. (Green).
21. St. Matthew. (Red).
Ember Day.
23. Ember Day.
24. Ember Day.
25. 18th Sunday after Trinity. (Green).
29. St. Michael and All Angels. (White).

LETTER FROM DR. HOGUE

Chapel Hill, N. C., Aug. 15, 1910.

Reverend and dear Brother:—

In the interest of our Church and of our University I wish to keep you in touch with the life and work in which I bear responsibility. I shall try to give a concise, yet comprehensive grasp of things as I have seen them since the date of my coming here, Nov. 1, 1908.

I wish first of all to acknowledge gratitude for the generous welcome given me by my predecessor, Dr. W. H. Meade, by the President of the University, the Secretary of the Young Men's Christian Association, my fellow clergy, the members of our own church and the community at large. I am most grateful for this welcome and for the privilege of serving the Master in a field of such congeniality and promise. Largely owing to the work of the Y. M. C. A. there exists here a vigorous christian sentiment. The Christian Church at our State University occupies no apologetic position. The faculty is for the most part composed of men of high moral ana christian character. About four hunderd students are engaged in weekly bible study and about three hundred are in mission classes. Every country Sunday School within a radius of five miles is taught by students of the University.

Classes are held six days out of the seven and the literary societies meet on Saturady night. This necessitates much Sunday studying. College duties and activities so fill the lives of the students that it is difficult for the Church to make an entrance into their thought and time. This is made still more difficult by the failure of the clergy to transfer the young men from their parishes for the four years when they are here. Upon us rests the responsibility of influencing them while here and of helping to fit them to take their part in life of the Church after they leave, and the handicap to them and to the Church is great if they are not granted the privilege, the right and the responsibility of being transferred. I make an earnest appeal to my fellow clergy to do this act of simple justice and of ultimate benefit to their parishes. I would have parents request this right for their sons. Wherever granted, it creates a greater responsibility for us but a responsibility which it is our duty and desire to bear. Aside from my inherent duties as Rector, I have the privilege, with the other clergy, of conducting the University services, of holding Mission and Bible Classes under the auspices of the Y. M. C. A. and of assisting students in their work among the country churches.

As Ihave studied the situation, the two chief needs are a parish house adjoining the Church and a system of selfhelp colonies for the students who must earn either a part or all of their education. The average legislative appropriation for State Universities is $200,000 while that of North Carolina is less than $100,000. Owing to this inadequate support the cost of education is beyond the ability of many of the young men who wish to attend the University of the State. Students from the State are compelled to pay tuition, which is true of no other State University. Those who face the appeals of earnest and ambitious young men seeking an education at the door of their State University and unable to meet the cost cannot fail to be moved to render help to meet a situation which ought not to be permitted. In behalf of these students it is always a privilege to labor, and especially in an institution which is dominated by a spirit of thorough democracy and where a majority of those holding the highest respect and winning the most popular honors are as a rule from the ranks of the selfhelp students.

The proposed parish house is a practical necessity. It is to be erected in memory of three men whose lives and services it is most fitting that the Church of the University should honor—Dr. John Manning, Judge James Edward Shepherd and Judge James Cameron MacRae. Contributions to this object may be sent to the Rector or to Mr. P. H. Winston, parish treasurer. Last term there were seven members of the Ministerial Club from our Church. This club is composed of students intending to study for the ministry and pledged to place the claims of the Christian Ministry quietly before fellow students.

I wish to record my sincere gratitude to Bishops Cheshire, Strange and Horner for their deep personal interest and sustained support since they have accepted joint responsibility toward the work of the Church here. While the parish is canonically undef the Bishop of North Carolina, the Bishops of East Carolina and Asheville have become sponsors for the moral and financial support of the work. It may be of interest to all former members of the "University Parish" to know the names of the present vestrymen, they are: Dr. H. K. Battle, Mr. R. S. MacRae, Dr. C. H. Herty, Dr. Archibald Henderson, Dr. T. J. Wilson, Jr., Mr. M. C. S. Noble, Dr. A. H. Patterson, Dr. Palmer Cobb, Dr. W. B. MacNider, Dr. J. H. Pratt, Dr. J. G. DeR. Hamilton and Mr. P. H. Winston.

The Rector and the vestry extend a cordial welcome to the students of the coming college year and will deem it a pleasure to render any service requested at any time by parents. Sincerely yours,

R. W. HOGUE.

THE UTILITY SALE

With the deepening of the shadows—the first sign of the fall, the minds of the Charlotte Thompson Orphanage Guild turn toward The Utility Sale—their fall time effort and not only are their own minds and their own hands full with preparation but they long to feel that the other guilds are awakening and will come forward with assistance when the first of November is here. This year's beginning of the new Orphanage depends upon funds which must be procured during the next few months and since this sale is the only financial prespect, interest naturally centers on it—the broader this interest the more diversified the articles for sale will be and the greater the success. Eastern Carolina possesses material and skill that the west knows not of—so the west offers opportunities lacking in the east. The Charlotte Guild will have no difficulty in finding sale for the smallest article—the market will welcome innovations, being wearied with its own products and can be depended upon. Useful and novel articles are wanted. Let the cry of the children for a home ring in the ears of North Carolina until each guild or each person where there is no guild devote some part of the passing summer in making a few things for the sale.

There was much pleasure flelt in the interest that the guilds showed last year but with a deeper sense of the need of money let us hope that the interest may spread and deepen until some contribution may come from every part of the State.

Miss Emma Hall (North Tryon Street), or any other member of the Charlotte Guild will be happy to receive these articles and you may be sure will add them to the collection with a very grateful heart.

THE MISSIONARY FINANCES

There is both cheer and discouragement in the financial situation which the Board of Missions is facing. Offerings have been larger than in any previous year; the Sunday Schools are doing admirably, and the Woman's Auxiliary gifts increase steadily. Notwithstanding this there is a probability that the deficit on September 1st, may be $100.000. This is due to the great increase in the needs of the field and the appropriation made to meet them. We are spending this year $54,000 more in the domestic field alone; also there was a deficit of about $40,000 inherited from last year. Only the month of August remains to secure additional offerings, and every congregation that can possibly do so should assist.

A PUBLIC LIBRARY IN CHINA

On May 16th, 1910, there was opened at Hongkong, China, a public library in connection with the Boee University. In all of China there are but three native libraries open to the pubilc and these are but small and obscure. In spite of the fact that the Chinese are people eager for learning practically nothing has heretofore been done to provide the public means of gratifying this desire. Indeed the word for library in Chinese means a place for hiding or concealing books. It was therefore a splendid library at Boee that was opened. All the important officials of the Chinese Government were present to certify its interest in the undertaking. It has room for 500,00 volumes, and this is mone too many for the one public library for three cities with over one million inhabitants. At present there are only 5,000 books. The empty shelves are pleading mutely to be filled.

— FOR GOD AND THE NATION

A recent trip by Bishop Graves in Northwest Nebraska, while not altogether typical, gives an insight into conditions that still have to be faced in parts of the West. An all-day railroad journey carried the Bishop from his home in Kearney to a district without railroads, and at the end of a fortnight he had driven 259 miles, held thirty-four services, delivered twenty sermons or addresses, baptized sixty-nine, confirmed fifty-nine and administer the Holy Communion to ninety-seven people. The heaviest day's work involved twenty-seven miles in the wagon, with six services and five sermons or addresses. Not a single service during the fortnight was held in a church. And all this in one man's parish. Work such as this must command the admiration and support of all good citizens, for it means ministering to the springs of national life.

NATIVE LEADERS AT EDINBURGH

One of the most striking features of the recent Edinburgh Missionary Conference was the presence and participation of native clergy and laymen from the foreign fields. Contributions of great value were made by these Christian leaders. It is evident that "the Church in the Mission Field" is no mere phrase. It exists as a mighty and inspiring fact. This native Christian community in non-Christian lands is one of the most convincing of Christian apologetics. It includes a large number of devout, highly trained, observant and thoughful leaders. They came to Edinburgh as the equals of the missionaries and of the delegates from the home lands. Wisely and rightly no special consideration was shown them. Tney took their places with the other delegates; they spoke frequently and always to the point. The Conference might easily have spared almost any of its American, Englih or Continental delegates, but it could not have afforded to be wthout the presence and speech of men like Dr. Chatterji and Mr. Azariah ,of India, Bishop Honda and Dr. Ibuka, of Japan, Mr. Wong and Mr. Cheng Ching-yi, of China.

At a recent visit by the Bishop of Western Colorado to Ouray in that district, both the Roman Catholic and the Presbyterian churches omitted their services on Sunday evening. The Presbyterian minister read the lessons at the Church service, the Roman Catholic choir led the singing, and Bishop Brewster preached on "Christian Unity."

BISHOP McVICKAR'S SERVICE TO MISSIONS

In the death of Bishop McVickar, of Rhode Island, the Board of Missions loses one of its oldest and most valued members. For thirty-three years he rendered faithful service, and for the last nine years of that time was chairman of the important Committee on China and Japan. Never was he discouraged nor faltering. His was a faith and a vision which could not believe in the possibility of failure or defeat, and in every great advance he was a leader. As chairman for nine years of the Committee on China and Japan, he championed the work of those fields with sane enthusiasm and indomnitable purpose, and elsewhere on the Church's battleline he stood always for the re-enforcement and advance. Those who attended the session of the General Convention of 1895, at Minneapolis, will recall how earnestly, in the face of much halting timidity, he advocated the giving of a bishop to Alaska. To him it was in some measure due that the American Church has been able to write into her history the story of Bishop Rowe.

IN BEHALF OF SAILORS

The Seamen's Institute in San Francisco—one of four conducted on the Pacific—is doing a work for sailors which is far too little known. The main hall of the building will seat 350 men, and is supplied with newspapers in eight languages, games, billiards and music. There is a writing desk with the injunction to "Write home, and do it now!" paper, envelopes, pen and ink being provided. The assistant manager receives and sends out about 7,000 such letters a year; he has banked $45,000 of sailor's pay since the earthquake; he gives any man who wants it as much reading matter as he can carry on his ship. Our baggage room is crowded with sailor's chests and bags, our bedrooms well patronized, but above all, our record of attendance at Church is most encouraging, over 8,000 men having attended during the past year.

The Insttute is as free as a saloon, without any restraints, but with a good moral and spiritual tone. Concerts and stereopticon lectures are given regularly by uptown friends, the hospitals regularly visited by the staff, and in-coming deep-water ships met.

SUNDAY SCHOOL TEACHERS, ATTENTION!

Beginning with the September issue **The Spirit of Missions** will contain each month a Sunday School Department to be conducted by the Rev. W. E. Gardner, Secretary of Department I. Mr. Gardner is well-known as an expert on "Missions in the Sunday School." He will undertake to give definite and practical instruction to teachers with regard to the method of teaching missions through Sunday School classes, and every month he will have something of special and attractive interest for the pupils

In order that this department may be used as widely as possible **The Spirit of Missions** will make a special introductory subscription price for Sunday School teachers. Clubs equal in number to the number of teachers in any school will be received at 50 cents each. Copies cannot be mailed to individual addresses, but will be sent in one package to any address. This offer holds good to October 1st.

Subscriptions should be sent promptly to **The Spirit of Missions,** 281 Fourth Avenue, New York, N. Y.

ST. PAUL'S—WINSTON-SALEM.

St. Paul's Church—Winston-Salem has installed a new pipe organ and has been able to pay for it in full. The organ cost $2,500.00. It was constructed by the Estey Organ Co., and has two manuals and pedals. The action is tubular pneumatic. A series of organ recitals are being arranged. The first will be given by Prof. Anderson of Charlotte.

The Rector of St. Paul's, Rev. Henry Fuller Cocke, recently conducted a mission in Ascension Chapel, Davie County during which remarkable interest was shown. Although there are only six communicants the church was packed at every sermon and many unable to gain admittance crowded the door and windows. Rev. Mr. Brown took charge of Ascension Chapel the 1st of August.

SERMON

Preached at the Ordination to the Priesthood of the Rev. Minor Julius Peters in Trinity Church, Asheville, N. C., Ninth Sunday after Trinity, July 24, 1910. By the Rev. H. Fields Saumenig, Rector.

Text: Cor. V, 18: All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.

INTRODUCTION

1. The subject of the sermon on such an occasion as this is not left to the selection of the appointed preacher.

The rubric at the beginning of the Office for the Ordering of Priests reads:—there shall be a sermon—declaring the duty and office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office.

We see, then, that a definite task is placed before the one appointed by the Bishop to preach the Ordination Sermon, a task involving a three-fold purpose:

(a) The emphasizing of the duty of the Priest in his Office.

(b) The necessity of the Order of Priesthood in the Church.

(c) The people in their relation to those authoritatively sent forth by the Church.

From these three view points, as directed by the Prayer Book I shall speak to you, as briefly as possibly, this morning.

2. Before approaching the consideration of the first division of the subject, may I ask you to recall, for a moment or two, the words of the text, because they have an especial bearing upon our subject, and by keeping their force and meaning clearly in mind we shall all the better understand the office and work of a priest in the Church of God.

St. Paul is writing to the Church at Corinth regarding the Christian Ministry. He bases all his work in the Church upon the consciousness of a Divine call to a ministry for which he received Divine authority. His is no self assumed task. His mission, glorious as it is, is not a simple, easy one. Neither dangers nor difficulties must ever force him to shirk its responsibilities. It is a ministry having to do with spiritual things—It touches upon the supernatural; and bound up with all its cares and trials is the ever present hope of a future life. The climax of the Apostle's summary of the Christian ministry is reached in the declaration that the work of the Ministry is a work of reconciliation. "All things", says St. Paul, "are of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Having in mind the strong words of St. Paul I pass to the brief consideration of our subject as set forth in the Prayer Book.

I. THE DUTY AND OFFICE OF SUCH AS COME TO BE ADMITTED PRIESTS

1. When one attempts to set forth in language that for which this Office stands one must feel an overwhelming sense of inability and declare: "Who is sufficient for these things." One can never frame in human language the greatness of spiritual things. It is as St. Paul says: "A ministry of reconciliation." Bringing together God and man. Ministering to the spiritual life of the individual. "Fishers of men" as Christ declares. "Messengers, Watchmen and Stewards of the Lord" as the Declaration in the Prayer Book proclaims. Because of its high place among the ministries of the Christian Church and because of its marked differences, both in authority and power, from all others, its duty and office are greater. The office of the Priesthood is not a ministry like other ministries. Its commission is that of a recognized and Divinely appointed authority. Its gift is not the license of a congregation nor the bestowal of a self appointed ordaining power, but the gift of the priesthood is the gift of the Holy Ghost. Nothing can be more solemn, nor weighted with more stupendous import in a man's life, than that moment when the Bishop speaking with a Divinely given authority lays his hands upon the head of another and declares: Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." It is a supernatural calling, gift and mission. It spans the centuries and puts us back in the very dawn of Christianity, in the simplicity of infant days of the Apostolic Church. Nothing can be only human or secular about which such solemn words are used, "Ministers and the stewards of the mysteries of God." "Ambassadors of Christ as though God did beseech us by them." "The ministry of reconciliation." It is an office of Divine authority and who can fully declare its duties? It is a ministry in public and private, therefore,

II. ITS DUTIES HAVE TO DO WITH THE MASSES AND WITH THE INDIVIDUAL

(a) When the laying on of hands takes place the Prayer Book states definitely what are the duties to the masses, to the congregation. "Be thou a faithful dispenser of the Word of God and of the Sacraments."

To the priest is given the authority and right to celebrate the Holy Communion, and the high privilege of communicating the food of souls to the children of the Father who come to draw on the Divine bounty for spiritual life and strength. To the priest is given the authority to preach and to teach. To him is gien the authority to declare absolution. At the altar or in the pulpit he is the minister of reconciliation."

(b) His duty is also to the individual. To the spiritual needs of the individual he stands as the physician. His duty is to minister in spiritual things. His it is to minister the medicine of the soul as the physician of the body prescribes for physical ailments. Therefore we perceive that the Office is Divinely appointed and that the duty is a ministry of reconciliation.

II. THE NECESSITY OF THE ORDER OF PRIESTHOOD IN THE CHURCH

1. To even question the authority or the necessity of the order of Priesthood in the Christian Church was unheard of prior to very recent times. The Church offers no apology for her ministry. She declares in the simple words of the Prface to the Ordinal in your Prayer Book: It is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church, Bishops, Priests and Deacons. These three Orders of Ministry as established in the Apostolic Chucr, each with its own authority and Office constitute the same identical ministry of the Church to-day. The Ministry grew and developed from the original order of the Apostles. Those to whom Christ gave his commission to carry on the work after His Ascension, transmitted that same authority and power to others and they in like manner handed it on. If the ministry of the Church be taken only as an office of proclaiming a message, then perhaps any call, any authority, and self appointed ordaining power might be sufficient to set forth one man from others as the appointed mouthpiece of the congregation—but the Christian ministry is larger in its scope and sphere of work. Its work is greater than the mere preaching of the word, it has to with sacraments and spiritual and supernatural things, its authority and power must therefore be greater than the mere consent of a congregation or the bestowal of a self assumed gift. It is impossible in the face of the witness of Holy Scripture and in the light of the knowledge of the consistent following of Apostolic Order for the first fifteen centuries of the Christian Church to understand how men who read their Bibles and study ecclestical history can be satisfied with a man made ministry in the place of a three fold Divinely appointed, authoritative ministry of Bishops, Priests and Deacons. When our Lord set apart His Ministry for His Church He gave His solemn promise—"Lo, I am with you always, even unto the end of the world." That Ministry has come down to us as a sacred heritage. A gift we cannot lightly estimate. Around it has been thrown safe guards. Watched by the Divine eye it has passed through fire and water; it has stood in the face of fierce conflict,

(Concluded on Page 16.)

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

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BUSINESS LETTERS should be addressed to the Business Manager.

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EDITORIAL

SUFFRAGAN BISHOPS FOR THE NEGRO

By the Rt. Rev. Robert Strange, D. D., Bishop of East Carolina.
(In The Churchman)

While conversing in New England early in the summer with two honored presbyters of the diocese of Connecticut, one of them said to me: "Bishop Strange, I suppose suffragan bishops is just the thing you all want in the South; it will cut the Gordian knot of the negro problem, will it not?" "No," I answered, "very few of us think suffragan bishops will help us with the negro. I think they will be a distinct disadvantage to the work."

I have lately written to the Southern bishops this letter:

"Will you be good enough to answer the following questions with a brief yes or no, or more at length, whichever you prefer:

'(1) Do you think a negro suffragan bishop will help you in the negro work?

"(2) Do you think that negro suffragan bishops will simplify and make more effective our work among the negroes?

"(3) Do you think it helpful to the negro to preserve the personal contact with the diocesan bishop, which confirmation and ordination necessitate?"

I have received answers from the Bishops of Virginia, West Virginia, Southern Virginia, North Carolina, Asheville, South Carolina, Georgia, Atlanta, Florida, Southern Florida, Kentucky, Tennessee, Mississippi, Western Texas and Northen Texas. To question (1) all but two answer "No"; to question (2) all but three answer "No"; to question (3) all but one answer "Yes." I have talked with Archdeacons Russell and Avant about this matter. They answer me that the negroes are well-nigh unanimous in their opposition to suffragan bishops. I understand that the Conference of Colored Workers of the Church have declared their opposition to suffragan bishops. Many of the negroes say: "Let things stay as they are; we do not want any special bishop for our race." The others say: "We want a bishop; but we want a real bishop, not a suffragan bishop."

My objections to a negro suffragan bishop are three; and in these objections, judging from their answers to the questions above, an overwhelming majority of the Southern bishops agree with me: (1) No one of us needs a suffragan bishop. Each one of us can guide the negro work either directly or through an archdeacon, and can himself confirm and ordain. (2) The suffragan bishop in the diocese will not help us solve the ques- which sorely perplexes us, namely: How can we give the negro proper representation; how can we offer him fair opportunity for self-expression, for the assumption of responsibility, with its development in strength and independence? The suffragan bishop with this convocation is but little, if any, improvement in this respect over the archdeacon, and his convocation, even if the negroes themselves desired a suffragan bishop. (3) The suffragan negro bishop, as against the present plan of the negro archdeacon, will bring a distinct loss to the negro. It will tend to remove the personal contact of the white diocesan bishop with his negro members, and to lessen his interest in the negro work. The suffragan will thus in a way stand between the diocesan and his negro members, and wi.l widen the chasm between the races.

Under present conditions the diocesan bishop must go regularly to confirm the negroes and admit them into the Church through his personal touch.

But, if we give to the archdeacon the right to confirm and ordain, making him a suffragan bishop—many things in our busy life will prevent us from making unnecessary visitations to the negroes—what can we do at any time, we do at no time—and then the negro work will drift further and further away from us.

SUFFRAGAN BISHOPS FOR THE NEGRO

(An Editorial by The Churchman)

The article by the Bishop of East Carolina printed in another column is undoubtedly the most effective treatment of the question of suffragan bishops for the negroes that has yet appeared. Dr. Strange has gone about his work in a way both practical and scientific. His questions to the Southern bishops cover the whole ground and their practically unanimous judgment puts the adoption of suffragan bishops for work among the negroes in the South outside the domain of practical statesmanship. The bishop's method is thoroughly scientific in that he does not discuss the question of Suffragan bishops as such, but only from the standpoint of their value, as applied to the present situation in the South. Dr. Strange, and practically the whole Southern episcopate, show constructive statesmanship in basing the entire argument upon the direct responsibility of the diocesan to the people without regard to race or color. The solidary of the whole episcopate and the responsibility of the bishop for all the people among whom he is placed as one who serves is frankly recognized. All this is done without contesting the principle of suffragan bishops or discussing other conditions under which they may be now, as they have been in the past, of real and

permanent value in adapting the episcopate to different conditions and periods in the life of the Church.

This decision, however, on the part of the Southern bishops plainly means infinitely more than regularity in the use of inherited rights and privileges. Above everything else it means that this body of bishops is prepared to lead the whole Church in a definite and concrete way to a full recognition of its responsibility for all sorts and conditions of men and that the episcopate is to be used in this service for all, which principle, as Bishop Creighton said, is the root idea of its origin—to hold together and to unify the people of God. Few things give ground for higher hopes of the coming General Convention than this determination on the part of so large a body of bishops to accept their full responsibility for the whole of the people, for the missionary principle lies at the heart of this decision.

There has been much talk of the use of race suffragans in our larger cities as well as in the South, but we trust that no bishop who feels the need of suffragans will take issue with his brethren from the South on the statesmanlike position which they have set before the Church as the one that they intend to occupy. The use of any machinery in the Church, or of any office in the Church, however high, or however low, for the purpose of emphasizing race distinctions or for isolating any race or races, is to be antagonized as an attack on the mission of the Church, on that which lies behind the whole truth and value of the Church, its unity and the solidarity of humanity to which it has been sent.

BISHOP STRANGE AND SUFFRAGAN BISHOPS FOR THE NEGROES

There has just appeared in The Churchman a timely and wise contribution to the solution of the Negro problem by Bishop Strange, in his paper on Suffragan Bishops for the Negroes. We are printing below both the paper by Bishop Strange and the strong editorial endorsement by The Churchman and we are glad that the Church can have this sane, just appreciation of a problem that can be finally and so rightly solved only by those who know the facts and can approach the subject with sympathetic understanding. The statement by Bishop Strange should raise this question high above partisan or prejudiced spirit and the statement will be all the stronger, because it comes from one who has not hesitated to assume and endeaver to discharge a high responsibility.

CHURCH WORK AT THE UNIVERSITY

In this issue of The Carolina Churchman appear two letters written by Rev. R. W. Hogue, our representative at the State University, giving an account of his work and stating some of the needs, as he sees them.

It is wise to place capable men in positions of responsibility and it is only fair to assume that the wise man on the spot, familiar with conditions at first hand, is competent to speak with authority on his special problem.

There are no more strategic points in the State, not only for the Christian Church but for the Christian Religion than the schools where her sons and daughters go for education and this is specially true of the State University, where are trained in larger numbers than elsewhere the minds and the hearts of the men who are to guide the State and the Church in the days to come.

It is both a responsibility and an opportunity. We have recognized both and it is for us now to hold up the hands of the man who is our representative, that he may be sustained in every wise effort to accomplish the work that he has been called to do.

RECTORY CHAPEL OF THE CROSS—CHAPEL HILL

An Appeal to the Clergy and Laity of North Carolina.

Feeling strongly my own responsibility and relying on your vital interest in the moral and religious welfare of the students of our State University, I ask your attention to a movement which has approved itself to those in closest touch with the problems and possibilities of my work among the students. After a two year's knowledge of the situation I am convinced of the urgent need of some place where students can gather for interviews with the rector, fellowship with one another, bible classes, instruction and discussions, recreation and such other activities as may make our church both a strong factor for good and a substitute for home life and influence during the four formative years of the college career of our young men in the University.

We have an ideal location for such a building in the lot at the rear of the church and adjoining the campus.

It is proposed to make this work a memorial to three men whose lives and services have made them peculiarly worthy of such a tribute—Dr. John Manning, Judge James Edward Shepherd, and Judge James Cameron MacRae.

A layman who is in no way connected with the University has offered to be one of twenty-five to contribute one hundred dollars. Will you be one of that number to give or raise that amount, or if that is not possible, will you contribute whatever you feel disposed to give, either in one sum or in installments, between now and January 1, 1911. An early response will be greatly appreciated.

Sincerely yours,

R. W. HOGUE.

THE SEEKERS FOR THE POLE AND THE HERALDS FOR THE CROSS

It is Bishop Rowe of Alaska who draws this striking parallel:

"The 'far north' is the centre of interest just now. After many daring attempts by heroic men for a score of years, after splendid achievements and pitiful sacrifices, a flag has been planted at the North Pole, and that flag is the Stars and Stripes. It is not strange that the world is interested. It is a wonderful achievement and we heartily applaud the persistence, endurance and bravery of the epoch-marking discoverer. No one is better able to appreciate his work than those who, living in the North, are familiar with the conditions and have some experience of the same difficulties.

"But this interest in the event of such world-wide importance is in strange contrast with a work which is attended with greater benefits to humanity, though less in the public eye and esteem. For it should be remembered that during many years messengers of the Prince of Peace, the Redeemer of mankind, have lived in the North, amid the same conditions Peary faced in a dash of two years; they have met Arctic storms, crossed wastes of snow and mountains that seemed impassible, their one aim being to bring to all men the message of glad tidings, the ministry of salvation for soul and body, regardless of their popular acclaim or personal profit, satisfied that they left a trail of light, hope and redemption behind them. But in this the world gives scant recognition."

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

CONVOCATION OF WILMINGTON MEETS AT RED SPRINGS, SEPT. 28-30, 1910

The fall meeting of the Convocation of Wilmington will be held in Red Springs, from Wednesday, September 28th through Friday, September 30th.

The special feature of the meeting will be the consecration of the new brick church, recently completed at this point, largely through the zeal and labor of Rev. Isaac W. Hughes, former Dean of the Convocation, who ministered to the congregation at Red Springs, while rector of St. John's, Fayetteville.

The work is now under the care of Rev. N. C. Duncan, who is doing excellent work there. Mr. Duncan is very eager to have a full attendance of the Convocation, which will give an impetus to his work and be an inspiration to the congregation. A provisional program is given below, and it is expected that every feature may be carried out in full:

Wednesday, Sept. 28, 4 p. m.—Business Session.

Wednesday, 8 p. m.—Opening Service and Sermon. Preacher, Rev. W. H. Milton, Wilmington.

Thursday, Sept. 29, 11 a. m.—Holy Communion and Sermon. Preacher, Rev. Wm. E. Cox, Wilmington.

Thursday, 3:30 p. m.—Meeting of Women. Mrs. Nixon Davis, presiding.

Thursday, 5 p. m.—Service for Young People. Speaker, Rev. Thomas P. Noe, Wilmington.

Thursday, 8 p. m.—Evening Service and Sermon. Preacher, Bishop Strange.

Friday, Sept. 30th, 11 a. m.—Consecration Service. Preacher, Rev. Isaac W. Hughes.

THOMAS P. NOE, Dean.

W. R. NOE, Secretary.

DEATH OF COL. Wm. L. DeROSSET

Col. Wm. L. DeRosset, of whom mention was made in the Southern Churchman several weeks ago, as being very seriously ill, passed to his heavenly rest, Sunday morning, August 14, at his late home in Wilmington. Col. DeRosset was born in the See City in 1832, and save for a few years in his young manhood, he always resided there. He was always prominent in Church affairs, a life-long communicant, long time vestryman and senior warden of St. James' church; a member of the Standing Committee of the old Diocese of North Carolina, and after its organization, of the Diocese of East Carolina; its efficient treasurer for many years.

It is eulogy enough to say that in every position he ever held, military, civil or Church, he was faithful, honorable, brave and true. A gentleman of high character, frank and manly with his intercourse with the world, sincere and upright in all his actions. His strict adherence to his duties, his promptitude, his systematic methods, his strict integrity in all transactions were notable characteristics.

The burial office was said by his rector, the Rev. Dr. William H. Milton, of St. James' church, assisted by Rev. Messrs. Jas. Carmichael, D. D., J. B. Gibble and Thos. P. Noe, and his remains were tenderly and lovingly borne to Oakdale Cemetery where the dust will abide until that happy Resurrection morn comes.

The DeRosset family have been represented on the vestry of St. James' church for 125 years. The Very Rev. F. A. DeRosset, of Springfield, Ill., is a brother of the deceased.

The Rev. W. Burton Suthern, Jr., rector of St. Joseph's church, Fayetteville, N. C., has been called to the rectorship of St. Mark's church, Wilmington, N. C.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

OXFORD AND SATTERWHITE

The two colored missions in Granville County are St. Cyprian's Chapel in Oxford, and St. Simeon's Church at Satterwhite. The two missions are in a Baptist community. They are among an humble, yet loyal people. On account of their scanty earnings they can do but little towards the support of the missions. But for all this the work is full of encouragement. St. Simeon's Church has given us a clergyman and St. Cyprian's and St. Simeon's have sent many students to St. Augustine's School. A day school is needed in Oxford and Satterwhite. They would help to build up our missions in the midst of the difficulties. The Rev. Chas. Henry Male is the only resident clergyman they have ever had and under him the Sunday School and pastoral work receive their full attention.

In the ministry one man develops as a pastor, another as a preacher, another as a teacher, and some with the natural endowments of a Bishop include all. Thus Mr. Male is all things to his people. They come as the Queen of Sheba did to King Solomon with hard questions. He is consulted on agriculture, law, theology, medicine, on the principles and practice of morality in business, landscape gardening and other subjects. His relations with the white people of the Parish Church is as a warm friend. In the death of the Rev. Francis Hilliard he lost a good and faithful friend.

What is needed for the success of Oxford and Satterwhite is money to carry on the work. The work can get along without a colored Bishop, but not without the money that it would take for the support of an extra Bishop. Mr. Male has had many fine calls, but refused them all preferring to serve his humble people who love him, and thus enjoying the blessedness that comes in the service of the Apostolic Church.

ARCHDEACON DELANY'S LETTER

Convocation of Colored Work.

Having had a short interview with the Bishop of the Diocese not long since, it was my good fortune to be authorized by him to take a month for vacation. With this in view I resolved to fill appointments already made and hastened to the mountains. Having conducted services at Wilson on the night of the 5th with a sunrise Celebration on the morning of the Feast of the Transfiguration I left Wilson at about 8 o'clock for Holy Hope Mission at Rocky Mount, where I conducted the Morning Prayer, preached and celebrated the Holy Communion. This is a new work at Rocky Mount, but its name is significant of its life, for to have witnessed that inspiring service on the morning of that Feast Day, in spite of the many attractions on that busy Saturday, would surely have filled the most skeptical of us with hopes for its future. I spent Sunday and Monday in Tarboro with the Rev. John W. Perry, of St. Luke's Church, where I celebrated the Holy Communion and preached to a large and appreciative congregation.

With the hope of beginning my month of rest on the 15th I took charge of the services at St. Ambrose Church on the 14th for the Rev. J. E. King, who was called to Pittsboro. I had first an early celebration for the congregation of St. Augustine's Chapel. At the close of the day I realized that the contemplated rest of the morrow would be robbed of its sweetness unless Durham be visited. Then our new mission at Henderson must be visited; unfinished business at Warrenton demands attention; Louisburg ought to have another service; and now our Convocation is upon us. Our hopes of rest have been shattered: still with the poet we say:

"Now I would stay; God bids me go;
Now I would rest; God bids me work.
He breaks my heart tossed to and fro,
My soul is wrung with doubts that lurk
And vex it so."

This year our Convocation meets in Charlotte, N. C.,

on Wednesday, September 7th, in the Church of St. Michael and All Angels. These annual meetings are always full of interest to colored Churchmen in that they cultivate the taste for ecclesiastical legislation, and quicken missionary zeal among its members. The sessions of our Convocation are formulated after those of the Diocesan Convention: there are daily celebrations of the Holy Communion, Morning and Evening Prayer, sermons and missionary addresses, business meetings. While the Convocation is engaged in the transaction of its business, the women of the Church are having their sessions of the Woman's Auxiliary, the Junior Auxiliary and the Baby Branch. Sunday is the last day of the Convocation. The afternoon of this day will be devoted to Sunday School work. In the evening the regular services with missionary addresses will mark the close of the Convocation.

Yours sincerely,

H. B. DELANY, Archdeacon.

CALVARY CHURCH—TARBORO

Bertram E. Brown, Rector.

A bui'ding has been completed at a cost of $1,200.00 for use of the mission at the Tarboro Cotton Mills. It is arranged with an auditorium fifty by thirty feet, two class rooms ten by twelve feet, and two smaller rooms, so that night school, sewing classes, and other such work may be carried on, besides the usual Sunday School and weekly services.

Since the beginning of the year two new missions have been founded under the auspices of this parish—at Conetoe, a small town eight miles from Tarboro, and at Parker's Farm, twelve miles away. At the latter, the use of an abondoned Baptist Church has been secured, and a new organ and comfortable pews have been installed. An average attendance at Sunday School of nearly one hundred at this place is remarkable, considering the fact that it is in the country proper, far away from any village or settlement. Mr. S. S. Nash is superintendent, and is present every Sunday, besides visiting two other misions the same day. At Conetoe Messrs. E. D. and J. B. Pennngton, of Tarboro, assisted by others residing in the village, have a splendid Sunday School of over twenty children, and an adult Bible class. The rector of Calvary Church preaches at each place onece a month.

A new rectory to cost about $6,000.00 is being built on a site much nearer the church and the center of population than the former one, and will be ready for occupancy soon.

The Senior Chapter of the Brotherhood of St. Andrew now consists of nineteen active members and is doing most efficient work. Regular meetings are held every alternate Wednesday night, and full and specific reports of the personal work done is made by each member. Chiefly through the efforts of Brotherhood men a Bible class was organized six months ago and now has an enrollment of thirty-nine and an average attendance of between forty and fifty men.

The rector will spend the first two weeks of September at Galilee Mission, Philadelphia, during which time Sunday morning services will be read regularly in the church by Mr. George E. Pennington, Layredaer.

CONVOCATION OF RALEIGH

Through oversight on the part of the writer, the usual letter from the Convocation of Raleigh did not appear in the August issue of the Carolina Churchman.

Some happenings that may interest those who are concerned for the progress of the Church are these:

On June 29, the Bishop of the Diocese made his first Episcopal visitation to Wendell, Wake County, and at evening service in a tobacco warehouse, confirmed five persons. Four of these were men in or near middle life, and three of them had been baptized since January of the present year, when our first service was held at this place. By arrangement with the Methodists here our services have been regularly held in their church, but this happened to be in use for the other services at the time of the Bishop's visit and so we had to use the warehouse.

Let me repeat that the zeal of an earnest layman or two at Wendell makes the outlook for us encouraging.

A long desired consummation was effected on July 25, when the Rev. Henry O. Nash, an English Clergyman, late of Hollidaysburg, Pa., took formal charge of the churches at Pittsboro, Sanford and Gulf. The reports that have reached me indicate that he is a valuable addition to our Diocese. The train of incidents by which Mr. Nash was secured for this work is very interesting, but too long for a place in this letter. Just one incident here. Losses and setbacks at Sanford had apparently made it impossible for the congregation there to do their promised parts towards the support of a minister, and it seemed as if they must give up claim to any part in Mr. Nash's services. But on the very day the few members met to reach a final conclusion God sent us a stranger (be it said in all faith and reverence), a communicant from a Diocese further North—his name for his own sake I withhold—who modestly made himself one with us and contributed so liberally for the minister's salary as to enable the congregation to make their former promise good. This same gentleman had walked into Sanford on that hot day in order to be at church. Surely a thing like this is refreshing and worth while to tell.

At Coats, a new and growing little town on the Durham & Southern R. R., of which mention has been made in a former letter, I held on July 28, a first service of our Church. The Christian people here and around are almost wholly Primitive and Missionary Baptists, originally the former; but as soon as the population began to centralize in the town, the Missionary Baptists, with their accustomed enterprise and zeal, began a missionary campaign. With a membership on the spot of less than a half dozen, they rapidly ran up the shell of what will be a commodious church building, and just the week before our service here had held a protracted meeting, during which their membership was increased to forty-eight. It had been given out that our service would be held at the school house, a very comfortable building, but the Missionary Baptists courteously invited us into their new church, and we thought it becoming to accept. Such Christian courtesies, such practical evidence of brotherly kindness, on the part of others does not lay us under obligation to return at the cost of violation of principles; it does lay us under obligations, I think, to determine carefully and definitely how valid some mere tacitly accepted principles are, and to consider earnestly what practical evidences of a like spirit we can show without any violation of principle.

The Bishop of the Diocese of East Carolina in his last conciliar address took pains to specify certain particulars in which he thought we could give substantial tokens of our longing for Christian unity. So far I've not seen his suggestions challenged. I, for one, think they merit at least conscientious consideration and discussion.

On the fifth Sunday in July, for the second time, I held service at Sillington, and again, by their kind invitation, we used the Presbyterian church. At Sillington we have four communicants, and I hope provision may be made for regular monthly services in the not distant future.

Through the ready and valuable co-operation of the proper State authorities and of many interested individuals, it has been our good fortune to secure a young man who will serve as a sort of Chaplain for the prisoners at the State Farm in Halifax County. Of this I hope to write more at length in my next letter.

Faithfully yours,

N. C. HUGHES, Archdeacon.

The Diocese of Newark conducted last winter an interesting experiment in missionary instruction. Informal meetings for men only were held in 37 different centers covering 115 parishes and missions. The average attendanc at these meetings were 41. Simple and direct talks were given upon diocesan, domestic and foreign missions. The interest exhibited was gratifying.

CHRIST CHURCH—Raleigh.

Rev. M. A. Barber, the rector of the parish, returned from his vacation, spent in the western part of the State, the middle of July, and has been busily engaged ever since. Mrs. Barber and the children are still in Hickory, where they will remain until Sept. 1st. Soon after Mr. Barber's return to Raleigh two of his children in Hickory were taken with Scarlet fever, and were closely quarantined for weeks. Fortunately, it was a mild form of the disease, and the children are now entirely recovered.

The death of dear little Mildred Telfair, whose case is well known in this city, in July, while the family was on a vacation at Beaufort, was especially sad. But the dear little lamb has been gathered into the loving arms of the great good Shepherd, where no harm shall ever come near her. "Safely, safely gathered in."

Rev. R. P. Eubanks, the assistant, has been spending his vacation among his old friends in his former field of labor. He assisted archdeacon Osborne in a mission at St. Mark's, Mecklenburg county, the third week in August.

The rector, M. A. Barber, has promised to assist Archdeacon Hughes in the mission at Williamsboro August 24-26th,

The Superintendent of the State Hospital for the Insane, has appointed the rector of Christ Church chaplain of the institution, in succession to Rev. T. N. Ivey, former editor of the Methodist Christian Advocate, who has recently removed to Nashville, Tenn. Mr. Barber and Mr. Eubanks will take the work con-jointly.

The congregations at Christ Church and at St. Saviour's, the parish mission, have been excellent all summer.

ST. ATHANASIUS EPISCOPAL CHURCH—Burlington.

The new church at Burlington is slowly but steadily progressing towards completion. The roof is on and the tower is being finished—work is going on in the interior—it already looks stately and handsome. A number of the congregation are away on summer trips, Senior Warden Erwin A. Holt and wife at Asheville, Mrs. Ogelby is at Massanetta Springs, Harrisburg, Va., with friends and is greatly improved in health, others are on journeys in various directions. The Rector's brief outing was last June when he took a trip in the Blue Ridge section of Virginia.

MONROE

This has been a busy month. Visiting and making the acquaintance of Parishioners still, and paying visits to outlying places, as well as conducting our own services. First, a meeting was held and a committee appointed—"in the matter of erecting a new church for the congregation here." We have had some success in getting subscriptions, but sadly want some more help. Any sums, large or small, are very acceptable.

I visited Hamlet, as usual on the 2nd Sunday and had nice services there, also we appointed a committee "to consider and act, in the matter of a new church building." I also spent three days at St. Timothy's Mission, Olive Branch, and held service. I hope to go next Sunday (5th), and give services and Holy Communion. Here in Monroe we have had good congregations and 40 Communions were made during the month, I am thankful to say. Later.—Since writing the above, I have paid the promised visit to St. Timothy's and given them their "Communion." We had a wonderful service. It is estimated there were between 200 and 300 crowded into —and outside the church. Subscriptions for the new St. Paul's, Monroe, are still coming in. Will not some of the friends and relations of the late loved rector, Rev. F. Fetter send me something to add to the fund, "In Memoriam?

W. H. BALL, Priest.

CHURCH NOTES

Not long ago, the Archdeacon of the Convocation of Raleigh declared that there were places within his jurisdiction where the Church once entrenched more or less strongly, had been practically abandoned. When those churches were built, doubtless they were the centre of a thickly settled community. More recently, the centre of population has shifted, and the Church finds itself as a Tabernacle in the Wilderness. Still, there must be traditions in all such communities which are worth keeping alive, and it might be worth while to have at least an annual celebration which would bring back to s ch deserted places of worship those persons who can recall tender and beneficial associations, and whose lives are better for the influences of former days.

St. Andrew's Church, Rowan County, is one of those parishes which finds it necessary, at least for the time being, to abandon worship more accessible to the people. being, to abandon regular services in the mother church and to establish places of worship more accessible to the people. But the building is not altogether a **silent** witness. The last Sunday in August has been set apart as Memorial It serves in some degree to reconcile the older parishioners to that necessity which gives it a subordinate place amongst the regular places of worship, and at the same time it serves to kindle anew those spiritual emotions which were stirred in years gone by.

This year the celebration comes on Sunday, August twenty-eighth. It marks almost the exact anniversary of the building's Consecration on August 30, 1840. On this date, too, Bishop Ives administered the Rite of Confirmation to the first class of St. Andrew's. On the day preceding, August 29, 1840, the first candidates for baptism were received. Thus, the occasion this year will be very close to the actual anniversary where the proverbial three-score-and-ten is conspicious. As we are informed, the Rev. Thaddeus A. Cheatham, of St. Luke's, Salisbury, will preach the sermon.

Christ Church, Rowan County, is another of our historic churches. In the rapid movement of time, it will not be long until this parish will be preparing to celebrate her centennial. The work there is prospering under the capable administration of the Rev. S. J. M. Brown. Rev. Thomas L. Trott has been engaged to assist the pastor in a mision at some time in September.

According to the Living Church's "Who's who in the General Convention," at least three of the Clerical Deputies from this Diocese are agreed upon three of the great questions which will come before the General Convention. These three have expressed themselves as opposed to the Preamble, opposed to the Open Pulpit, and favorable to Suffragan Bishops.

Messrs. Basil M. Walton, Osborne L. Goforth, and John M. Kepley, young men who are studying with the view to Orders, and who have been spending their vacation and working in Durham, will return to Horner's School early in September. All three are fine young men, serious-minded, and appear deeply in earnest about their calling.

THE REVEREND FRANCIS WILLIAM HILLIARD

The Reverend Francis William Hilliard, an honored priest of the Diocese of Tennessee, entered into rest on the ninth Sunday after Trinity, in the city of Memphis.

The deceased was born in the little village of Dracutt, Mass., July 18th, 1833, where at the time, his parents were temporarily sojourning. His father was Judge Francis Hilliard of Cambridge, Mass., and his mother Katherine Dexter Havens, of Dedham, Mass. The Haven and the Hilliard manor houses stand "unto this day," each in its own old and aristrocratic town, and redolent with the traditions of a life lived in the purple, to a degree scarcely to be appreciated by any one not versed in the best of New England genealogy.

Mr. Hilliard was graduated from Harvard College in 1852, in the same class with Joseph H. Choate, of New York, the diplomat. He served as the class poet. After a thorough but private preparation in the studies for Holy Orders, he was made deacon in Christ Church, Raleigh, N. C,, by the Rt. Rev. Thomas Atkinson, D. D., Bishop of the Diocese. A few years ago the Convention of North Carolina formally recognized the fiftieth anniversary of his ordination to the priesthood by the same Bshop and in the same place. He became assistant minister in St. Paul's Parish, Edenton, N. C., where he married Miss Maria Nash Johnston, daughter of the rector of the parish, who died last year after a married

life of fifty-two years. On the death of his father-in-law Mr. Hlilard became rector of the parish, and served as such for ten years. Five children were born to him in Edenton. The Misses Margaret, Katherine and Elizabeth, and Foster and Iredell.

In succession Mr. Hillard served as rector the follow ing parishes: Grace, Plymouth, N. C.; Chapel of the Cross,, Chapel Hill, the seat of the University of North Carolina; St. James Theresa, New York; St. Mark's, Cheyenne, Wyo.; St. John's Erie, Va.; St. Mary's, Pocomoke City, and St. Matthews, Sparrow's Point, Va.; St. Paul's, Monroe, N. C.; Missionary of Granville County, N.C. with special charge of St. Peter's, Stovall, and St. Paul's, Goshen. More than half of Mr. Hilliard's ministry was passed in North Carolina, the State of his adoption and his affection.

The daughters of Mr. Hilliard having founded in 1892 the Francis Hilliard School for young ladies, in Oxford, N. C. Mr. and Mrs. Hilliard came in 1897 to live in this city, where they became honored and beloved by all. Last year after the death of his wife, Mr. Hilliard removed from Oxford, with his daughters, to Memphis, Tenn. On Tuesday, July 26th, after an impressive service in St. Stephen's Church, Oxford, N. C., the remains of our dear brother were laid to rest in the family plot in Elmwood cemetery. During the burial service the dark clouds threatened but at the close they opened suggestively, and showd the light of a longer day.

Mr. Hilliard was first of all a Christian Priest, a spiritually minded man. He had been matured in the old fashioned veritees of our Faith, and they seemed to hold hm firm and well balanced amid the sophomoric thought of the day. "He always seemed to me like one of the old prophets," so it was said to me. The day he was taken ill he heard the news of the death of King Edward VII. Sitting in his chair, mindful of his duty to the last, always unassumingly faithful himself the scene seemed to impress Mr. Hilliard. The next day he was found sitting at his desk making out his report to the diocese. When discovered he murmured "I am very ill but this report must be made out."

The evidence of a consecrated life, the unconscious tokens of that sound learning which dignified and made effectual, the purpose of the priests of the older generation, the full and even tide of the grace of God in every thing he said and did, these made the character of our brother beautiful, morrowing to the glory that was to come.

F. H. T. H.

RECEIPTS OF THE TREASURER OF THE CONVOCATION OF RALEIGH FOR MONTH OF JULY 1910

1.	St. Luke's—Gaston	$ 1.50
	Chapel of the Cross—Chapel Hill	12.50
4.	St. Mark's—Halifax	5.00
5.	Advent—Enfield	9.50
6.	Special—Gen'l. R. M. Nelson—Lillington	10.00
7.	St. Matthew's—Hillsboro	18.75
	St. Bartholomew's—Pittsboro	16.25
8.	St. Stephen's—Duke	12.50
12.	St. Mary's—Speed	5.00
	Grace—Lawrence	1.75
13.	Special Offering—Wendell	4.40
	Special Offering—Sanford	2.46
	Special Offering—Cunningham	2.81
	St. Andrew's—Littleton	4.35
20.	Special Offering—Wendell	1.71
	Special Offering—Cunningham	7.62
	Special—From a Friend of Missions	5.00
	Emmanuel—Warrenton	15.00
30.	Special Offering—Wendell	1.35
	Special Offering—Sanford	4.15
	Special—Mr. E. G. Muse—Durham	12.50
		$154.10
	Balance on hand August 1, 1910	$ 7.01

MEMORIAL

Fell asleep at Beaufort, N. C., July 25th, Mildred Badger, child of Samuel Fowle and Milderd Badger Telfair, aged 5 years, 6 months and 26 days.

"The beloved child, whom God gave us for a little while, and has now taken to Himself in Paradise." B.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

MISSION AT GLENDADLE SPRINGS

The impression has gotten abroad that the work at this particular mission-station is to be given up, so advantage is taken of this opportunity to announce, especally to those who are interested in this work, that the mission will be continued. Owing to the present inadequate living quarters for the workers, there will be, as has been the practice during the past two winters, a cessation of activities this winter, during which time it is planned to make the necessary preparations for building, such as clearing out the site of the house, etc., and in the early spring to undertake the erection of the mission house, provided sufficient means are in hand to do the work. By such an arrangement we should be installed in the new house the beginning of next summer and ready for a redoubled effort and permanent establishment.

At the present writing there is a little over $500 in the bank for the Building Fund; there is needed at least $700 more, in order that the house may be built and furnished without going into debt. So we shall continue the earnest effort to secure the necessary amount between now and February 1, 1911, when it is proposed to place the contract for the building.

We regret to announce that Miss Mitchell, who has been with this work for the past two years, is withdrawing to take work elsewhere. Her zealous and courageous efforts have done much to establish the work here, as well as interesting Church people outside in this mission; we wish her every success in her new work. Miss C. H. McCollough, who is located at Foscoe, will take charge of the work temporarily, assisted by Miss Louise Harlow and Miss M. L. Cantwell, both of Wilmington, who volunteered their services for the work, and who, we are glad to say, will continue their very much valued assistance.

Miss Carolina Maule, from Kewanee, Ill., who has also been here this summer as a volunteer worker, has returned to her home to resume her work in the High School there; we are most grateful to her for the assistance she has rendered this summer, and we earnestly hope she may return to this mission next summer.

Finally the undersigned takes this opportunity to thank most heartily the Juniors of St. John's Church, Wilmington, and the other organizations and the individuals who have so kindly and generously contributed to the Building Fund and maintenance of this mission, both by their means and by their personal service.

J. NORTON ATKINS, in Charge.

CONVOCATION OF MORGANTON

The Convocation of Morganton met at Grace Church, Morganton, Wednesday, July 27. The opening service Wednesday night was well attended. The address by the Rev. F. D. Lovall was a preparation for the Holy Communion.

On Thursday the Dean celebrated the Holy Communion, assited by the rector, Rev. McNeely DuBose. The attendance was much larger than usual at these gatherings of the Convocation. Morning Prayer was said by Rev. Harold Thomas, of St. John's, Florence, S. C., who has assisted the rector of Grace Church during July, after which the business session of the Convocation was begun, the Dean being in the Chair. Mr. Thomas acted as secretary and reports were given of the Morganton Associate Mssion by Rev. McNeely DuBose, the Lincolnton Associate Mission by Rev. Walter R. Dye, and the Rutherfordton Associate Mission by Rev. F. D. Loldell. The work of the Associate Missions was considered at length and the several needs of each field of work. At twelve o'clock the Convocation offered prayers of intercession for missions, with special petition for the following pressing needs in our own field:

Salaries for two teachers in the Morganton Associate Mission. For a Layreader and teacher for Lincolnton Associate Mission, and for an associate priest, with spec-

ial reference to the needs of the work at Shelby, in the Rutherfordton Associate Mission.

In the afternoon the financial situation was taken up, and how best to advance the interest of the Church for the salvation of souls.

An invitation was received by Mr. R. N. Willcox for the Convocation to attend the next meeting of Waynesville Convocation at St. Paul's, Ednyville, when the new church there would be consecrated in September. It was resolved that a lay delegate be sent to this meeting with the Dean, and also that this Convocation should in future be represented at the meetings of the Waynesville Convocation in order that the whole district may be kept in touch with one another. The Rev. A. H. Stubbs was present as a representative of the Waynesville Convocation and the Rev. E. N. Joyner as General Missionary of the whole district.

The Rev. Walter R. Dye preached a forceful sermon at the service held in the evening at Grace Church. The Rev. E. N. Joyner preaching at St. Stephen's Chapel. The Rev. Harold Thomas at St. Margaret's, and the Rev. McNeely DuBose at St. Mary's.

The Rev. E. N. Joyner was the celebrant at the early Communion on Friday, and after Litany by the Rector at nine o'clock, the Convocation adjourned. It was determined at this meeting of the Convocation to hold in different parts of the District Missions, under the direction of the Dean, the Clergy Offering to assst him. There will be two meetings of the Convocation before the next General Convention, one in the Fall and one in the Spring, and on days in which the Bishop cannot be present.

A note of sympathy and effection was sent to our beloved Bishop and the expression of sincere hope for his speedy recovery from his illness.

A CORRECTION

In the July issue of the Carolina Churchman, under the head of "General Items," contributed by the Rev. W. R. Savage, Priest-in-charge of the Valle Crucis Associate Mission, there occurred a typographical error in the last paragraph—"St. Julus-on-the-Watauga" should read "St. John's-on-the-Watauga."

GLENDALE SPRINGS

We are glad to report the receipt of $36.00 in checks in response to the "Message and Appeal to the Churchmen of North Carolina" which we quoted in the July issue of the "Churchman." We are indeed grateful to those responding to this appeal, and also to the members of the Committee who have the matter in hand. The work at this mission this summer is more active than ever before, and we earnestly hope that those interested will continue their eoffrts in behalf of a work that is of special interest to the people of North Carolina.

Mission at Black Mountain Organized.

On August 15, at the home of Miss Emma Disosway, at Black Mountain, with the authority of Bishop Horner, Rev. Francis M. Osborne, of Charlotte, called a meeting of the visiting and Church people of that place to organize a permanent mission of the church. There was a full and enthusiastic attendance and the following officers were chosen:

Warden—Mr. James Many.
Treasurer—Mr. R. E. Curr.er.
Secretary—Mr. Wayhab.

A written report of the meeting was then drawn up and a petition addressed to Bishop Horner requesting him to organize this congregation under the name of "St. James"—the name which had been chosen by Rev. A. DeR. Meares who until his removal from this District was very active in establishing the Church here. There are more than twenty resident Church people in Black Mountain and a large number of visitors who are enthusiastically working for the building of the Church. Through Rev. Mr. Meares' efforts nearly a thousand dollars was raised for the purchase of a lot and the erection of a building. Four hundred of this amount has been invested in a lot situated on the south side of the village not far from the station. The balance will be devoted to a building to cost a thousand dollars. Contributions large and small are solicited for this work and may be sent to Mr. R. E. Currier, Treasurer, Black Mountain, N. C.

PERSONAL

Bishop Horner, who, for prudential reasons, was recently subjected to a minor operation at the Baltimore hospital, responded with satisfaction, and by the time this goes to press he will be going into press, with his duties in the District.

The Rev. Mr. Saumenig, rector of Trinity, Asheville, is moving towards the beginning of a clericus at the See City.

The Rev. McNeely DuBose is taking his annual vacation down upon the South Carolina coast, in the neighborhood of that Mecca of his distinguished type, old Charleston. It comforts his people and his friends in the District, that he has lately put aside a strong temptation to step across the continent.

The Rev. Chalmers D. Chapman, who for fourteen years has stood bravely by the flock at Brevard, has the prospect of a month's trip, with Mrs. Chapman, out into the mid-west, for the middle of September.

The Rev. John W. Areson takes charge of the Holy Cross, Tryon, from the first of September. The congregation is making ready to build a rectory.

The Rev. Frederic D. Lobdell is struggling with more than he can fairly do at Rutherfordton, Shelby and many parts adjacent. He has several missions and schools out in the country, and is greatly in need of an assistant. But that is a story which finds duplication in divers places.

The Rev. Edmund N. Joyner has given up the mission at Saluda, and after entertaining several propositions out of the District and in, has accepted Bishop Horner's reappointment as District Missionary in general, to come and go, up and down, over and under, as occasion requires. At present he is helping Mr. DuBose with the Morganton Associate Missions, and will substitute there during the latter's absence. Mr. Joyner's postoffice address is Naples, Henderson county.

Saluda is the headquarters of The Clergy House Association, the object of which is to make an inexpensive way for the clergy of the Church, who abide in the res angustiae domi, to find season of rest, with their families. There are now two cottages, owned by South Carolina and Georgia, and both have been successfully filled this summer with several of their clergy, respectively. The annual meeting of the trustees, and of the woman's auxiliary board, was held on the 9th, when the Rev. W. B. Gordon, of Camden, S. C., was elected president in the place of the Rev. E. N. Joyner, who has held the position for a number of years. Mr. J. Frank Wilkes, of Charlotte, was re-elected secretary, and Miss H. E. Howe, of Saluda and Charleston, treasurer.

Any diocese, parish or clergyman will be granted a lot on which to build upon the land of the association, the one condition being that the house built shall never be alienated from the purpose of the association.

Rev. Francis M. Osborne, of Charlotte, is spending his vacation at "The Inn," Black Mountain. He returns to his work the first Sunday in September. He has held one or two services every Sunday at Black Mountain.

August 20th, at 9:15, Mr. Littlebourg Vinson, Warden of St. Alban's Mission, and Mayor of Littleton, died at his home after a five week's spell of typhoid fever. He is survived by his wife and five children. A good man has gone to his heavenly reward.

Rev. J. C. Davis, D. D., has resigned the rectorship of All Saints' Church, Concord, with the view of retiring from active work in the ministry in the 85th year of his age and the 57th year of an active ministry. In response to a letter of inquiry Dr. Davis writes:

"I am now living in Athens, Ga., but I still retain my membership in the diocese of North Carolina, preferrng not to be transferred. I am living with my youngest and only living son, from whom, and whose family, I had been separated for many years. I have formed no plans for the immediate future, I shall try to understand the indications of the Divine Providence, and ask for courage to do, or for patience to wait, as the case may be."

PERSONAL

Rev. John London, of St. Paul's, Louisburg, has been taking his vacation during August. Two Sundays he held services for Dr. Gravatt in Holy Trinity Church, Richmond. He also spent some time in Baltimore.

The missions of Charlotte are each supplied with one or two good layreaders but by some unforseen circumstances an expected minister did not arrive on the first Sunday in June, the Rev. Francis M. Osborne was out of town on his vacation, and when it was found that the other layreaders could not serve Mr. C. E. Frick, Treasurer of the Convocation of Charlotte, read service three times in one day at three of the chapels in order that none of them should be closed. The usual congregations were in attendance. How is that for a fine example of what an active layman can do?

There was a meeting of the Convocation of Morganton, at Grace Church, Morganton, on the 27th and 28th of July. Present, the Rev. Messrs. Ladell, dean; DuBose, rector; Dye, Joyner, Stubbs and Harold Thomas, of South Carolina, who was called into service as secretary. There was a deal of talk, some good resolutions, and a nice time socially. The next meeting is to be September 7th, at Ednyville, when the new stone church, built through Mr. Willcox's energy and engineering, will be consecrated.

The Rev. W. G. Pendleton, of Hungar's parish, Northampton county, Diocese of Southern Virginia, has been called to St. Paul's parish, Greenville. Mr. Pendleton has not as yet announced his decision.

The Rev. F. R. Lee, of Christ church, Smithfield, another Southern Virginian, has been offered St. Stephen's, Goldsboro. Goldsboro, with its remodeled church, attractive parish house and comfortable rectory, coupled with its aggressive congregation, are great inducements. —Southern Churchman.

Rev. Wm. H. Milton, D. D., of St. James, Wilmington, is spending his vacation in Virginia, among old friends and relatives at Blackstone. Services at St. James have been taken by Rev. J. B. Gibble, of Windsor and Rev. Thomas P. Noe, of the Good Shepherd, Wilmington.

Rev. A. W. Seabrease, of St. Paul's, Wilmington is spending several months in the North, mainly in Philadelphia.

Rev. W. R. Noe, of Clinton, spent his vacation in Charleston, supplying at St. Paul's Parish.

Rev. W. E. Cox, of St. John's, Wilmington, is spending his vacation at Blowing Rock, N. C., and Knoxville, Tenn.

HOLY TRINITY—HERTFORD, N. C.

Miss Narcom's many friends will be pained to hear of her being hindered in church duties and good works by a fracture of the arm near the shoulder. She is doing well and we pray for the completeness of her recovery.

MEMORIAL

In loving memory of Anna Jessup Caisson, who so peacefully fell asleep at her home, "Pinecroft," Lenoir, N. C., December 27, 1909.

And her sister, Alice Streety Caisson, who joined her in Paradise on April 13th, 1910.

"Thou Lord didst win the battle
That they might conquerors be,
Their crowns of loving glory
Be lit with rays from Thee."

The vestrymen of a surburban church in the diocese of Chicago which was apportioned $1,182 for missions ro all kinds considered this sum not equal to the ability of the parish, and accordingly suggested that $1,800 be raised. The first ten men interviewed subscribed $1,185. Thirty-five persons have since subscribed $2,115, and when the canvass of the parish is completed, the sum will probably be more than double the amount originally asked.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ROLL OF HONOR 1909-10

Senior Department—Lali Fisher 96, Sadie Furches 95. Prize for Scholarship, Lali Fisher. Prize for Improvement in Penmanship, Hugh Jackson.

Primary Department—Janie Adams 95, Roy Yates 96, Charlie Roderick 95, Leta May Turner 95.2, Leonard Shepherd 95, Charles Shepherd 95, Savannah Pulley 96.4, Mary Wade 95.

Scholarship prize Savannah Pulley. Prize for improvement in penmanship and sewing, Ivie Smith. Prize for good conduct in Thompson Hall, Grover Clark. Prize for good conduct in Bronson Hall, Ivie Smith.

CONTRIBUTIONS FROM JULY 15 TO AUGUST 15

Number of children—65.

Contributions received from July 15th, to August 15th; "In Memoriam", Wilmington, $10.00; collected in Charlotte by Miss Boyd, $9.50; Miss Bessie Davis, High Point, $5.00; W. A., Henderson, $7.00; W. A., Church of the Good Shepherd, Raleigh, $10.00; W. A., St. Katharine's Branch, Tarboro, $3.00; W. A., St. Bartholomew's, Pittsboro, $5.70; W. A., Christ Church, Rowan County, $1.00; W. A., Holy Trinity, Greensboro, for the building fund, $5.00; Bland estate, Hamilton, $19.00; St. Luke's Sunday School, Winterville, $1.00; "Our Babies' Memorial Fund", $6.00; "In loving memory of Mrs. Susan Smith on the hundredth anniversary of her birthday," $2.50; St. James Guild, Belhaven, $5.85; Holy Trinity Parish, Greensboro, $9.16; Hillsboro Juniors, for the Donkey Fund, $2.00; "Asheville No. 1," $10.00; Mr. J. P. Meacham, Rockingham, $14.00; "Messengers of Hope", S. T. S., $27.05. Total, $152.76.

Contributions in kind; box for Harriet Marlin, J. A., Holy Innocents, Henderson; 10 ½ dozen buttons, Sunday Schools of Holy Trinity Parish, Greensboro; three dresses for Harriet Marlin and material for the general work, W. A., Hamlet; freezer of ice cream, Mr. J. A. Fasnacht, Charlotte; box for May Parrish and Katharine Sherbert, "The Little Toilers," West Durham; sample package of Horlick's Malted Milk, from the Company.

ORPHANAGE NOTES

Mrs. Wooldridge arrived on the 28th of July and entered upon her duties as matron of Thompson Hall on the 1st of August. Mrs. Morton left that morning for Richmond where she will make a home for herself and two children for the present. Miss Capeheart left on the same day for her vacation, and her place is being filled by her sister, Miss Emmie.

Maude Berry has gone to live with the Rev. and Mrs. L. L. Williams at Pocomoke, Md., and seems to be much pleased with her new home. Sadie Lewis went to Wilmington for a visit in July and will not return. Verlie and Florence Hawkins have come back to stay with us a while longer. LeRoy Meacham came in from Rockingham on the 13th of last month and was placed in Thompson Hall.

About half of our children are absent on a vacation and the number of helpers is reduced to a minimum. The large girls and little children enjoyed a gejoggling board given by J. H. Wearn & Co., of Charlotte, till the big boys jumped on it and broke it.

A brother clergyman, who is a good supporter of the Orphanage, writing of one of our girls now on a visit home, says "She has shown great improvement, and is a bright witness of the benfit and influence of the training received there"; and another brother, equally as faithful, is kind enough to say "Verily the children of the Thompson Orphanage reflect the training they get, as one cannot fail to note the improvement after they have been in the Orphanage." A fond mother, writing of her two sons, says "Boys came O. K., and are looking fine."

The "Shower of Buttons" from Holy Trinity Sunday Schools, Greensboro, was very acceptable, but what we

need most just now is a few heavy showers of dimes and dollars. At this writing we have just $160.98 in the bank. Look at the cash receipts for the past month, and then consider that it takes over six hundred dollars a month to run us. Brethren, are you satisfied with the situation? Consider, also, that we are now incurring some extra, heavy expenses—$35.00 for a new range for Bronson Hall, the same amount for a cow to take the place of the one that had to be killed, and about fifty dollars for a new roof to the stables. A check for either, or all of these three purposes would be very acceptable, and make the donor sleep better.

The hail and heavy rains have injured our crops considerably. We have put up about eight hundred cans of fruit and vegetables, and hope to put up more before the season is over.

This department is responsible for the omission of "Aunt Becky's" letter last month, and we are sorry for it. Miss Cameron has forgiven us, and we hope the little folks will do so, too.

School will open on September 14th, and we hope all will be back in good time.

MESSENGERS OF HOPE

THOMPSON ORPHANAGE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	82.97
Amount still to be raised	82.03
Contributions from June 12th to July 12th.	
Junior Auxiliary, Hillsboro, through Mrs. S. P. Watters	$ 1.00
Mrs. R. J. Jones, Warrenton	5.00
Wm. Hyn Knowles, Jr., Pensacola, Fla., through his grandmother, Mrs. M. K. Nash, for May and June	1.00
From a friend of the Orphanage, Hillsboro	2.00
Marion-Frances and Katharine Alston, Warrenton	.25
Penelope Biggs, Williamston	.25
Junior Auxiliary, Washington, for June and July, through Tillie Morton's mother	1.00
Junior Auxiliary, Hillsboro, through Mrs. S. P. Watters	1.00
Young Christian Soldiers, Winterville, through Miss Esther Johnson	.25
Mrs. W. L. Picard and Mrs. H. B. Hardy, Jackson	.50
Ascension Sunday School, Davie County, through Miss Ruth W. Hairston	.50
	$12.75

My dear children:

We are making a more respectable show this month than last, tho' we haven't covered ourselves with glory even yet still it is unusually good for our midsummer record.

The first contribution came from our Hillsboro Juniors, who in proportion to numbers, age and ability are at present the banner branch of the Juniors—Now, come; who will take the standard from them if they can?

The next very delightful _____says I shan't repeat what she said, oh, ____for shame! How then am I to make up the letter please? Any how, I was raised under a West Pointer and therefore know how to obey the word of command. The sewing teacher got it of course, because her salary is the only part of the Orphanage oad that I undertook to help carry and quite as important as any other.

Thank you very much for all your good words wholly unmeritted as they are. You and my June Rose look at my letters through her own rose colored glasses; but I am glad you think so.

Then from a roundabout way even from Pensacola via Staten Island, which, you will all admit is rather like going to Egypt by way of the Haw fields, as the old Orange County people used to say, comes little William Knowles money for two months.

As I wrote a personal letter to the grandmother I need only say "thank you" here.

The next was annonymous and as I never peep under a bonnet held close around the face I can only say thank you and come again.

Then Marion and Katherine mail theirs to us from Warrenton this time.

Dear Aunt Becky:

Katherine and I send our dues for June—25 cents. We have been in Warrenton for a week. Grandpa has been sick but he is right much better now. With love from us all.

Yours affectionately,

I am very glad the dear Doctor is better. My heart fairly goes out to all physicians for my dear beautiful father was an old fashioned country doctor for over fifty years. His horse was standing saddled for an eighteen mile ride when he found himself too ill to go, and in six weeks his work on earth was finished. My beautiful, gallant father.

MESSENGERS OF HOPE

THOMPSON ORPHANAGE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	109.84
Amount still to be raised	65.16
Contributions received from July 12th to August 12th.	
"In Memory of my dear Husband", Mrs. J. A. Goodwyn, Norfolk, Va	$ 5.00
Penelope Biggs, Williamston	.25
Young Christian Soldiers, Middleburg, for June, July and August	.30
Marion-Francis and Katherine Alston, Warrenton	.25
Junior Auxiliary, Windsor, for May, June, July, and August through Miss Mamie Nichols	1.00
Thompson Orphanage Guild, Burlington, for June and July through Mrs. G. A. Summers, Treas	15.00
Junior Auxiliary, Hillsboro, through Mrs. S. P. Watters	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson	.50
"In Memoriam, Maude Walling Moore"	.25
Thomas Moore, Jr., Berkley, Va., through their mother	.25
St. Jude's Mission School, through Council Graham	.25
Wadesboro Juniors, through Miss Mary Cliff Bennett	1.00
Ascension S. S., Davie County, through Miss Ruth W. Hariston	.50
Wm. H. Knowles, Jr., for July and August through his grandmother	1.00
Ridgeway Juniors, through Miss Dan F. Collins for July and August	.50
Total	$27.05

Penelope comes next, saying:

"I enclose 25 cents for the Sewing Teacher's Salary for June.

Sincerely,

Thanks, pretty one, you are my "lucky Penny" for true.

The next letter brought the June and July pledges of the little Washington Juniors as the secretary is away.

My dear Madam: How sorry I am because I know how much you suffer—how much you have lost.

"So He giveth His beloved sleep."

The indefatigable Hillsboro Juniors come once more—could they have had a telepathic idea that I would throw down the gauntlet for them? Well it is in the lists, who will take it up?

Now it happens that at five o'clock a. m., I was reading Queen Esther's denunciation of that "Wicked Woman" and then comes another Esther bent on a very different errand; not to put down but to uplift.

Dear Aunt Becky:

Enclosed please find twenty-five cents (25c) for the Sewing Teacher's Salary from the Young Christian Soldiers of Winterville.

Sincerely,

Thank you all heartily, my dear.

Advance comes next—sending fifty cents and hoping this month's report will equal that of May.

Not likely, in my experience, that is, dear lady, tho they have done very well for the mid-summer collection.

The next was as far east as Davie is west, and another don't print me please.

So I say thank you both and am so sorry you are not well.

The remittance came in nice time—I hope you will soon be better—My love to you both. Now children dear, that ends the letters for this time and so as I say good night to my little niece: "Good night and happy dreams, and God be ni' yea."

Your loving
AUNT BECKY.

Address:
Miss Rebecca Cameron,
P. O. Box 32, Hillsboro, N. C.

My dear children:

I am sorry last month's letter was omitted from the paper. It was just an oversight for which no one was to blame, for there is no blame where no wrong was meant and happily (for me as well as many others) forgetfulness is not a fault. No doubt due explanation will be made so let it go at that.

Our month's receipts are very comfortable, though the fifteen dollar check did the most of it. Still, for hot weather and hard times you did very well indeed.

The first letter came from Virginia, my father's State, and says:

"Dear Aunt Becky":

Please find enclosed $5.00 for the Sewing Teacher's Salary, in memory of my dear husband.

With all good wishes for your health and success in your noble work, I am,

Very cordially,

Thank you very much, my dear madam, and let me here offer my sympathy for your bereavement.

The second letter came from Williamston and says:

Dear Miss Cameron:

I enclose twenty-five cents for the Sewing Teacher's Salary for July.

Sincerely,

Thanks my pretty Penny, you are one to be trusted always. Showing forth all good fidelity and as regular as the coming of each successive month.

The Middleburgers come next.

Dear Aunt Beckie:

Enclosed find 30 cents for June, July and August. We read your letters at our meeting to-day, and enjoyed them as we always do.

Your little friends,

June, July and August! Quarterly payments you see little folks. I prefer once a month, but then, I am in a minority, and tho minorities usually rule they don't in this instance. Thank you each one very much and your director too.

The Texarkana children say:

Dear Aunt Becky:

Katherine and I send our dues for this month. We hope you are feeling better than usual. With love from us all, I am,

Yours affectionately,

I am much obliged dear child, kiss the baby for me please and love to you each one.

The next was the offering of the Hillsboro Juniors for which we return thanks. They are also of the ever faithful kind.

The next was one of the don't-print-mes. I obey with love and thanks. I do wish you had a good servant.

The next was also not to be printed. I am so glad the baby is such a comfort and pleasure. They always are and that you still have the blessing of your mother's presence. The world grows wofully changed and empty when the mothers leave us behind. We never grow up sufficiently nor grow old enough not to need them.

The Windsor Juniors come next: We used to hear from Miss Janie Allen Cherry, a cousin of my little niece Now it is another name—They say:

My dear Miss Cameron:

Enclosed please find $1.00 for Sewing Teacher's Salary for the months of May, June, July and August from St. Thomas' Branch of the Junior Auxiliary, Windsor.

Sincerely,

Thank you very much my dear but don't you think once a month would be better than once in four months? For the sake of example if nothing else.

"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

It has always seemed to me that there was a command through the law of example.

Example is one of the most unreckoned with, but still one of the greatest influences that mould human life and action: Therefore, let your light so shine before men.

The Thompson Orphanage Guild of Burlington comes in this fashion:

Dear Miss Cameron:

Enclosed you will please find check for fifteen ($15.). Same to be used for Sewing Teacher's Salary at the Thompson Orphanage, for June and July.

Yours sincerely,
MRS. G. O. SUMMERS, Treas.

Please thank your guild, my dear madam. I feel like Moses felt when one hand was held up. I want another tho' for Moses had Aaron and Hur and he was killing people. We are trying to preserve them body and soul from worse than the Amalekites.

Then a new missive comes to help us; saying:

My dear Miss Cameron:

We, the children of St. Jude's School, send you to-day 25 cents (stamps), to help on the Sewing Teacher's Salary. It is a small amount, but we hope to send as much each month.

Respectfully,

I am very glad you mean to help us, my dear Council: I call you by name, but you write such a beautiful hand that I am not sure that I am not taking a liberty with a grown man—If I am, excuse me.

Then comes Wadesboro.

Dear Aunt Becky:

Please find enclosed one dollar for Sewing Teacher's Salary from the Wadesboro Juniors.

Very sincerely,

I am always glad to welcome Wadesboro people—especially Bennetts and Littles and Hardisons and Ashes who are my cousins—all good stock and dependable.

The next one came from Ascension Sunday School but I can only tell you so. I am not allowed to put the letter in print.

Thank you very much dear lady and for the magazine that comes so regularly and is so much enjoyed. Give my love to the children.

The next one crossed the Canadian border to reach us and says:

My dear Miss Cameron:

I am enclosing you to-day $1.00 (one dollar) in payment of the July and August subscription of my little grandson Willie Knowles, Jr., to the Sewing Teacher's Salary of the Thompson Orphanage.

I read with interest your acknowledgments of all your last letters from your youthful contributors, in the Carolina Churchman. I am sure they must all appreciate your kindly interest and encouraging words, in their efforts to do the right thing in the right way.

Hoping your health is improving, I am,

Very sincerely,

Thank you very much my dear madam. I hope your little grandson will grow up worthy of the best traditions of his gallant North Carolina ancestors.

I am sorry when the scions of well-known and time honored families go elsewhere to live; surely the mother State offers all needful opportunities within her self today as she did long ago, when your father and my granfather were friends.

The last to come are the Ridgeway Juniors. They say: My dear Miss Cameron:

Enclosed you will find fifty cents in stamps from the Junior Auxiliary—Ridgeway, for the Sewing Teacher's Salary for July and August. With best wishes, I am,

Very sincerely,

Thank you my dear young lady, and your branch as well. Give them my love please.

That ends the letters but I cannot close without saying what a loss has come to us in the death of that gallant soldier, faithful friend, true patriot and chivalrous gentleman, Colonel Wharton J. Green.

His Thanksgiving donations were always generous and to be depended upon, and I for one will sorely miss him in the days to come. Alas, my world of friends is growing very small now as the years race by: already this year has bereft me of four.

Goodbye, little folks.

Your loving,
AUNT BECKY.

Address:
Miss Rebecca Cameron—P. O. Box 32,
Hillsboro, North Carolina.

A SERMON

(Concluded from Page 5.)

its authority or power were not lost even in days when men lightly valued the high office to which they had been admitted. The wonder of it all is that God should give such gifts unto men, but He has done it, "we have this treasure in earthen vessels" and it is the Church's solemn duty to perpetuate that ministry, and no man can be counted a true and loyal churchman who does or says anything to belittle the authority or the place or the importance of the Sacred Office of the Priesthood in the Church of Christ.

III. THE PEOPLE IN THEIR RELATION TO THOSE AUTHORITIVELY SENT FORTH BY THE CHURCH.

Finally, the relation of the congregation to the Priest, or as the rubric about the sermon for to-day says: "How the people ought to esteem them in their office."

1. I call your attention to the words of the rubric—"esteem them in their office." There must first be a reverence and respect for the Office. The Priest is the man who holds the Divine certificate of authority to minister in sacred things. He represents in his office the Master upon earth, therefore the office must be esteemed.

2. Then, there is the other side, his manhood. Remember that your parish priest is a man, and a man of like passions. He wants and needs your sympathy and help. He appreciates a kind word, a loving act. Highly esteem the office but remember also his manhood. In the social life treat him as a man. No man wants to be relagated to the ranks of the effeminate because he wears the garb of a clergyman. No man wants to be hedged in by the barrier of reserve or set upon a lonely pedestal because he ministers in sacred things.. There is a loneliness in the life of the priest that is due sometimes to the man but more often to the people, because they forget that as a man he longs for society and fellowship with others. The priest is speedily sent for to weep with them that weep but he is seldom asked to rejoice with them that do rejoice. The priest as a man is not perfect. He is not infallible. He has a heart that can be wounded. He has feelings that can be injured. Ever and always he is the priest but as a priest he is also a man. I know of no better way to seek to impress this point of the sermbon than to point you to the story of the earthly life of the Christ, to remind you of the holiness of His life, in His part in the sacred ministry and His social intercourse with men, and then, believing that the priest seeks by God's aid to shepherd faithfully his flock to quote St. Paul's words to the Thessalonians in speaking of the Ministers: "We beseech you brethren, to know them which labour among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

THE CHARGE

It is customary at the close of an Ordination sermon to deliver a charge to the one coming to receive Holy Orders.

To you, my young brother, I now address myself. And this duty is all the more pleasant because of our relations. Your official association with me in the work of this parish has drawn us close to one another in the Master's work and that you have so well acquitted yourself in your work as a Deacon makes your coming to this Office to-day all the more glorious. Perhaps my experience of nearly twenty years in the ministry of the Church may entitle me to the privilege of saying a few words of advice, at any rate I am sure you will believe that what I am about to say to you directly, will be taken as a message of affection and love.

You have chosen as your life work the highest and best of all the vocations of life. It offers no great gain. It demands sacrifices and hardships. But it is the happiest life a man can possibly live, ministering, and I use that word in its fullest and in its most sacred meaning—ministering to others.

(a) First of all, live in close and intimate communion with the great High Priest, and be a man of prayer. The battles must be fought on your knees. The cares for the souls of men must be studied in simple talk with God. If the Good Shepherd be your leader you cannot lead your flock astray.

(b) In everything and everywhere be a Priest of the Church. Let the Church and your sacred duties and responsibilities come first. Avoid whatever will in any way compromise your Church or the Catholic Faith. Let me warn you, my dear brother,, against a great temptation—the temptation to seek self praise. Often the opportunity will present itself to better, from a worldly point of view, your position, or to receive soft and pleasing words of commendation. If the sacred Office and Ministry of the Priesthood is compromised, such sweet and pleasant things must be thrust aside. Think always of your Master who fulfilled His ministry and who pleased not Himself.

(c) And lastly, be a good strong, loyal Churchman. Teach and preach the Faith once delivered to the Saints. Turn a deaf ear to the obstructive and destructive theological controversies of the day. Preach Christ. Live the Church's life. Patiently and lovingly seek to lead men out of the maze of an indefinite evangelism and from the bypaths of a goalless philosophical rationalism into the God appointed way of the Church's Sacramental system, for in so doing you will make a full proof of your ministry. May God give you a happy and joyful ministry in His service and may it be yours, as I believe it will be, to hear from the blessed Master Himself, when your work is finished: "Well done, good and faithful servant."

NEGLECT OF CHURCH

He who neglects his church is exerting a bad influence on himself and others about him. Dean Craik has truly said that:—"The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God. The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, especially the Holy Communion, may retain outward respectability, may retain his place in social life, but there is nothing in God's Work to ndcate that he wll escape the condemnation of an unfaithful and disobedient servant. 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you.' It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning." The trouble is that too many people are content with a religion of form and fashion—little thinking of the dishonour they offer to God and the dark stain they put upon their own character.—From the Canadian Churchman.

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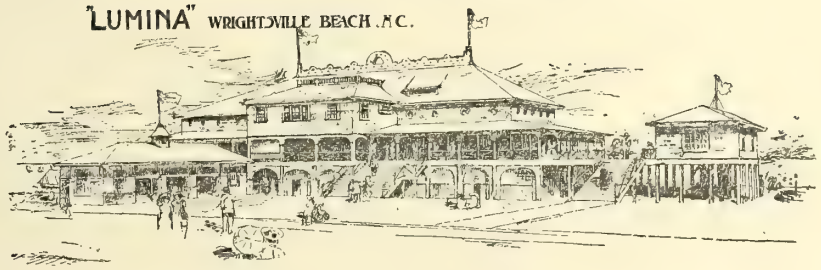

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The Carolina Churchman

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BISHOP CHESHIRE has consented to write brief articles descriptive of the Bishops and their work, and these articles will not only enhance the value of the pictures, but furnish very useful information regarding the history of the Church in North Carolina —a history that should be familiar, in its outlines, to every loyal member of the Church.

We are indebted, for these illustrations, to Mr. Marshall DeLancy Haywood, author of "The Bishops of North Carolina."

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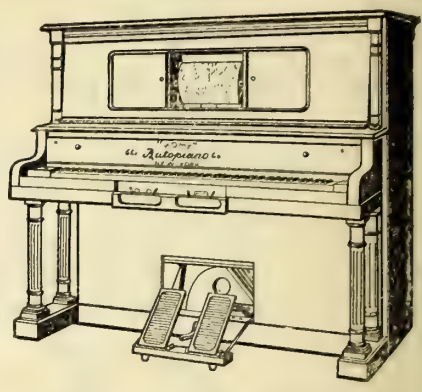

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The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, OCTOBER, 1910 No. 1

CALENDAR FOR OCTOBER

2.—19th Sunday after Trinity. (Green).
9.—20th Sunday after Trinity. (Green).
16.—21st Sunday after Trinity. (Green).
18.—St. Luke, Evangelist. (Red).
23.—22nd Sunday after Trinity. (Green).
28.—S. S. Simon and Jude. (Red).
30.—23rd Sunday after Trinity. (Green).

HOLY ORDERS

In several recent issues of the Church papers I see that there are certain articles referring to the validity of non-Episcopal ordinations, and that certain Bishops and other clergy are quoted as recognizing them as valid. In this matter, as in all other matters, we must not take what individuals say in preference to "the Voice of the Organic Body." If "Episcopacy is only a very ancient form of Church government," and not necessary to the "being of the Church," it ought to be abolished; for many non-Episcopal Churches are doing splendid work for the welfare of society and religions if that is sufficient evidence for the validity of their ordinations.

I think it would be impossible for any man to prove that the Church of England ever admitted non-Episcopal ministers to officiate in her Churches. If any man can prove the contrary he ought to produce or refer to the "official documents" and not to personal opinions. It is true that ever since the Reformation men have been found in the Anglican Church who believe that non-Episcopal ordination valid, but they were not the Church. In support of their claims some moderns are always referring to Bishop Lightfoot, but he says that all his investigations vindicate the Preface to the Ordinal; and the Ordinal is the law of the Church in regard to ordinations. It is true that before the last revision of the English Ordinal there was very little difference in the actual words of ordination, "Receive the Holy Ghost," etc., but after that time, for the office of a Priest or Bishop, were added; not in answer to Roman cavils, but to show the Puritans and others what was always the purport, nature and intention of Holy Orders in the Church of England. We know that whatever irregularities existed in England during the "dreadful reign of the Commonwealth," there is no law of the Church of England declaring that any but those having Episcopal ordination can be taken as lawful Bishops, Priests or Deacons, or allowed to execute any ministerial functions. This is the law of the Church of England and of the (Protestant Episcopal) Church in the United States of America. The Church of the Anglican Communion does not condemn non-Episcopal bodies. She simply refuses to acknowledge the validity of their ministry. I do not think anyone can prove from official documents that any historic branch of the Church Universal has ever accepted as valid any ordinations except those performed by a Bishop; and the Church of England has always made the clear distinction of Order between Bishops and Priests or Presbyters, as can be seen in her "authorized standards of authority."

A great deal has been said about "the good work" of non-Episcopal ministers which was looked upon as sufficient evidence of their possession of the "graces of the Holy Spirit" and therfore a "valid ordination." Suppose some good men and women were bound together to do some "good work" of a Christian character, would that make them properly ordained ministers of the Gospel? Does goodness make a man a Free Mason or an Odd Fellow? The great ability of ex-President Roosevelt does not make him Chief Justice of the United States or Moderator of the Presbyterian Church, or Presiding Bishop of the Church in the United States, etc., etc.

Although the Church of England or the Church in this country has never officially admitted the validity of non-Episcopal ordination, yet there are some who still persist in urging certain reasons to prove the contrary, because certain non-Episcopal ministers have intruded or intruded themselves into the Church of England at certain times in her history. Let me collate a few cases, and, I think, all others hinge on them.

It is said that "Dr. Bancroft, chaplain to Abp. Whitgift (first) divided off the Bishops from the body of the Presbyters and advanced them into a superior order by 'divine right,' in a sermon at St. Paul's Cross, January 1, 1588." I do not think that he or any other person has power to create any new order of ministers in the Church; and those who know what the Prayer Book teaches, know that this cannot be true; but all may not know that, in the sermon of Dr. Bancroft, there is not a word on the subject.

It is also said that "those who had been ordained in foreign churches, in the reign of Mary, were admitted in Elizabeth's reign to their ministerial offices and charges; and to legalize this an Act of Parliament was passed, the thirteenth Elizabeth, allowing the ordination of Presbyter without a Bishop." If any were admitted they must have had Episcopal Orders; but "no such Act was ever passed by the British Parliament." An Act of Parliament could not make ministers of the Church of God. It is true than an Act was passed to reform certain disorders touching the Ministers of the Church of England. The first part of it refers to ministers below the degree of Bishop, who were ordained by any other form than the Ordinal of 1549, should subscribe to the articles, etc., etc., prescribed by law or be deprived of office. They had to sign the Preface to the Ordinal. The second part declares that ministers who teach or preach anything contrary to these shall be deprived; and there is not a word in the Act about ordination by Presbytery, Synod, Conference, Congregation, etc., etc., or ordination by pious and godly women.

We also hear "that Abp. Grindal commissioned a Presbyterian minister to preach in his Diocese." This is true; but this case of itself proves that the Church of England did not accept his ordination, for if she had there would have been no need of a commission from the Archbishop of Cantebury. We learn from Strype's "Life of Grindal" that for this very act of commission and other irregularities the Archbishop was suspended.

Sometimes we hear of another plea "that ministers from abroad, who had received only Presbyterian ordination were received in their ecclesiastical character by the Reformers of the Church of England without any reordination. These lists usually include the names of "Clavin, Knox, Fagius, Bucer, Tremellius, Peter Martyr, Ochinus, Travers, Wittingham, John A. Larco." There may be others, but there seems to be no record of them.

As Calvin never visited England, he could not have been admitted to officiate; as he never was in Priest's Orders, according to Beza's "Life of Calvin," he could not have been acknowledged as a minister of the Church of Christ, although he may have been in Deacon's Orders and so we learn that the "Father of Presbyterianism" was probably never ordained to any Order or Office in the Church; although he ruled the Presbyterians of Geneva with great authority.

Knox had Episcopal ordination before becoming a Reformer, and was therefore like the other Reformers who had Episcopal Orders; and although he declined the Bishopric of Carlisle in a certain period of his life, and for certain reasons, yet he had his sons, who took orders, and were ordained in the Church of England.

Very little is known of Fagius, as he died very soon after he arrive din England; but Bucer, Temellius and Martyr had Episcopal Orders before they became Reformers; and Ochinus was at one time "Father Confessor" to Pope Paul III. and there need be no doubt about his Episcopal ordination.

It is not necessary to say very much about Travers and Whittingham, except that the former was "silenced by Archbishop Whitgift, and ultimately removed by means of the High Commission Court, as unqualified for ministering in the Church of England from want of Episcopal ordination;" and Whittingham seems to have had merely what is termed among the Dissenters, a call, from the English refugees at Geneva, and to have been set apart for the ministry by some of them, not in orders, in a private house. A solemn adjudication of this case was precluded by his death; but Achbishop Whitgift declared soon after that he would have been deprived, had he lived, without "especial grace and dispensation." He may have had the "graces of the Spirit," but he had not "Episcopal consecration or ordination," and therefore was not qualified to minister lawfully in the Church of England.

In regard to John A. Larco we know that he was never received as a clergyman in the Church of England. It is true "that King Edward and Archbishop Cranmer issued a commission authorizing him and four other foreigners to preach to their countrymen in certain chapels erected for them." In the crypt of Canterbury Cathedral there is still a chapel for the Huguenots. It is one of the "peculiar customs."

We come now to a different kind of history. In the year 1610 Spottiswood, Lamb and Hamilton were ordained and consecrated Bishops of the Church of Scotland by the Bishop of London, Ely, Rochester and Worcester of the Church of England, and, therefore, some people say that the Church of England by this act acknowledged Presbyterian ordination, for these Bishops before their ordination and consecration were only Presbyterian ministers. We must remember that "the greater always include the lesser," and that in the early days of Christianity laymen were sometimes elected to the Bishopric and were ordained and consecrated to the Episcopal Order and Office without passing through the intermediate Orders.

As I do not belong to any "school," I have not compiled these remarks for controversial purposes, or in the interest of any "party", but simply to show that the Church of England and the Protestant Episcopal Church in the United States of America have never officially admitted the validity of non-Episcopal ordination at any time in their long history—notwithstanding what some people may thing or say about "ministry", "priesthood," "sacraments," the "being" or "well being" of the Church of God. And as over two-thirds of the Christian world to-day have the "Episcopal Form of Church Government" we may reasonably say in the language of Bishop Lightfoot that "the threefold ministry can be traced to Apostolic direction; and short of an express statement we can possess no better assurance of a Divine appointment, or at least a Divine sanction;" and "that the institution of the Episcopate must be placed as far back as the closing years of the first century, and that it cannot, without violence to historical testimony, be dissevered from the name of St. John;" and also that "the result of his investigation into the origin of the Christian Ministry has been a confirmation of the Statement in the Ordinal, but he was anxious not to overstate the evidence in any case."

I will now conclude by making a few extract from an ordination sermon of Bishop McIlwaine, preacher at Gambeir, O., in 1839. He says "that it is the doctrine of our Church that the line of succession has been through a ministry consisting of three Orders, and through the highest Order of the three, the Bishops of the Church, needs no illustration." "From this declaration (in the Ordinal) it is clearly the doctrine of the Church that not only ancient authors, but Holy Scripture, teach the Apostolic origin of an Episcopal Ministry in the three Orders." "That Episcopacy is the only form of Church Order contained in the Scriptures, and manifest from ancient authors; and consequently, whether a Church should now be Episcopal or not, is a question not to be settled upon consideration of mere expediency, but of deference to the model of the Primitive Church, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted a lawful Minister in the Church, nor suffered to execute any functions of the Ministry, unless he hath Episcopal ordination." I may add an extract from a sermon preached in 1843 by Bishop Lee, of Delaware, a "Low Churchman" like Bishop McIlwaine, in which he says that "in holding to a Ministry of three orders: Bishops, Presbyters and Deacons, to the first of whom alone is committed the power of ordaining men to the sacred office; in maintaining the succession of this Ministry from the Apostles downwards, and in believing in a matter of conscience to recognize those only who are thus ordained as our pastors, we are only acting upon the opinion—the unanimous opinion—of the Christian Church for the first fifteen hundred years of its existence. We agree with the great majority of those who call themselves Christians throughout the world to-day. It is not, therefore, a new or strange dotrine."

Although these distinguished "Low Church" Bishops do not, in the above extracts, use strong "scholastic" language like some pronounced High Churchmen, yet it is very different from that of some pronounced Low Churchmen in regard to the Nature and Contents of Holy Orders in the Anglican Church. They did not think that "the possession of the graces of the Spirit," and "doing good Christian work" made a man a true minister of the Gospel without ordination by lawful authority, as it is expressed in the sober and careful language of the Ordinal in the Book of Common Prayer.

It is true that Bishops McIlwaine, Lee and Lightfoot have not given any elaborate, detailed, definition about the Ministry—although Lightfoot's Essay has caused "considerable misapprehension, because not properly understood and taken in connection with his other writings." I have not quoted any "High" Churchman, as we all know their opinion on this subject. But we must not take "the opinion of individuals," or "the academic explanations of schools" in preference to the deliberate statement of "the Voice of the Church" as expressed in her authorized documents.

It is very evident that we have "schools of thought" in the Church on "Doctrine, Discipline and Worship," and it is not difficult to determine which of them are most agreeable to the teaching and practice of the Church, as long as we have the Prayer Book as "the Standard of Authority." And although the divided state of Christendom is a great hindrance to the spread of the Gospel and many are perplexed about the conflicting contradictory interpretation of the Word of God, yet to those who take a comprehensive view of the progress of Christianity, even these more lasting obscurations of the truth will present no serious difficulty. They will not suffer themselves to be blinded thereby to the true nobility of Ecclesiastical History; they will not fail to see that even in the seasons of her deepest degradation, the Church was still the regenerator of society, the upholder of right principle against selfish interest, the visible witness of the Invisible God; they will thankfully confess that, notwithstanding the pride and selfishness and dishonour of individual rulers, notwithstanding the imperfections and errors of special institutions and developments. Yet in her continuous history from the beginning the Divine promise has been signally realized that Jesus Christ is with the Church always, even unto the end of the world. I again remark that I have not compiled the above for controversy.—Stuart Crockett, in The Canadian Churchman.

MISSIONARY MEETINGS AT THE GENERAL CONVENTION

The committee to prepare a programme for the joint sessions of the two houses of the General Convention, when the Church's mission work will be reviewed and discussed, consists this year of the Bishops of Southern Ohio and Indianapolis, the Rev. Alexander Mann, D. D., of Boston, Dean Matthews, of Cincinnati, Mr. George W. Pepper, of Philadelphia, and Mr. Stephen Baker, of New York. The committee has had the help of Mr. George Gordon King and Mr. John W. Wood, who is acting as its secretary.

As the committee cannot bind the Convention to accept its programme in advance, all announcements concerning plans are subject to revision when the Convention meets on October 7th to consider the committee's report.

Following the report of the committee on the morning of October 7th there will be a brief presentation of the Triennial Report of the Board of Missions and its auxiliaries. Then there will follow an address by one of the secretaries reviewing the "Progress of the Church's Mission at Home and Abroad," and an address by the Treasurer of the Board, giving "Some Facts about Missionary Offerings." The morning will close with discussion and questions upon the report of the Board.

REPORTS OF OUR LEADERS

In the afternoon the session will be asked to consider "How the Church Can Better Discharge Her Duty to the American People." Bishop Francis, of Indianapolis, Bishop Horner, of Asheville, Bishop Brooke, of Oklahoma, and Bishop Nichols, of California, have been asked to treat different aspects of this subject in twenty-five-minute addresses.

The Committee on Programme proposes that four other afternoons shall be set apart for the consideration of missionary matters. On Monday, October 10th, it is hoped that "Achievements and Opportunities in the Orient" may be recounted by Bishops Graves of Shanghai, Roots of Hankow, McKim of Tokyo and Partridge of Kyoto.

The third joint session is scheduled for the afternoon of October 14th, when "Special Forms of Home Mission Work" are to be discussed by Bishop Johnson, of South Dakota, speaking for the Indians, Bishop Guerry, of South Carolina, for the Negroes, and Bishop Rowe for the work in Alaska.

For the afternoon of October 17th the general subject proposed is "The Church's Outposts in the Island World." The speakers selected are: Bishop Restarick, of Honolulu, Bishop Knight, of Cuba, and Bishop Brent, of the Philippines.

The fifth and last joint session is planned for the afternoon of October 19th, when it is expected that the Church's work in Mexico, Porto Rico, Brazil and Africa may be outlined by the bishops in charge.

OTHER IMPORTANT MEEETINGS

Besides these distinctly official meetings there will be several other of great interest and importance.

On the evening of Sunday, October 9th, Bishop Morrison, of Iowa, is to preach the sermon before the Board of Missions. As September 25th marks the seventy-fifth anniversary of the consecration of Jackson Kemper as the first missionary bishop of the American Church, Bishop Morrison has been asked to commemorate the event by a sermon, more especially on the Church"s work in the home land.

Four great missionary mass meetings have also been arranged for. They will be held in Music Hall, with accommodation for 4,000 or 5,000 people. The first of these will be on Tuesday evening, October 11th, with Bishop Vincent as chairman. The subjects and speakers are: "What the Church Can Do for the Western Frontier," by Bishop Robinson, of Nevado; "Brazil: The Land of Need and Opportunity," by Bishop Kinsolving, and "A Day's Work on the Arctic Trail," by Bishop Rowe.

On Thursday evening, October 13th, another opportunity will be given to hear the leaders in the Church's aggressive work. Bishop Tuttle is to preside, and the programme will include addresses on "The Orient's Open Doors—Will they Remain Open?" by Bishop Graves, of Shanghai; "The Church's Service to the Nation through the Moral and Industrial Training of the Negro People," by Bishop Strange, of East Carolina, and "The Call of the West to the Men of the Church," by Bishop Spalding, of Utah.

One of the most significant meetings of the whole convention should be that on Sunday evening, October 16th, under the auspices of the Laymen's Committee of One Hundred. While designed especially to give the laymen an opportunity to express their missionary convictions, the meeting will be open to all. The first address, it is hoped, will be made by Mr. Gifford Pinchot, of Washington, on "The Church's Mission an Enterprise for Busy Men." The other speakers are to be Mr. W. R. Stirling, of Chicago, on "Business Methods as Applied to a Man's Task," and Mr. George W. Pepper, of Philadelphia, on "American's Religious Responsibility for the World."

The fourth mass meeting will be especially for the Sunday-schools and will be held in Music Hall on the afternoon of October 16th. The plans are being arranged by the Rev. Dr. Duhring, special agent of the Sunday-school Auxiliary, and Mr. John W. Wood, on behalf of the Board of Missions, with the help of Sunday-school leaders in Cincinnati.

Of course, no gathering of the Church in General Convention would be complete without the great services and meetings and the many smaller and more informal conferences of the Woman's Auxiliary. The plans for these meetings are in the hands of the Auxiliary leaders and will be fully reported upon elsewhere in The Spirit of Missions.—Spirit of Missions.

THE TESTIMONY OF AN EXPERT

The Hon. Francis E. Leupp, late Commissioner of Indian Affairs, in his interesting book just published, "The Indian and His Problem," speaks thus:

"The best way to approach Indians with an appeal to consider Christianity is by furnishing them first with something on a level with their understanding, which they can and will use as a bridge to carry them into the domain of enquiry . . . . . The Protestant Episcopal mission to the Navajos set up an excellent hospital at Fort Defiance. Such illustrations show what I have in mind. If you approach an Indian with the bare abstract proposition that you are bringing him a religion better than that of his fathers, you must prepare for either resentment or indifference; but if you show him new ways of appeasing his hunger, or mend his broken leg, or save the life of his fever-stricken child, you have given him something which locks into his environment, as it were. A hospital I consider a better channel of approach than any other, because it accomplishes so many ends with one stroke. It confers a definite and palpable benefit upon the patient; it confounds the sneers and machinations of the native medicine men, when a sufferer they are unable to cure puts himself under the care of white physicians and recovers; it is the most potent instrument for uprooting superstition, because in all primitive religions the healing power is an attribute of divinity; it is an intelligible evidence of the superiority of Caucasian culture generally, and it paves the way for any further advances his white friends wish to make to the Indian."

MISSIONS IN THE SUNDAY SCHOOL

The September issue of The Spirit of Missions contains the first installment of Mr. Gardner's missionary lessons for Sunday School use. The plan presented is a perfectly workable and attractive one and should fill a need which, if not keenly felt, is not the less real. The course may be begun at any time and the material required is simple and inexpensive. Practically nothing is necessary beyond a copy of The Spirit of Missions itself and a map, which latter may be made by the pupils. Clubs embracing the teachers of a Sunday School may receive The Spirit of Missions for 50 cents a year each, sent in one package to any address.

THE CHURCH AND THE INDIAN

In the field of Indian missions the Church has rendered a conspicuous service, the most notable example of which is found in the work of the late Bishop Hare in South Dakota. Of the 25,000 Indians in that State, 10,000 are baptized members of the Episcopal Church; the congregations number 100, ministered to by twenty-six clergy and sixty catechists and helpers. In the years of his service, Bishop Hare himself laid hands upon 7,000 Indians in confirmation, and South Dakota has now 4,000 living Indian communicants. When one realizes that there are less than 24,000 Christian Indian communicants of any name in the entire country, the significance of these figures becomes more evident. They mean that wherever the Church has gone with serious purpose, and has carried to the Indians the richness of her apostolic heritage, she has won their allegiance and found an opportunity for noble service.

BROTHERHOOD OF ST. ANDREW

To the Editor of The Carolina Chuchman:

You have always been so good as to allow us space in your columns for our occasional appeals in behalf of our Follow-Up Department. May we again ask parents and Rectors to send us the names and new addresses of young men and boys who are entering College and boarding school this fall. It is the desire of the Brotherhood of St. Andrew to help these young men to keep in touch with the Church amid their new surroundings. Every name received by us will be referred to the nearest Chapter or Rector, with a request that the young man be called upon and made to feel at home and among good friends. We shall try conscientiously to surround every young man whose name we receive with such stimulating influences as shall help him in the new life upon which he is entering. Through our Follow-Up Department Rectors and Brotherhood men have been brought in touch with many such young men and have been enabled to help them. Do you know of one such young man? Will you send us his name and college or school address?

Sincerely yours,
GEORGE H. RANDALL,
Associate Secretary.

88 Broad Street,
Boston, Mass.

THE MISSIONARY TREASURY

The treasurer's department cannot shut its eyes to the fact that it will probably be compelled to report to the coming General Convention a very serious deficit. How great this will be it is impossible to state, but probably not less than $100,000. To this will have to be added the $33,000 deficiency of last year.

Yet, depressing as this fact is, over against it should be set the statement that the total offerings thus far are greater than those of any previous year. That we are spending more money is a sign that we are alive, and that God is blessing our efforts. The man who would desire curtailment in the face of success, and who would counsel withdrawal from fields where God is abundantly blessing our labors, would show himself to be neither an earnest Christian nor a wise executive.

Doubtless there are parishes and individuals who can do, and—when they hear the report to the Convention—will wish they had done, more. To such we speak. The books cannot be held open beyond August 31st. To do so would make the preparation of a proper report for the General Convention impossible. But the Treasurer will gladly receive throughout the month of September further sums to be credited to this year's account, and when making his report to the Convention will state the total of such sums as being in hand and applicable toward the reduction of the deficit of the present year.

On the Oneida Reservation, in northern Wisconsin, out of 2,300 Indians, 1,200 are adherents of our mission, and there are between 500 and 600 active communicants. The Bishop-Coadjutor of the diocese recently visited the mission, at which time 47 were confirmed.

The comprehensive plan for the conducting of mission study classes under the direction of the Junior department in connection with its meetings in Cincinnati will do much to aid the Board in stimulating missionary study while there is as yet no Educational Secretary. It is hoped that many will try to take advantage of this opportunity. The classes will be normal, intended to train the members for carrying on work in their own localities. The leaders, who have all received a special training in the work, have already demonstrated their fitness by their success.

In Korea, a nation is being "born in a day." Twenty-five years ago there was not a Christian in the country. Twenty years ago, seven men met behind closed doors to take the communion of the Lord's Supper. To-day, with over 200,000 Protestant adherents, they have gained an average of one convert an hour, night and day, during the twenty-five years that the missionaries have been in Korea. Increasing now at the rate of about 33 per cent. a year, if the present rate of increase should continue, Korea would be a Christian country within thirty years, to be followed later by the Philippines, Japan, China and India.

The Indians are sometimes regarded as a perishing race, and the demand for increased work among them is a thing of the past. Yet it has been proved from recent figures that 50,000 in this country are absolutely unevangelized. Ten thousand of these reside within the single state of California.

WHAT THEY EXPECT

In his address to the Negro Convocation of Southern Virginia, Archdeacon Russell tells what their congregations expect of our Negro clergy:

"As a rule the Episcopal minister is expected to know something about any movement for the betterment of all the people with whom he comes in contact. He is expected to know very much about diseases and their cures, and so he is frequently appealed to by the poor in times of sickness in order to save life—as well as a doctor's fee. He is considered no less a wise counseller, and is, therefore, eagerly sought after, at times when the meshes of the law gather about those who either ignorantly or willfully disregard the principles of propriety and decency. He is consulted by the farmer as to the time of planting and the proper method of cultivating the crops grown in his community; his advice is sought by the mechanic and the business man. Hence the minister is to be little short of a walking encyclopedia, full of, and ready to give out, information on all topics."

AN EXCELLENT EXAMPLE

So many Churchmen are first individualistic and then parochial, and then after that missionary, that it would be well for such to read, mark, learn and inwardly digest the following editorial comment from the "Spirit of Missions:"

A remarkably good example has been set by the Diocese of South Carolina. At its recent convention a resolution was adopted directing that hereafter the offerings of Easter Day throughout the diocese shall be devoted one-half to general missions and one-half to Negro work within the Diocese. Enlightened and generously-minded congregations here and there have done this, but it remained for South Carolina to establish it as a matter of Diocesan practice. Yet how entirely fitting and desirable it is. All who think seriously must long since have recognized the incongruity of expressing thankfulness for our Lord's Resurrection by paying the coal bill, or nobly presenting to the clergyman the arrears of salary due him. Even the making of our own house of worship more comfortable or comely does not offer the highest ideal. Surely, in the light of an Easter morning, dowered with the gift of eternal life, we should be moved to absolutely unselfish giving; we should seek to give to our risen Lord the desire of His heart. But that means missions!

May the good example of South Carolina find many imitators.

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

The secret of the finest and the largest work is to keep persistently at one's best.—Let us make it unmistakably clear to ourselves that no fagged man can be at his best. He dooms himself thereby to inferior work, inferior living, and inferior influence. If we are to see conditions normally, and face them with hope and courage, we need to escape fag.—Henry Churchill King.

THE STRONG YOUNG MAN.

From a sermon preached by Bishop Brent at the dedication of the Y. M. C. A. Gymnasium at Manila and quoted in New York Churchman.

The glory of childhood is innocency, the glory of youth is strength, the glory of old age is sanctified experience. The life that prizes the earlier glories moves naturally into the last and highest. . . . When we young men covet strength, we covet our due. The inheritance is ours: let us rise and enter into it. If anything be lacking in the end, let not the fault be ours. A young man without strength is like clouds without water, coals without fire, flowers without beauty.

Human strength is of a threefold character—physical, mental, spiritual. Each aspect of strength is more or less dependent upon and sensitive to the condition of the other two. A sound mind asks for a sound body as the normal medium of expression; and mind and body at their best form a feeble alliance unless a noble spirit animates both; character, though it towers so as to be the most independent part of man, finds in a sound mind and able body its best instrument for action. . . .

Tripartite being means tripartite strength, carefully fostered, wisely adjucted, perfectly unified. The body is to be developed as an instrument of the mind and a shrine for the soul; and until the mind is the servant of the spirit with its normal endowments and directive motives, it is like a ship without helmsman. . . . It is fatally easy to accept everything attractive that comes our way in the shape of possessions, and oportunities. But if we do it we listen to the call of the wild and revert to civilized savagery, accepting the lower after knowing the higher. The difference between cultivation and wildness consists in selection and limitation as distinguished from profusion and confusion. When pleasant things offer themselves to the young man he must question them and ascertain whether or not they will contribute to his strength. He ought to suspect profusion. A full life must be well ordered: it is never crowded. Mere profusion is luxury, than which no firmer fetters for a young man's strength can be forged. Luxury is unassorted, unused and frequently unusable, wealth . . . The danger which threatens most of us comes not from too little but from too much. We shall reach our best by greater discipline rather than by increased indulgence. We allow ourselves, perhaps, to think too much of what we call the deprivations and inconveniences of our condition in life. What right have we young men to demand that we have butter on our bread seven days in the week? The ability to endure and even enjoy hardness without self-pity or self-applause in circumstances where ease may be had for the asking is the sign of a master character. True manhood has too much self-reverence to lounge through life.

You who covet strength of character, remember that there is no substitute for the Church of God, which is the representative fellowship at once human and divine. I do not say that you cannot get any of God's gifts save through the Church, but I do say that there are priceless gifts that come through organized Christianity which are to be had through no other channel. Even the religious side of the Y. M. C. A. is no substitute for the Church and the Church's worship. If you say, "The Bible-class of the Association is enough for me," you are aiding the Association to tell a lie, for its solemn assertion is that it is an adjunct of all the Churches, a rival to none. Were it a question, which it is not likely to be, of choosing between the religious opportunities of the Association and those of the Church, your duty would be the latter. The choice would be, as it were, between nurse and mother.

I have kept the greatest to the last. As there can be no substitute for the Church, neither can there be a substitute for personal fellowship with the Church's Head, the Strong Young Man, Jesus Christ, our Lord. Sentimentality has sometimes tended to blur the incomparable virility of Jesus, touching His character with an effeminacy that is foreign to Him. Look at Him in the splendor of His human body, with a mind that has never had a rival, at whose sayings the wisdom of the ages has kindled, whose character, even in its untranslated, antique setting has power to make young men, forgetting all but the single thought that He calls them, flings their lives at His feet with the abandon of a lover offering himself to a bride. He is still the Strong Young Man, with eyes like a flame of fire, called away from earth in the perfection of His youthful strength that youth might be forever enthroned in heaven; and yet His hair is as white as snow, for He carries in His bosom the experience of the human race, so that whosoever goes to Him goes with the confidence that He understands. It is He Who calls young men to build up their strength and to conserve it under the benediction of His laws. It is He who challenges them to use it with boldness against the wickedness of our day in behalf of the weak and oppressed, according to the bidding of His will. The fate of the world depends from generation to generation on the strong young man glorifying in his strength.

THE PASSION FOR GOD.

For many years now we have witnessed outside the Churches efforts to make the ethical or humanitarian passion take the place and do the work of the passion for God. Instead of the angel song of Christian tradition, we have this jubilant strain: Glory to man in the highest, for man is the master of things. We have been exhorted to let the passion of Christian and Hebrew souls for God give way to the passion for truth, for goodness, for justice, for brotherhood, for humanity. Even in the churches themselves we have seen in recent years increasing signs of terrestrial religion and a growing secularity—a strong tendency and disposition even where the creed is not orthodox and evangelical to make more of earth than heaven, more of man than God, more of work than worship, more of Church halls, with their enlarged provisions for secular activities, than of Church altars, more of social gratifications than of those sacrifices of God which are broken and contrite hearts, more of the speeches and addresses on social and semi-political subjects than of sermons which deal directly with God and the soul.

This state of things belongs of course to a period of reaction, of the decay of faith and spiritual exhaustion, and the sadness and folly of it all will soon be apparent. The ethical movement as a distinct movement is well-nigh already a spent force. Many of those who were attracted to it for a time are discovering that the passion for God is inclusive of the passion for moral perfection and the realization of the moral ideal, and that instead of being a substitute for right living it is, on the contrary, the most powerful motive and inspiration to right living and to all striving, personal and collective, for a noble order of human life and human society.—John Hunter, D. D.

INTERCESSORY PRAYER.

If we would be proficient in prevailing prayer for those whom we like and love, it is well to form the habit of praying earnestly for those whom we do not like (that is, for those who do not please us). There may be such in the world. Some, perhaps, we ought to like; others are decidedly unpleasing to our sacred instincts. We cannot like everybody. God never expected us to do so; for many are very unpleasing to Him. But these are they who need our prayers most.—W. Arthur Cornaby.

The Archbishop of York has again given the clerical critics of the Laymen's Movement a shock: "The spiritual work of the Church rests not upon a section of its members by virtue of their ordination but upon all the members by virtue of their baptism. This principle must be realized as a living fact; the ministry of the word must be developed. There has been almost 'a dumb devil' in possession of the ordinary laymen of our church; it must be exorcised. It shows itself in the common excuses for silence. 'I must leave that to the parson; of course as a mere layman, I can say nothing.'"

"Missionary work is the communication of a heavenly message. Church work is the grateful service of those who have received this message."

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EDITORIAL

PICTURES AND SKETCHES OF THE BISHOPS—IMPORTANT NOTICE

On the front cover of the November issue of The Carolina Churchman we expect to print a picture of Bishop Ravenscroft, the first Bishop of North Carolina, and on the front cover of the succeeding issues we expect to have the picture of each of our Bishops, from Bishop Ravenscroft to and including our present Bishops. Accompanying these pictures we will print a sketch of each Bishop, written by the Rt. Rev. Joseph Blount Cheshire, D. D., Bishop of the Diocese of North Carolina. You will want these pictures and sketches. Your friends will want them. The sure way to get them is to subscribe to this paper—and subscribe now. We keep only a limited number of back numbers on file, and when they are exhausted we shall not be able to furnish you the whole series. Tell your friends about this so they may send in their subscription at once.

W. E. COX,
Business Manager.

NEW VOLUME

We begin with this issue the second volume of The Carolina Churchman as a State paper. All our dreams of a year ago have not yet taken on the flesh and blood of solid reality.

The circulation of the paper has increased substantially, numbering several hundred. This is a decided gain that has made possible material improvement in the quantity and quality of the paper. We have not yet increased the circulation commensurate with the added territory of the State; nor have we been able to reach all the Church families as we still hope to do.

That dream is still with us and during the present year renewed efforts will be made and we feel very confident of the widening influence and growing subscription list that will come as a result of the interest of the clergy in the State. We are very sure that the paper is worth much to the Church in the State and we are anxious to have it go into all the homes.

In Archdeacon Hughes' letter is given a brief statement regarding the coming of Mr. LeBlanc to do a much needed work in the State among a class of men whose reclamation means not only great increase of personal worth and happiness to the men themselves, but also great gain to the moral and material worth of the State.

We should have gotten beyond the age of purely primitive measures in our work with men who have set themselves to defy the laws of the land; and under the influence of wise and sympathetic pastor, who can guide with friendly counsel and soften through the influence of ministering love, a great service can be done our prisoners. We are very glad to know that this work is to begin under favorable auspices, with the co-operation of the State authorities and with such promise of success.

STUDENTS AT THE UNIVERSITY

In this issue of The Carolina Churchman we are publishing a letter from Rev. R. W. Hogue, appealing for the transfer of students to the Parish at Chapel Hill during College life.

The privilege of transfer belongs already to the student, and every rector would probably be ready and willing to grant the transfer at the request of student or parent, who are really responsible for securing the transfer.

Just how valuable this transfer will be either to the student or rector at Chapel Hill we are not prepared to say; but we feel that every reasonable effort should be made to aid the University rector in bringing students into the closest relation to the Church during the very formative period of College life.

Much seeming antagonism or indifference of College Students to formal religion is doubtless due to the ideals that are formed before entering College. In the home parish there is too often imbibed a traditional religious culture that ill fits a youth of growing mind for the larger intellectual life of the University. Conceptions of religion are largely the outcome of dogmatic statements and biblical interpretation is very literal and often hollow. When, therefore, the questions and daublings of growing intellectual life surge through the awakening mind, the training at home does not furnish adequate anchorage for the faith. As a result, what was learned in the home church is often regarded as very hollow, if not untrue, because it seems out of accord with new standards of criticism and new ideals of value.

In view of this fact, therefore, it becomes all the more important that the closest relation be established between the student and the rector of the College Church, in order that sympathetic and wise guidance may keep the student in touch with spiritual things, thus enabling him to measure his new knowledge in the light of the old faith. In this manner a new spirit may be put into the old truths; and the growing man may be kept in vital touch with that life that shall bring his manhood to its fullest stature.

If your right hand is not to know what your left one does, it must not be because it would be ashamed if it did

DEATH OF JAMES L. HOUGHTELING

The Church and community suffered a sad loss on Thursday, July 28th, in the death of a faithful servant of Christ, a leader in social and civic uplift, and a generous benefactor and friend to the poor and unfortunate. At the comparatively early age of fifty-four years James L. Houghteling passed out of this life bemoaned by many. Confined to his home for many weeks as the result of nervous disorders, his death came after only a few weeks of serious illness as the result of an attack of nephritis.

Successful as he was in business, amassing a fortune as he did, he yet stood for the highest type of business integrity and honesty. Respected by his business associates, he held a position in commercial circles perhaps second to no man in the city. This is shown by the various resolutions adopted by the different business institutions with which he was associated. They speak of him in most laudatory and praiseworthy terms; and these are no mere post-mortem eulogies. They represent the true mind of the business world.

Mr. Houghteling was known throughout the Anglican communion for his work as a Churchman. It has been said that he was probably the best known layman in the American Church. Extensive as were his business interests, he yet found time for the Church and her activities. Soon after his graduation from Yale he became the head of a Sunday School class in St. James' Church, Chicago. Later his boys' class became a Bible class, and still later, in 1883, this class formed the nucleus of an organization which to-day is world-wide in its membership and influence. He conceived the plan of an organization of men working along the lines of Brotherhood—each man to secure some other man for God's service. He took St. Andrew as his type and gave the saint's name to the newly formed organization. From this little group of men sprang the great Brotherhood of St. Andrew. For the first seven years of its existence Mr. Houghteling served as its president, since which time he has been most active in assisting the officers to establish the Brotherhood throughout the nation and in other countries. He served on the national council of the Brotherhood to the last.

In addition to this work his name has been identified very closely as an active leader in, and generous contributor to, the Chicago Y. M. C. A., having been its president for three years and its secretary fifteen years more.

As vestryman, first of St. James' Church, Chicago, and later of Christ Church, Winnetka, as a layman of prominence on the various diocesan and institutional boards, as a large and generous contributor to every good work in the diocese and the Church at large. He was a loyal supporter of Bishop Anderson and all his undertakings, giving freely of his counsel and money as many demands were made upon him.

In the death of James L. Houghteling the Church loses a layman whose services can hardly be measured. The founder of the Brotherhood of St. Andrew made an enduring place for himself in the annals of the American Church, not so much by founding a society, as by holding up an ideal of what the layman of the Church might be. Prayer and service were the keynotes to his life; and in making them the keynotes of the Brotherhood, he gave new conceptions of life to thousands of young men from the Atlantic to the Pacific. It is probably not too much to say that his personal influence has counted for more in the American Church than that of any other layman of his day. Other men have emphasized prayer, and other men have emphasized service, but few have so successfully bound the two into a single ideal.

The Brotherhood must now seek to realize that ideal more perfectly. No monument to its founder can equal this. Living men must constitute themselves stones in an imperishable memorial to him; a memorial alive with activity, for it must realize his ideal of service, yet deriving its stability and its coherence from his ideal of prayer. Very likely the passing of years have caused many to waver who once enlisted in the Brotherhood cause. Very likely its founder must often have known discouragement, as coldness and apathy succeeded to an earlier fervor. The Brotherhood did not turn the Church into that splendid fraternity which was to seek out and to bring to the Saviour a countless host of men who were without the knowledge of Him. The "earnest effort to bring one young man each week" into touch with Christ our Lord through His Church was an ideal which not many actually realized. But for its founder it was a living possibility, and he realized it abundantly in his own life.

Nor were Mr. Houghteling's Churchly interests tied exclusively to the Brotherhood. To him it was a means to an end, and he recognized other means. Every missionary who visited Chicago in the quest for financial assistance visited him, and seldom did one make his appeal in vain. Mr. Houghteling was one of the most generous givers that the Church had, and his time and his money were constantly given to the building up of the Church, her missions and her institutions.

God grant him peace and rest, and raise up men, strong and able, to succeed him!—The Living Church.

WOMAN'S AUXILIARY AND PAROCHIAL SOCIETY

The United Offering of the Woman's Auxiliary of East Carolina for 1910 is $2,500. Of this amount St. James, Wilmington, gives $1,311.65, a memorial to Mrs. Louise deR. Myers, former Parochial and Diocesan Treasurer.

The Bishop appointed Mrs. Jane DeRosset to present the offering.

MARY C. JAMES,
Treasurer.

IN MEMORIAM

Whereas, in the inscrutable dealings of an all wise Providence, we have been called upon to mourn the loss of Miss Adelaide Smith, our beloved State Secretary of the "United Offering," who passed from this life on the 31st of August, 1910, and whereas, the deep sense of loss sustained by "Holy Trinity" branch of the Woman's Auxiliary and all branches in the State, and our profound sympathy for her family and friends weigh our hearts, therefore be it resolved

1st. That we spread upon our minutes this simple tribute of affection, and respect to the memory of our departed Secretary, and while bowing with meekness to His will, we cannot but mourn the death of one who was so true, so faithful and constant to her duties and so eminently useful to our work.

2nd. That with grateful hearts to the Giver of all grace and strength, and with chastened spirits in view of His dealings, we record our sincere testimony to the tried integrity, the sterling worth of Miss Adelaide Smith, and would commend all that was lovely and of good report to those who may take up her work.

3rd. That we extend to the family and friends the assurance of our heartfelt sympathy and would ask them to remember with us that God is our source of strength and comfort.

4th. That a copy of these resolutions be sent to the family, and a copy of the same be published in such papers as approved by our Auxiliary.

MARY A. BOGART,
Secretary United Offering.
CARRIE COFFIN THORNTON,
Committee.

Our Church stands for a constructive principle and a healing power. She would apply all her powers as unifying principle, and, no matter how difficult the problem, she still prays, and will ever pray, for unity with one and with all. On the other hand, while she has kept the door of the Catholic world open to Protestantism, she is not unmindful that her prayer for unity must include the great communion of the Church of Rome. While she can make no overture to Rome with any hope of success, at this present time, she would work and pray with her spiritual neighbors, on the one side and on the other, for this heavenly consummation. Some thoughts of unity have been limited in their vision and have contemplated only one part of the Christian world to the oversight of the other. As a Church, we are not more in sympathy with Protestanism than we are with Rome. It is not a true desire for unity at all unless we desire it deeply enough to be in sympathy with both.—The Bishop of Kentucky.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

BISHOP STRANGE'S LETTER.

Lawrenceville, Va., Sept. 13, 1910.

Dear Friends:

It has been a long time since I have had a talk with you through The Carolina Churchman.

Since the Council my work has been so broken up by illness among those near and dear to me that I have not done much work of visitation. In June I went to Connecticut and delivered the Alumni Address at my old Divinity School. I spent two days in attendance on the Convocation of the Colored people in Fayetteville and visited some parishes. In July I enjoyed the Retreat with the Clergy, made some visitations and ordained the Rev. John W. Heritage, in Kinston, and the Rev. Joseph W. Fulford, at Zion, in Beaufort County. In August I spent two weeks at the Kanuga Club, near Hendersonville; the rest of the time has been devoted to study and correspondence.

I shall spend the last week in September in the Diocese and then I shall go to the General Convention for about three weeks. I enclose a list of my appointments up to Christmas Will the Clergy and those in charge of the vacant parishes and missions please accept this schedule as notice of my visitations, and write me telling me that they have seen this notice, and that they will be ready for me.

Looking forward with pleasure to being with you soon again,

Faithfully and affectionately,
ROBERT STRANGE.

BISHOP'S VISITATIONS

Oct. 27.—P. M., Robersonville.
" 28.—P. M., Winterville.
" 29.—A. M., Winterville.
" 30.—A. M. & P. M., Greenville, St. Paul's.
" 30.—Afternoon, Greenville, Colored Mission.
" 31.—P. M., Grifton.
Nov. 1.—A. M., St. John's.
" 2.—A.M. & P. M., Ayden.
" 3.—A. M. & P. M., Hamilton.
" 4.—P. M., Roxobel.
" 5.—A. M., Roxobel.
" 6.—A. M., Lewiston, Grace.
" 7.—P. M., Murfresboro.
" 8.—A. M., Murfresboro.
" 9.—P. M., Winton.
" 10.—A. M., Winton.
" 10.—P. M., Ahoskie.
" 11.—P. M., Sunbury.
" 12.—A. M., Sunbury.
" 13.—Gatesville.
" 14.—P. M., Windsor.
" 15.—P. M., Washington, Missionary Comm.
" 16.—A. M., Chocowinity.
" 16.—P. M., Bellhaven, St. James'.
" 17.—A. M., Bellhaven, St. James'.
" 17.—P. M., Sladesville.
" 18.—A. M., Sladesville.
" 18.—P. M., Fairfield.
" 19.—A. M., Fairfield.
" 20.—St. George's.
" 21.—P. M., Swan Quarter.
" 22.—P. M., Belhaven, St. Mary's.
" 23.—P. M., Roper, Church of the Advent.
" 24.—A. M., Roper, Church of the Advent.
" 24.—P. M., Roper, Colored Mission.
" 25.—P. M., Columbia.
" 26.—A. M., Columbia.
" 27.—A. M., St. David's.
" 27.—P. M., Creswell.
" 28.—P. M., Elizabeth City, St. Philip"s.
" 29.—A. M., Camden.
" 29.—P. M., Christ Church.
" 30.—A. M., Weeksville.
" 30.—P. M., Christ Church.
Dec. 1.—P. M., Hertford.
" 2.—A. M., Hertford.
" 2.—P. M., Winfall.
" 3.—P. M., Edenton, St. John's.
" 5.—A. M., St. Paul's.
" 5.—Afternoon, Avoca.
" 12.—A. M. & P. M., Washington, St. Peter's.
" 12.—Afternoon, Washington, St. Paul's.
" 13.—P. M., Edward.
" 14.—A. M., Bonnerton.
" 14.—P. M., Aurora, Church of the Cross.
" 15.—A. M., Aurora, Church of the Cross.
" 15.—P. M., Aurora, Colored Mission.
" 16.—A. M., Zion.
" 16.—P. M., Pine Town.
" 17.—A. M. & P. M., Pine Town.
" 18.—A. M. & P. M., Yeatesville.
" 19.—Bath.
" 20.—P. M., Zion.
" 21.—A. M., Brotherhood Hall.
" 21.—P. M., Vanceboro.
" 22.—A. M., Vanceboro.

TO THE WOMAN'S AUXILIARY

On Saturday October 8th, 8 a. m. the United Offering of 1910 will be presented in Christ Church, Cincinnati. This is our thank offering, something we have been working and praying for during the last three years. Let us all join in this thanksgiving service by having a service in our own parish. Consult your Rector and have a celebration of the Holy Communion on this day, if possible; at the least we can have a meeting of women and ask God's blessing on our offering and pray that He will put it in the hearts of some of our faithful women to give themselves to our Masters work in the Mission field.

M. B. HARDING.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

CONVOCATION OF CHARLOTTE—THE ARCHDEACON'S LETTER

The resignation of the Rev. Dr. Davis leaves the Lexington and Concord Churches vacant. Two vigorous growing towns with good church buildings offer a good opening for an active and progressive man to build up good congregations. The Rev. Wm. H. Ball has temporary charge of the church in Rockingham and holds a monthly service until a permanent minister can be procured to take charge of that place, Hamlet and Laurinburg. Several missions have been conducted in the Convocation during the summer and early fall, among others the following: The Rev. S. J. M. Brown, in Walnut Cove, one of the Rev. Mr. Berkely's missions; the Rev. Henry Teller Cocke, at Ascension Church, Davie County; the Rev. Alfred R. Berkely, at Cooleemee, the Rev. Thomas LeTrott, at Christ Church, Cleveland; and the Rev. E. A. Osborne with the Rev. R. P. Eubanks, at St. Mark's Church, Mecklenburg.

TRINITY CHURCH—SCOTLAND NECK

On August 31st there passed away at her home near this city Miss Adelaide Evans Smith, in the 68 year of her age. Her death, which was a source of sorrow to the whole community, was unexpected even to those who knew of her last illness.

Her life was one spent in good works for all; those near and dear to her by ties of blood, and those for whom she seized the opportunity for service. When those among whom she lived and to whom she gave her love have time calmly to review their friendships, there will come home to them the realization that to have known

her was to have held communion with one of God's saints. Self-sacrifice and devotion to duty, love, and service combined with a childlike faith in her Heavenly Father and unwavering love for her master marked her every thought and deed. Those who loved her best can thank God that they were permitted to know her. Her influence will long be felt and her presence missed in many walks of life. Certainly all will gladly join in the prayer, "Grant her perpetual peace, O Lord."

Miss Adelaide was the daughter of William Ruffin and Susan Evans Smith, of Scotland Neck, and there still survive her immediate family the Rev. Walter J. Smith, Col. A. Lillington Smith, both of Charlotte, Mr. Charles S. Smith, of Morganton and Miss Sarah Eliza Smith, of this city; to whom go out the heartfelt sympathy of the whole community.

Miss Smith was buried from Old Trinity Church, the afternoon of September 1st, by her Rector and the Rt. Rev. Joseph Blount Cheshire, Bishop of North Carolina, who read the lesson and took the committal.

MEETING OF THE CONVOCATION OF CHARLOTTE

The annual meeting of the Convocation of Charlotte will be held in Holy Trinity Parish, Greensboro, beginning Tuesday evening November 29th and continuing through November 30th and December 1st.

OPENING OF OUR DIOCESAN SCHOOL

The formal opening of St. Mary's School took place on Thursday, September 15th, with a service in the Chapel at 9:00 a. m. at which time Bishop Cheshire, the President of the Board of Trustees, made an address of welcome, adding other words of encouragement and good advice.

The school had the best opening in her history. Last year there were more boarding pupils than ever before, and this year there are 150 entered on the first day, which is fifteen more than last year. Inquiries from others leads to the expectation of receiving 170 or more very soon, which will fill the school to the capacity made possible by the erection of the new buildings last year.

It is interesting to note where the pupils come from. There are 88 from North Carolina, 19 from South Carolina, 11 from Georgia, 9 from Virginia, 7 from Florida, 5 from Alabama, 2 each from New Jersey, Montana and Mexico, and 1 each from Connecticut, Pennsylvania, Tennessee, Colorado and Guatemala, Central America.

100 day pupils are also expected.

Preliminary arrangements were made with unusual promptness and the pupils were dismissed to their twelve o'clock recitation on the opening day.

OBITUARY

Departed this life September the 10th, 1910, Dr. David Burton Wood, in the ninetieth year of his age, at his home near Elmwood, North Carolina.

Dr. Wood graduated at Davidson College and studied medicine in New York. He practiced medicine in Rowan county for some fifty years or more, and was held in high esteem on account of his professional knowledge and skill, his intellectual ability and his kind and benevolent disposition. He was for many years a member of the Church, and died in that faith. The funeral services were conducted by Archdeacon Osborne in Third Creek Presbyterian Church, Sunday, September 11th and the very large attendance at the services attested to the love and respect in which he was held in the community.

E. A. O.

MR. LeBLANC AT THE STATE FARM

To The Carolina Churchman:

In my letter in your last issue reference was made to an arrangement to put as Chaplain to the prisoners at the State Farm in Halifax County Mr. Edgar N. LeBlanc.

About the last of August this was happily carried into effect, and Mr. LeBlanc is now there doing all in his power to bring the light of the gospel of Christ into the darkened lives of these pitiable men.

For this work and for Mr. LeBlanc I invoke the sympathy, the interest, and the help of all Christian men, but more especially of those of our own Communion. Before he could be stationed at the farm it was necessary to gain the consent of the proper State authorities and to provide for his support. The authorities readily consented. Furthermore the Board of Directors of the State Prison have contributed largely towards Mr. LeBlanc's support by agreeing to pay his board at the farm on condition that his work shall be acceptable to the Supervisors there and prove a benefit to the prisoners. annual stipend of $300.00. Of this amount so far $141 has been pledged, and $121.00 of this comes from the single town of Raleigh, and of the $121.00, fifty dollars is the contribution of one man.

With such beginnings, I did not think it necessary to wait till the whole amount was pledged; but summoned Mr. LeBlanc at once to his work. Surely the members of the Episcopal Church in the State of North Carolina and Christians of other names will not permit such a work to flag for want of so paltry a sum to sustain so self-scarificing a workman. For indeed, Mr. LeBlanc is a self-sacrificing workman. Money was with him the least consideration. He was eager to do the work and, for the work's sake, without a moment's question acceped what was offered, leaving for this work of the Lord at so meagre a living, a work of his own that paid him traveling expenses and a handsome salary.

Not one word of all this came to me from him, but from Rev. J. J. D. Hall, of Philadelphia by whom he was recommended to me in response to my application.

If any person anywhere in the State who reads this letter desires as an individual to contribute a part towards Mr. LeBlanc's support, or if any clergyman in the State shall be moved to take up a collection for the same end, let them send their contributions direct to me and they will be duly acknowledged and paid over as directed.

I hope what money may be needed for this purpose will be given spontaneously; it would be a great gratification to those directly concerned in the work, and save the necessity of further personal solicitation.

Of two interesting missions recently held, one at St. Mary's, Orange County, and one at old St. John's, Williamsboro, I hope to give some account in my next.

I take occasion to make here public announcement that the regular annual meeting of the Convocation of Raleigh will be held in Holy Innocents, Henderson, North Carolina on the 16th, 17th and 18th of November. A more detailed announcement will soon be given out.

N. C. HUGHES,
Archdeacon.

IN MEMORIAM

In Chamberlain, South Dakota, after a long and painful illness, Robert Peebles Whitfield, son of the late Hon. Robert H. and Rebecca A. Whitfield of Smithfield, Va., passed away on the 5th of July, in the 55th year of his age. The interment was at old St. Luke's Isle of Wright County. Two bereaved sisters and many relatives and friends mourn his loss.

"Grant him O, Lord! eternal rest, And let light perpetual shine upon him."

ST. ALBAN'S RECTORY—LITTLETON

The members of St. Alban's Church, Littleton desire to record our deep sorrow in the loss of our Brother Littleberry Vinson, Warden of this church and Superintendent of the Sunday School. His death occurred in his home in Littleton August 20, 1910 after a long illness with typhoid fever.

From his first coming to our town he has been identified with every department of church life, and whatever advance has been made, was by the aid of his counsel and beneficence. He proved faithful as Warden in looking after all that pertained to the good of the congregation both spiritual and financial. As lay reader he spent ample time in selecting and preparing himself to read the sermon he deemed most suited. As Superintendent of the Sunday School and Teacher of the Bible Class he studied faithfully the lessons for the day and

was prompt in attendance at both Sunday School and Church, his seat was never vacant without good cause. His influence for good was manifest in his home where he was a loving husband, fond and considerate father—in the community where he was respected and beloved by all good men—feared only by evil doers who came before him as Mayor of the town.

In business his unswerving integrity and honor was proverbial.

In church he met every obligation as one living in the fear of God, and in the end was gathered to his Fathers—having the testimony of a good conscience in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious and holy hope in favor with God, and in perfect charity with all men. Resolved that a copy of this testimonial be sent to the family of our deceased brother with our sincere sympathy and that they be spread upon the minutes of this church and sent to the Carolina Churchman for publication.

FRANCIS JOYNER,
Minister in charge,----
H. B. TARRY,
Secretary and Treasurer,
CHAS. E. FOSTER,
W. FRANK JOYNER.
Committee.

RECEIPTS OF THE TREASURER OF THE CONVOCATION OF CHARLOTTE—JUNE 15 TO AUGUST 15

On the Apportionment:		
Madison—St. John's	$ 2.57	
Stonewall—Emmanuel	2.00	
Walnut Cove—Christ	3.55	
Mocksville—St. Philip's	3.00	
Statesville—Trinity	2.75	
Rowan County—Christ	3.20	
Cooleemee—Good Shepher	5.34	
Charlotte—St. Martin's	5.00	
Charlotte—Holy Comforter	20.00	
Charlotte—St. Andrew's	1.25	
David County—Ascension	4.00	
		$ 52.66
On Ministers Salary:		
Mayodan—Messiah	$ 75.00	
Stoneville—Emmanuel	2.12	
Reidsville—St. Thomas	56.25	
High Point—St. Mary's	23.00	
		$156.37
Mrs. Annie Lardner—Charlotte		100.00
From the Archdeacon:		
Colleemee—Good Shepherd	$ 5.00	
Statesville—Trinity	116.00	
High Point—St. Mary"s	4.00	
Iredell County—St. James'	.45	
Mt. Airy—Trinity	12.00	
Olive Branch—St. Timothy's	.51	
Reidsville—St. Thomas	6.00	
A Friend	10.00	
Chas. E. Johnson, Treas	2.50	
Estate Dr. S. J. Welsh—Monroe	4.00	
Estate Mr. McCurten, Monroe	4.00	
		$164.46
Total receipts		$473.49

Although the Convocation year will end with October 1st, not half of the apportionment has been paid. Several of the larger congregations have contributed nothing at all. Had it not been for several large gifts from a few people, it would have been impossible to pay the missionaries. I trust the treasurers of the delinquent congregations will bestir themselves and settle the apportionments, so we can give a good report to the next meeting of the Convocation.

Respectfully submitted,
C. E. FRICK, Treas.

The address of the Rev. E. A. Osborne, which for the past few months has been Statesville, is now 307 West 11th Street, Charlotte, N. C.

ASSESSMENTS FOR DIOCESAN MISSIONS

Mr. Clarence E. Frick, our faithful Treasurer, reports that a number of congregations have failed to send in their apportionments in full, and that some have sent in nothing during the entire year so far. This is distressing; not so much to the Convocation, but for the congregations that can be so remiss. Fortunately the treasurer can pay the stipends, so far, for two reasons:

First, because, alas, a number of our missions have been vacant for about a year and some one or two for more than a year, so there is not the full number of missionaries to be paid, and secondly, through the liberality of a few individuals, and the faithfulness of those congregations that have discharged their duties, the treasury has been supplied. But what of the condition of those congregations that have failed to meet their obligations? Will they not yet do so and then enable us to begin the year with a balance to our credit.

The Convocation is called to meet in the Church of the Holy Trinity, Greensboro, the evening of Tuesday, November, the 29th and continue through the 30th and December 1st.

There will be no quarterly meetings this fall, on account of the meeting of Convocation as above stated.

Respectfully,
E. A. OSBORNE.

AMOUNTS RECEIVED BY THE CONVOCATION OF RALEIGH FOR THE MONTH OF AUGUST

2.—T. H. Webb, Duke	$25.00
8.—From Archdeacon	2.50
15.—Christ Church, Raleigh	20.00
19.—Special Offering, Southern Pines	2.58
—Special Offering, Wendell	2.40
—Special Offering, Elm City	.64
Total	$53.12
Balance on hand September 1st	$35.13

ST. PAUL'S—WINSTON-SALEM

The congregation of St. Paul's Church, Winston-Salem have begun a mission at Kernersville. The town is situated between Greensboro and Winston and has about 1,500 inhabitants. The first service was held Thursday night when the Rector of St. Paul's accompanied by a number of the Communicants went to Kernersville and were joined by a large congregation which filled up the store room and overflowed into the street. The prospect looks good for a flourishing mission as there are already several Communicants of the Church living in the town. Regular services have been arranged for Thursday night of each week.

DEAF MUTE MISSIONS IN THE DIOCESE OF NORTH CAROLINA

Editor of The Carolina Churchman:

At the recent meeting of the Woman's Auxiliary in Winston, it was proposed that the Diocesan Auxiliary undertake to support, in part, a missionary to the deaf people in the Diocese of North Carolina. The suggestion that all the parish branches enter this work upon their pledge list for this year, and that they appropriate forty cents for each member of the Auxiliary met with a hearty response from those present. The proposition also embodied that Miss Robina L. Tillinghast of Morganton be employed, and that the Diocesan Auxiliary become responsible for one-haif her salary, or $300.00, while St. Philip's Church, Durham, would assume the same amount, $300.00.

Since the adjournment of Convention, Rev. J. T. Bennett of Wadesboro, has sent out letters to the parish-branches asking if they concurred in this plan, and whether each would become responsible for its pro rata share of the apportionment, or forty cents per member. A few branches have responded favorably, but the vast majority have made no reply.

If this plan should be adopted, it ought to be the means of drawing practically all the deaf people in the Diocese to the Church. Miss Tillinghast would visit all

the towns and localities where there is a colony of deaf-mutes; would organize them into Sunday Schools and Bible Classes; would prepare them for Baptism or Confirmation; interpret the services and sermons of the local clergyman; and in short put the deaf and the hearing world into close touch with each other. This has been done effectively in many localities; it can be done in all.

In the Diocese of North Carolina there are probably five hundred deaf people. The children of deaf parents are rarely themselves deaf. To reach this "silent" five hundred would probably mean reaching another five hundred children and young people who have not this physical handicap. Is it not worth while? Is it not time that the Church was laying her hand upon this class of intelligent, industrious highly respectable people—laying her hand upon them, not necessarily to restore hearing and speech, but to make them happy, and hopeful, and useful, as though they did hear and speak? To overcome the disadvantages of weakness may be a more splendid triumph than to remove the disability by miracle. Figuratively and spiritually, we may make the deaf to hear without doing so literally. To hear God speaking is better than to hear the clamor of the world's voices. "Then opened He their understanding that they might understand the Scriptures."

The mission to deaf people in St. Philip's Parish, Durham, is perhaps the best illustration of what may be done throughout North Carolina. Four years ago the Rev. Oliver J. Whildin prepared for Confirmation a class of seventeen deaf persons. On the evening of May 20th, 1906, they were confirmed in St. Philip's Church. Mr. Wildin has made repeated visits to Durham since; but the bulk of the work for three years past has been done by Miss Tillinghast, who, every Sunday, conducts a Sunday School and Bible Class. There are forty deaf people in Durham, and when conditions are favorable seventy-five percent of these will attend the services. Once a month the Rector of St. Philip's gives them a service, and preaches—Mr. Roma C. Fortune, deaf lay-reader, interpreting the service, and Miss Tillinghast, the sermon. The general Confession, the Lord's Prayer, the Creed, are said in unison, while some of the Psalms are read responsively, and "Amen" is said in signs at the conclusion of each Collect. There are now thirty-three deaf communicants in St. Philip's. If the reader of The Carolina Churchman could see how much these people love the Church and her services, one of the results would be to make you more highly revere the Church and her Catholicity. The children of the deaf have been baptized and the thirty-three who have been confirmed come more or less often to Holy Communion. With the help of a skilled interpreter, it is just as easy to conduct a service for them as for hearing people.

May the Church in North Carolina grasp this rare chance to use a gifted and devoted woman in organizing this work among a people who, since the world began, have been neglected.

SIDNEY S. BOST.

Durham, N. C., June 19, 1910.

DR. CORRELL'S LETTER

Osaka, Japan, May 21, 1910.

My dear Mr. Hughes: Your very kind letter of 26th ult. came a few days ago and I thank you so much for its kind messages of interest.

I am greatly troubled because the whole amount has not yet been realized and I can not really begin with the work, that is, with all of it until the money is in hand. I am too far away from the base of supplies to run any risk along that line. I am still in need of about $1,700. I do hope it will be soon forthcoming. Delay is a great loss to us. Our opportunities in Tsu are very great indeed, but unless we can improve them when they are open to us as they are now we will lose them. I am expecting that in a few months the whole amount will be in hand and I will be able to go ahead in good earnest. I am making plans on that basis. While I can not go ahead with everything I am pushing as rapidly as possible what I can do with what I have in hand.

The cause of Christ is daily advancing in this land. When we arrived here on March 8th we found the Churches here engaged in a united evangelistic effort. They were not holding union meetings, but in every church building and preaching place in the city, of which there are about forty, special preaching services were held five evenings successively. It was a splendid atmosphere to get into and the results have been most gratifying. Between 400 and 500 have already been baptized and there are still quite a number under instruction. In our churches we do not baptize as quickly as some other bodies do for we feel that considerable instruction is necessary, so few have been baptized as yet but quite a number are under careful instruction.

The memorial services of the late King of England, which were held in a number of places yesterday can not help but make a deep impression upon the public generally. They were largely attended by the highest officials. In Trinity Cathedral, Tokyo, the services were attended by the Royal Highness, the Crown Prince and Princess. This fact stated in connection with the order of service as reported in the Japanese papers this morning, the Scripture lesson, the hymns sung, and in fact the whole service carefully reported and heralded all over the Empire can not help calling the attention of the general public to Christianity as it has never been called to it before. It is possible therefore by his lamented death he has proclaimed the Gospel more widely and fully than he could have done by his life. I hope you are having success in your work. With kindest remembrances, believe me,

Very gratefully yours,
IRWIN H. CORRELL.

DIOCESE OF NORTH CAROLINA—THE BISHOP'S VISITATIONS—1910

Oct. 30, Sunday—A. M., Weldon.
Sunday—P. M., Jackson.
Nov. 2, Wednesday—A. M., Gaston.
Wednesday—P. M., Roanoke Rapids.
3, Thursday—P. M., Middleburg.
4, Friday—A. M., Williamsboro.
6, Sunday—A. M., Stovall.
Sunday—P. M., Oxford, St. Stephen's.
13, Sunday—A. M., Ridgeway.
Sunday—P. M., Warren County, St. Luke's.
16, Wednesday—A. M., Henderson.
17, Thursday—Convocation of Raleigh.
18, Friday—Convocation of Raleigh.
Friday—P. M., Oxford, St. Cyprian's.
20, Sunday—A. M., Goshen.
Sunday—P. M., Satterwhite.
27, Sunday—A. M., Leaksville.
Sunday—P. M., Spray.
28, Monday—P. M., Reidsville.
29, Tuesday—P. M., Greensboro, Holy Trinity.
30, Wednesday—Convocation of Charlotte.
Dec. 1, Thursday—Convocation of Charlotte.
4, Sunday—A. M., Mayodan.
Sunday—P. M., Winston, St. Paul's.
5, Monday—P. M., Elkin.
6, Tuesday—P. M., Winston, St. Stephen's.
8, Thursday—A. M., Davie Co., Ascension Chapel
11, Sunday—A. M., Salisbury, St. Paul''s.
Sunday—P. M., Lexington.
15, Thursday—P. M., Enfield.
16, Friday—P. M., Ringwood.
18, Sunday—A. M., Halifax.
Sunday—P. M., Scotland Neck.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be asked for the work of the Diocese. The clergy are requested to give due notice of these offerings. They are also asked to hand to the Bishop the list of Candidates for Confirmation, before the service.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

Raleigh, N. C., September 22, 1910.

MEMORIAL—MISS ADELAIDE EVANS SMITH

Entered into rest on Wednesday, August 31st, 1910, at the old homestead, "Kelvin," near Scotland Neck, N. C., Miss Adelaide Evans Smith, in the 68th year of her age.

"Father, in Thy gracious keeping
Leave we now Thy servant sleeping."

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

DISTRICT OF ASHEVILLE

The attention of the reader is called to the article in this issue about Christ School. This "Industrial and Academic School for country Boys and Girls" is located at Arden, in Buncombe county, North Carolina, and was founded in 1900 by the late Rev. T. C. Wetmore; since his death four years ago, the work has been carried on most actively and courageously by his devoted widow, Mrs. T. C. Wetmore. At present writing after the opening of the school this year there are over ninety pupils enrolled, forty of whom are boys in the boarding department.

The teaching staff is composed of Mrs. Wetmore, Principal; Mr. W. P. Grier, Headmaster; assisted by Messrs. Chalmers and Bryan, Miss K. A. Moran, and Miss Curtis, who is in charge of the Primary School; Miss Nicholls, of Scotland Neck, is District Nurse.

CHRIST SCHOOL

Nestled in the western hills of our State—ten miles south of Asheville, is Christ School. Here in this mountain land where the mighty presence of God hovers—it is most fitting that one should find a school bearing the name of His Son.

A decade has passed since it was founded and now to those who labor here the work seems to grow rapidly and success be well assured. The boys and girls of this country have been under the blessed care of the Church through the School for some years. Have they been benefited? Go into the poor, poor homes of the neighborhood. There are flowers in the door-yards curtains at the windows—these only the visible signs of a happier people in the cabins. These conditions do not exist everywhere—why here? Christ School has brought to the people of this immediate vicinity something of their lost heritage. If this were all that Christ School was doing surely it alone is worth while.

Opening this year, the first of September—the enrollment is larger than ever before and more are to enter. The boys come from all parts of the State and they are those boys who want to learn—want to work and to be "uncommon men."

To the visitor viewing the school, for the first time, the chapel appears most prominent. It is well, for it stands first in life. It is a simple cruciform building of stone—a lasting and beautiful memorial to the founder. Here every morning the entire school assembles for the opening service.

Grouped about the chapel are the school buildings. Before the stranger has gone far he realizes that not only are men of clear minds and strong bodies in the making, but also men who know how to use their hands. On the campus are boys "laying out" and building roads. In the dormitories the boys sweep, clean, serve in the dining room and cook. A carpenter shop will shortly be in operation and the pupils will be trained in the principles of wood working and joinery. Apart from the rest of the school stands the little log cabin bearing a St. Andrew's Cross. This is the Chapel House built by the Brotherhood boys.

The last addition to the work is St. Mary's Mission House. A little house with an air of simple comfort and warm hearted kindness. Here the women, girls and children come with their ailments and troubles to the District Nurse. The Primary is also quartered in the Mission House—filled to overflowing with the tiny humans. They tredge miles oer the rocky roads in sunny and rainy weather, that their wee minds may early acquire "book larnin". The girls, who come as day pupils are trained in the principles of home making. They also take the academic work of the school. An effort is being made to revive the home industries—spinning, dyeing, weaving and embroidery. This is done that the women may have some means of livelihood and still remain in their homes. This mountain land and people look to its women for the future. And they must have women of "clear heads, sound hearts and skilled hands."

Over all the Christ School hill broods the Spirit of loving service. All work in the Saviour's Name for His Kingdom, His People and Our Country. K. A. M.

A STUDY TO BUILD A STUDY

In this department, once or twice, reference has been made to the work of the Rev. George H. Bell, out about Haw Creek and his pressing need for a cabin for a study. Mr. and Mrs. Bell teach the large school combination of Church and State and the small mission cottage is often filled with boarders and guests. There is no chance for quietude or study. I have recently visited the mission, seen the situation, the work, "good and plenty," by these faithful "soldiers and servants" and am more convinced than ever that our brother needs and deserves this refuge. He thinks a hundred dollars will suffice and but a small part of it has been given. Donations may be entrusted to the Bishop, Mr. Treasurer Stubbs, or the District Missionary (at Naples), or Mr. Bell himself, (R. F. D. No. 4, Asheville). The study will be built on church property and when a man is willing to offer his life and his wife's in heroic service, others there are, somewhere, who will be glad to make the conditions of that life and that wife the easier. E. N. J.

CONVOCATION OF WAYNESVILLE

The Convocation of Waynesville met with the Mission of St. Paul's, Edneyville, on Wednesday, September 8th, the Rev. Reginold N. Willcox, priest in charge. In attendance were the Bishop, Dean Swope, Dean Lobdell, of Morganton Convocation and the Rev. Messrs Foster, of La., Seagle, J. C., of N. Y., Joyner, Livermore, Parker, Saumenig and Stubbs. The last is Secretary and Treasurer.

The chief feature was the consecration of the new stone church, the Rev. Mr. Saumenig preaching the sermon. This church, costing more than $3,000, is worthy, in proportions and appointments, of any place and is a tribute to the zeal and good management of Mr. Wilder and the generosity of the people of the mission. The stone was quarried in the neighborhood and the members gave of their labor and substance with a will.

The congregation at this service over-filled this temple, of which they ought to feel proud. There were five confirmed by the Bishop, presented by Mr. Willcox, the fruit of his labors and of his most devoted and judicious Missionary, Mrs. Springer.

In the afternoon there was a meeting of the Convocation. The matter mainly discussed was the recent resolutions of the General Board of Missions as to the expediency of seeking "specials" for the missionary fields. The discussion was general and resulted in a resolution to have a paper prepared, expressing the conditions and difficulties, as confronting the mission field itself, and not without sympathy with the Board. This is to be refered to the Missionary Committee of the District, to meet later at Asheville.

A paper was read upon the best method of securing candidates for confirmation through our missions and schools.

A resolution was adopted, rejoicing with Mr. Willcox and his people in the completion and consecration of their splendid church building and other evidences of progress in the mission and this was passed by a rising vote.

A resolution was adopted commending The Carolina Churchman to the people throughout the Convocation and pledging support to that and to the editor for the District.

A service was held in the evening, when Dean Swope preached to a large and attentive congregation.

The Convocation was most enjoyable and the attendance, kindness and hospitality of the good people of St. Paul's abounding.

The congregation of St. John's Mission, Marion, is bestirring itself into action, working towards securing a resident minister in co-operation with the Rev. Mr. DuBose who has added the care of this mission to his great

field about Morganton. A generous subscription is being raised to which Old Fort proposes to add more than a mite and it is expected that as soon as a man can be found he will be in residence. Fortunately, there is a comfortable rectory awaiting such an incumbent.

There is a prospect, too, of reviving a successful settlement mission once accomplishing much under Mr. Meares' management. Marion is a flourishing town, with a number of large industrial plants, banks, hotel and wholesale and other business houses and the membership of "this church", while not large, is of fine quality and of a mind to do things. At Old Fort, seven miles away is one of the largest tanneries in the South and other things inviting the revival of the church's interest there. Since Mr. Meares went from us there have been no services at Old Fort.

A CRISIS IN THE CHURCH

I have just been reading an article by Dr. J. H. Crooker, in the Springfield Republican, which is thoughtful and so true that some extract from it will surely make people think. If space permitted I would publish the whole article.

"The average layman does not realize the vast importance of the Shurch. He does not clearly see or fully appreciate the fact that it provides the chief motives, ideals, restraints, and discipline of life; that it stands guard over the sanctities of the home that no police force provides; that it contributes to the market place the moral influences most need there; that it equips the court with principles of justice without which human society would dissolve; and that it constantly replenishes the enthusiasm that supports education. * * * He drives good men out of the ministry by turning his back upon the church on Sunday and breaking one or more of the Ten Commandments every week day. He prevents superior young men from entering the sacred calling because his flagrant neglect of the Church makes the college student feel that these present conditions for which he is chiefly responsible have robbed the clerical office of dignity and power. By his example, he effectually trains his children to ignore, if not despise, religion, for they do not long honor as sacred what the father treats with indifference. Because he shirks his spiritual duties, his wife is compelled to resort to bazaar, rummage sale, or oyster supper, in order to pay the minister's meagre salary when long over due and no wonder that she, too, in time lays down the heavy task and becomes a churchless heathen like her husband! * * *

The average man does not realize the crisis which the Church faces to-day. He occasionally reads some statistical statement which seems to show that religion is more prosperous than ever before and that Christianity was never so strong as at present. But, if all these optimistic statements are true, why are so many of the smaller churches empty? Why such frantic efforts to attract people into the pews? Why so many catchpenny enterprises to support preaching? Why such an alarming decrease in the number of young men entering the ministry? If Christianity is in such a flourishing and satisfactory condition, why so many divorces, scandals, defalcations, mobs, murders—so much political bribery, municipal corruption, business dishonesty, and legislative debauchery?

Even the multitude of philanthropic and reformatory activities, abounding everywhere, themselves reveal the impending crisis of the Church. No sane man points in pride to the large number and immense size of jails and poorhouses as evidence of human progress. Humanitarian agencies (excellent in themselves) are largely necessary because religion is inoperative where it ought to be supreme; and it is inoperative because the average man has turned his back upon the Church.

* * *

We hear about the relation of the pulpit to social problems. But this is the beginning at the wrong end. When the average man comes to realize his whole duty to the Church, then all social problems will be placed in the way of speedy solution, so far as human imperfection permits. The problem of child labor, for instance, is fundamentally a religious problem. An edequate Church will make such conditions impossible; but we cannot have that adequate Church unless we have the loyal and effective co-operation of the average man, not as a pewholder, but as a pew occupant, not as a subscriber to the funds, but as a worshipper at the altar, not as a distant patron of its activities, but as a participant in its Sunday School.

* * *

When we hear less about the relation of the pulpit to social problems and more about the obligations of the average man to the Church, calling him to help it to the utmost that it may be all it ought to be, then the problem of society will begin to be solved, because the deep spiritual roots of life will then begin to be fed. The one effective method of reform and progress is inward to the soul, more inner life in the spirit of the Master, and then all else will follow.

The average man does not realize that the crisis which the Church faces means a crisis for civilization. Conditions are more serious than our optimists imagine, and the danger lies chiefly where seldom suspected. Two concrete examples, chosen out of a wide experience of similar cases, may throw a little light on this truly momentous subject.

1. A small city in the Middle West, above the average in culture and respectability, has doubled in population during the last generation by normal growth without material change in race proportions. Its wealth is now tenfold greater than in 1875. Several hundred palatial homes now adorn its well-paved streets, along which many automobiles are active on Sundays, but they are seldom seen near the churches! Four small religious societies have died in this period and none been organized. All the church buildings now in use are in poorer repair than at the beginning of the period. The number of men now attending morning services is not as large as then, the salaries of the ministers are relative smaller, and the churches do not to-day exercise so strong an influence upon the community. * * *

But the important point to be emphasized is this, the Church crisis in that town means a serious social crisis for which the average man is responsible. Inquiries about the fortunes of persons who were young people there tewnty-five or thirty years ago will call forth many a sad and melancholy story: This one divorced. That one? Died a drunkard. This one? In jail several times. In prison for bribery, That one? A confirmed gambler. This one? Shot by his mistress. That one? A notorious swindler. Fortunately, not all replies would be like this, but an alarmingly large proportion, as the writer can certify from exeprience.

2. Take another illustration from a neighboring State. Some forty years or so ago the member of the faculty of its great university who never went to Church was a rare exception. Among the 500 convicts in its State prison there were almost no college graduates. To-day in that same university the members of the faculty who regularly attend some church, and sacrifice for its support, are in a decided minority! In the State prison over 100 of its 700 inmates are college men! From less than 1 per 100 to 1 in every 7! Certainly a most astonishing and alarming condition of affairs."—H. H. Oberly.

WHY I ATTEND SERVICE WHEN IT RAINS

Because the Fourth Commandment does not except the rainy Lord's Day.

Because I insist upon the minister's being there, whose contract is no more binding than mine.

Because I may miss exactly the sermon or prayer I need.

Because my presence helps more on rainy days than on bright days.

Because the rain did not keep me from the tea last Monday, nor the dinner last Wednesday, nor the ball game last Saturday, nor the store any day in the week.

Because an example which cannot stand a little wetting is of little account.

Because my faith should not be a matter of thermometers.

Because the man who fears the rain will soon fear the cloud, and he who fears the day will soon fear the daylight itself as reason for neglecting the Church.

Because my real excuse must be to the God of the Sabbath.

Every duty we omit obscures some truth we should have known.—John Ruskin.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THOMPSON ORPHANAGE

Number of children, 68.

Contributions from August 15th to September 15th: "A Thank offering", $5.00; St. Stephen's S. S., Duke, $2.60; "Our Babies' Memorial Fund", $6.00; "In Memoriam", Wilmington, $10.00; S. S., Church of the Good Shepherd, Rocky Mount, $11.00; Mrs. M. F. Hewlett, Wilmington, $5.00; S. S. St. Luke's, Winterville, $1.00; St. Agnes Guild, Christ Church, Raleigh, $11.00; Mrs. A. V. Darnell, Raleigh, for Donkey, $2.00; J. A., No. 2, Henderson, for Donkey, $2.00; Mr. C. M. Hawkins, Richmond, Va., $10.00; S. S. St. Stephen"s, Duke, $2.74; The Misses Curtis, Lincolnton, $1.00; Jr. Brotherhood, St. John's, Fayetteville, $1.60; St. Agnes Guild, Christ Church, Raleigh, $11.00; S. S. St. Bartholomew's, Pittsboro, $1.92; J. A., Middleburg, for Donkey, $1.00; "Messengers of Hope", S. T. S., $6.14; "A Friend", $1.00; "In Memoriam", Wilmington, $10.00; Camilla Ihrie Powell, Pittsboro, for Donkey, 50 cents; Mrs. D. M. Furchess, Statesville, $4.00; Trinity Church, Statesville, collected by Mrs. D. M. Furchess, $9.00. Total $111.50.

Contributions in kind, box for Ivie Smith from a class of girls in Holy Trinity Sunday school, Greensboro; lot of toys, Mrs. C. A. Bland, Charlotte; a second hand piano, Cheek-Huston Piano Co., Greensboro; half drayage on same, Mr. E. R. Griffith, Charlotte; box of clothing, etc., for Wiley Lamm, from his mother; base ball outfit for Frank Hewlett, from his grandmother; box of clothing and hats, Mrs. W. A. Adams, Oxford.

ORPHANAGE NOTES

School opened on September 14th, with all the teachers, and most of the children in their places. Mrs. Hanks will have charge of the Senior Department, Miss Tomlin, of the Junior Department, and Miss Feild, of the Sewing Department. In addition to her regular work in the school room, Miss Tomlin will, as far as she can, train the childfren in music.

Mrs. Wooldridge took advantage of the excursion rates and spent two days with her mother in Richmond last month. Miss Capehart returned on the 21st of last month after a pleasant visit home, and much improved in health. During her absence her place was satisfactorily filled by her sister, Miss Emmie.

One of our girls has entered St. Peter's Hospital, Charlotte, with the view of becoming a trained nurse, and three others are hoping to go to the Industrial Training School at Valle Crucis. Clarence King, one of our old boys who has been away from us for several years, has been with us about a month, and we may be able to keep him for awhile longer. Ada Pharr has gone to live with Mrs. Ross Brown on North Poplar Street. Edith Perry, one of our old girls who has been living in Saluda for several years, has entered the State Normal College. Oscar and Lawrence Watkins spent several weeks with us while their mother was in St. Peter's Hospital for treatment. Frank Hewlett came in from Wilmington on August 18th, and was placed in Thompson Hall. Annie Ross, and Eleanor Campbell came in from Lenoir last month and seem to be very nice children. Willie Oates, one of our old boys, is now living in Charlotte with his wife and two children, and has a position with the Western Union Telegraph Company. Clarence Smith, another of our boys, is also married, and lives in Huntersville. Troy and Howard Knapp will not return this year, but will live with their sister in Weaverville, and go to school.

At this writing the Orphanage stands over fifty dollars overdrawn with a number of bills unpaid. Brethren, are you willing for this state of affairs to continue? Can't you contrive in some way to send us a little extra help between now and Thanksgiving Day? Won't you even buy a Berkshire pig? We have some fine registered stock at $15.00 a pair.

Through the kindness of Mr. Thomas Griffith the children obtained free admission to John Robinson's circus last month.

We are looking for an extra big crop of sweet potatoes, but owing to a mistake in the seed, and in the sewing, our green peas and collards will be a failure. We will make a good crop of peavine hay, however.

A resolution was passed at our last Diocesan Convention asking all the Sunday Schools in the Diocese to give one offering a month to the Orphanage. How many are doing so?

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	115.98
Still to be raised	59.02

(Contributions from August 12th to September 12th.)

Marion-Frances and Katherine Alston, Warrenton	$ .25
Penelope Biggs, Williamston	.25
Young Christian Soldiers, Winterville	.25
Junior Auxiliary, Warrenton	2.29
Junior Auxiliary, Washington	1.00
Mrs. W. L. Picard and Mrs. H. B. Hardy, Jackson	.50
Sunday School, Church of the Saviour, Jackson	.20
Children of St. Jude's Mission School, Barber	.25
Sunday School, Church of the Saviour, Jackson	.20
Junior Auxiliary, Ridgeway	.25
Young Christian Soldiers, Middleburg	.20
Ascension Sunday School, Davie county	.50
Total	$6.14

My dear children:

The contributions this month begin with the little Alstons from Texarkana (when they are at home) but who are now in North Carolina. Marion says:

Dear Aunt Becky:

Katherine and I send our dues, twenty-five cents, for August. We hope you are as well as usual. With love, I am,

Yours affectionately,

Thank you both, dear children. I know you are having a good time at "Grandma's." My little niece will soon be going to see her grandmother in Norfolk.

The next letter came from our faithful Pennie in Williamston and she says:

Dear Miss Cameron,

I enclose twenty-five cents for the Sewing Teacher's Salary for August. I am glad you will not have to worry this year, for fear you do not get the amount in time.

Yours

But you are an English shilling now my pretty Penny. I would never worry dear, if all the contributors were as faithful as you are.

Then Winterville says:

Dear Aunt Becky:

Please find enclosed twenty-five cents (25c) for the Sewing Teacher's Salary from The Young Christian Soldiers, St. Luke's, Winterville.

Yours truly

You are another good to tie to my dear Esther. Thank you so much.

The Juniors at Warrenton say:

My dear Aunt Becky:

Enclosed please find money order for $2.25. I am so sorry we have not been able to send dues before, but we have not had a meeting of the Junior Auxiliary for several months until yesterday at Sunday Schoool we

decided that every third Sunday we would bring our dues for Auxiliary instead of having the meeting in the afternoon. Iwill try and be more prompt in the sending of dues next time.

Hope you are feeling much better this lovely weather.

Lovingly,

Thank you my dear. I hope you will be able to be more prompt in future for the sake of the example. That counts for so much in the course of your lives.

"Let your light so shine before men that they may see your good works and glorify God."

If you notice the verb is in the imperative mood. It is a command.

Washington says:

Dear Aunt Becky:

Enclosed you will find one dollar ($1.00) for the months of August and September. The Juniors hope that you have been enjoying the summer as much as they have.

Yours very sincerely,

Thank you my dears for your kind hopes in my behalf. I am glad you have had a good time.

The next letter I may not print. I am sorry your summer has kept step with mine—I have a servant but oh such a poor one! I would not keep her three minutes if I could only do the work myself. I hope the fall will give you one worth having if there are any left in the land.

The next contribution was sent in the last of May but was shut up in a school book and forgotten until the reopening of the school brought it to light.

Jackson, N, C., May 30, 1910

Dear Miss Cameron:

Enclosed find twenty cents for the Sunday School of the Church of the Saviour. With best wishes,

Cordially yours,

I am sorry for the delay my dear lady, but those days were so busy, just at the close of the term and getting ready for plays and musical recitals and French recitations made my little mail carriers a little careless. Happily it was not lost, only overlooked for three months.

The next comes from Rowan County, where St. Jude's Mission is located and says:

My dear Miss Cameron:

Enclosed twenty-five cents for the Sewing Teacher's Salary, from the children of St. Jude's School. The children are very much interested in the Orphanage, and hope to be prompt in their little offerings.

Sincerely yours,

Thank the children for me please. I am so glad they are interested.

Another letter from Jackson but on time you see.

My Dear Miss Cameron:

I am sending you the 20 cents, from the Sunday School here for the past three months. I should have sent it on the first but was away from home, so please excuse me this time. With best wishes, I am,

Cordially yours,

If you will explain the delay of the May offering we will cry quits.

From Middleburg we have this:

My Dear Miss Cameron:

Enclosed find twenty cents from the Young Christian Soldiers Juniors. They are behind for September, but have run so hard to meet October that they are out of breath.

Very sincerely yours,

Then we need have no hopes for October, but still September is in full time. All letters that come to me before the morning of the 12th of each month will be in time. I have to write my letter and mail it on the 12th so Mr. Smith will get it before the fifteenth always, when he has to mail his contribution to The Carolina Churchman. The letter from the Ascension Sunday School can not be printed so we can only say thank you. You are very faithful.

Ridgeway is another faithful one, and comes to say:

My Dear Miss Cameron:

Enclosed you will find our dues for the Sewing Teacher's Salary for September.

Yours most sincerely,

Thank you very much and all the more for being prompt.

Now children my sister is sick and I cannot stay away from her any longer. With love to you all,

Your loving,

"AUNT BECKY."

Miss Rebecca Cameron, P. O. Box 32,
Hillsboro, North Carolina.

SEABOARD AIR LINE.

No. 45—5.00 A. M.—For Hamlet and Chariotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3.45 P. M.—for Hamlet, connecting with through trains for Atlanta, Charlotte, Birmingham, Jacksonville, Norfolk, New York and trains in all directions.

No. 40—12.20 P. M.—From Hamlet.

No. 44—12.20 A. M.—From Charlotte and Hamlet.

No. 45 connects at Hamlet with No. 66 for all points North of Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham, Memphis and Charlotte, with No. 84 and No. 92 for Washington and New York and Portsmouth, Norfolk, and No. 43 for Columbia, Savannah and Jacksonville.

Parlor Car Service will be maintained between Wilmington and Hamlet on No. 39 leaving Wilmington at 3.45 P. M., and No. 40 arriving at Wilmington at 12.20 P. M.

F. A. FETTER, Commercial Agt.,
Orton Hotel, 'Phone 178.

H. S. LEARD,
Div. Passenger Agt.,
Raleigh, N. C.

C. B. RYAN,
Gen'l. Passenger Agt.,
Portsmouth, Va.

NORFOLK SOUTHERN RAILROAD.

Beginning Sunday, June 5th, Norfolk Southern Railroad will inaugurate Pullman Sleeping Car Service between Raleigh, N. C., and Norfolk, Va., via Wilson, Greenville, Washington and Elizabeth City, viz:

No. 16, Daily, Night Express, leave Raleigh, Union Station, 9:00 p. m., leave Wilson, 11:10 p. m., leave Farmville 12:03 a. m., leave Greenville 12:30 a. m., leave Washington 1:35 a. m. Arrive Elizabeth City 4:55 a. m., arrive Norfolk 6:45 a. m.

Connections via Southern Railway, leaves Greensboro 3:20 p. m., Durham 5:25 p. m.

Connections via R. S. & P. Railway leaves Fayetteville 5:10 p. m.

Connections via S. A. L. Railway leaves Henderson 4:35 p. m.

No. 12, Daily except Sunday. Day Express, leave Raleigh 6:15 a. m., leaves Wilson 8:00 a. m., leave Farmville 8:51 a. m., leave Greenville 9:20 a. m., leave Washington 10:45 a. m. Arrive Elizabeth City 2:10 p. m., arrive Norfolk 3:55 p. m.

No. 12, Daily except Sunday, through train between Raleigh and Newbern. Leave Raleigh 6:15 a. m., arrive Newbern 12:15 p. m.

TRAINS ARRIVE RALEIGH, UNION STATION.

No. 15, daily, 7:55 a. m. from Norfolk and intermediate stations.

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If Bible reading be like getting a friend's letter, then prayer is like a visit from your friend. If I know my friend and I are soon to meet, how glad I am to think of the moments we shall spend together. How I try to make the most of them. I go over in my mind all that has happened since we last met. I note what I have to tell him; I put down the questions I wish to ask him. There are books I have been reading, or am going to read; people I have been seeing or am hoping to see; things I have been doing or am trying to do. Now, is there any preparation of that kind before we pray? Might we not think an instant or two before we kneel, and go over what we have to say?

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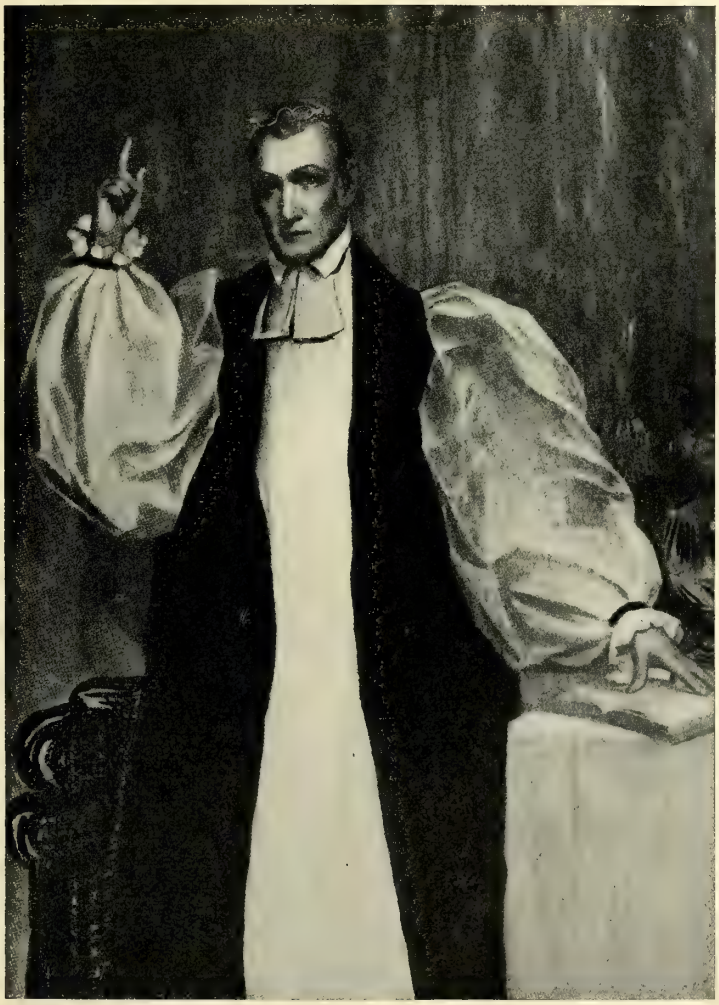

JOHN STARK RAVENSCROFT
FIRST BISHOP OF NORTH CAROLINA

[Reduced reproduction from Haywood's "Lives of the Bishops of North Carolina," A. Williams & Co., Publishers, Raleigh, N. C.]

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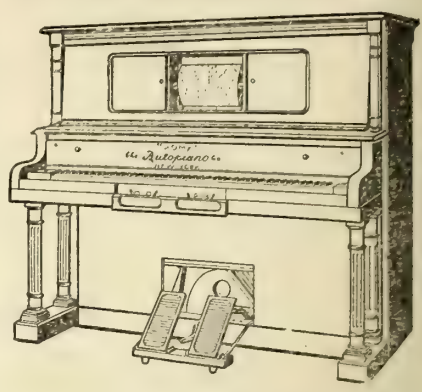

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The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, NOVEMBER, 1910 No. 2

CALENDAR FOR NOVEMBER

1.—All Saints Day. (White).
6.—24th Sunday after Trinity. (Green).
13.—25th Sunday after Trinity. (Green).
20.—Sunday next before Advent. (Green).
27.—1st Sunday in Advent. (Violet).
30.—St. Andrew, Apostle. (Red).

THE BISHOPS OF NORTH CAROLINA—WHEN THE STATE WAS ONE DIOCESE—

NOTE.—In agreeing, at the earnest request of the Editor of The Carolina Churchman, to furnish brief sketches of the first four Bishops of North Carolina, it was not my purpose to attempt anything like a biography and hardly even a biographical sketch. Mr. Haywood's book so recently published, puts into the hands of all who are interested a most excellent account of our first four Bishops. I cannot too earnestly urge every Churchman to procure a copy of that most interesting and valuable book. What I shall attempt to do will be merely to give some familiar traditions and stories illustrating the different characters of our deceased Bishops slight and perhaps unimportant but yet I hope not uninteresting and also in some degree helpful in setting them before us and giving interest of reality to the pictures of them and their times.

JOS. BLOUNT CHESHIRE.

Ravenscroft, Oct. 1, 1910.

BISHOP RAVENSCROFT

In the history and development of our American branch of the Anglican Church the Diocese of North Carolina, in the South, like Connecticut in the North, has been understod to represent a certain type of vigorous but conservative and sober Churchmanship, the old fashioned High-Churchmanship of the Anglican divines before it was infected with the hankering after Mediaevalism, which folowed in the wake of the Oxford movement. Virginia, on the contrary, was the representative of that type of Churchmanship which claimed the name of Evangelical and was commonly designated Low-Church. Though it has been the custom to name Virginia and North Carolina as representing these opposite types of Churchmanship yet the two men who did most to give the Church in North Carolina its individuality and to establish and settle it in its doctrine and principles were its two great Bishops who were Virginians—Ravenscroft and Atkinson. Probably there have been but few instances of Dioceses being so formed and fixed in a particular type, and determined in the character of their ecclesiastical development by the influence of one man, as was the case with the two Dioceses, Virginia and North Carolina. At this very day the one to a great extent represents the life and work of William Meade, the other that of John Stark Ravenscroft. They were both great men, born leaders; not so much organizers or administrators, as men of intense personal convictions, of ardent religious feelings, of deep and real spiritual experience and of a personal power which subdued to their influence the personality of men of less strength, or of less definite convictions; and so impressed themselves upon those with whom they came in contact. Bishop Meade, at his death in March 1862 left the Church in Virginia what he had made it, something entirely different from what he had found it. Bishop Ravenscroft died in 1830, having been but seven years Bishop, yet he had in those seven years put upon the Diocese of North Carolina the stamp of a personality which perpetuated itself through the men whom he had influenced, and gave a permanent character to the Church which it has not yet wholly lost.

So far as we can at this day ascertain there was but little difference in the ecclestiastical position of Churchmen of Virginia and of North Carolina before the time of these two great Bishops.Bishop Ravenscroft represented one element of truth and Bishop Meade another, and their lives were curiously associated contrasted in their work as Bishops.

The Church in Virginia during the first quarter of the nineteenth century was nourished and strengthened by the faithful labors of saintly Bishop Moore; but it was the stronger and more aggressive influence of some of the younger clergy which now began to stir it up to more potent life and effective work. Chief among these was William Meade, and not inferior to Meade in the southern part of the Diocese was John Ravenscroft, during the six short years of his service. In both Virginia and North Carolina up to this time the few members of the Church were mostly Churchmen by heredity. And the clergy of the Church seem to have as a rule very little more than an inherited preference, or prejudice, in favor of the Church as compared with other forms of Christianity. In many cases this inherited attachment to the Church was very intense, but it seldom rested on distinct knowledge and acceptance of the claim of the Church to divine authority, for its ministry or sacraments more than that which attaches to the ministrations of any pious and able "Orthodox Christian" as the phrase is. I think it is not an unfair statement to say that such was the average Churchmanship of Virginia and of North Carolina up to the beginning of the second quarter of the nineteenth century; and that such was the inherited Churchmanship which was developed into strength and power by Virginia's great Bishop, Mr. Meade.

About the year 1810 John Stark Ravenscroft, a middle aged planter of Lunenburg County, Virginia, well born, well educated, a man of wealth and standing in his county, who for near forty years of his life had been Godless, profane, and hardened against spiritual things, was in the mercy of God aroused to a sense of his sin, and failing in his efforts to overcome it in his own strength found strength and life in the knowledge and love of God, as revealed in our Lord Jesus Christ. His ancestors had been Churchmen for generations, but he had grown up so entirely estranged from the Church, and so separated from it in the circumstances of his situation, that after his conversion to a religious life, he seems for some years to have had no contact whatever with it. But the life which had so long been wasted was now aroused to an activity which seemed set to make up for all lost opportunities. Mr. Ravenscroft connected himself with the only religious congregation near him, a small ephemeral sect of "Republican Methodists," and when the regular pastor was absent did what he could to supply his place in Sunday worship of the congregation. Then he began to feel that he should devote himself to proclaiming the truth which he had so long neglected; and it seemed to him that his very experience of sin and worldliness called him to the work of arousing others to realize the dangers from which he had so lately escaped. Desiring to speak with authority, and being free from any inherited or acquired habits or prejiduces connecting him with any ecclesiastical system or institution, he was led to examine into the position and credentials of the different forms of organized Christianity. Bishop Ravenscroft always asserted that he entered upon this examination with an impartial and unprejudiced mind, and with no disposition whatever in favor of the Church in which he afterwards became so eminent a leader. In fact his first inclination was towards the Presbyterians, on account of the learning and high character of the Presbyterian ministers with whom he was acquainted. He said that he had made a careful examination and investigated to the full extent of

his ability and opportunities, and had been led to the conclusion that for the people of this country, the Church planted in these colonies by the Church of England, and receiving its orders from that ancient Apostolic Church, was the successor and representative of the Church founded by Christ and his Apostles, and as such had a Supreme and exclusive claim to be heard and accepted as the Church of Christ; and that outside the Communion of such an Apostolic Church men could have no sufficient assurance of the validity of Christian Sacraments and ministrations. This, in substance, was Bishop Ravenscroft's position. He claimed no infallibility, but declared that this being his honest and deliberate conviction, formed upon mature and careful examination, he felt bound to proclaim it, and to conform his teaching and his practice to that which in mind and conscience he held to be the truth.

Coming into the ministry with such principles he was ordained by Bishop Moore, Deacon April 25th, 1817 being then forty-five years of age, and advanced to the Priesthood eleven days later, May 6th. April 24th of the same year the Diocese of North Carolina was organized by a little convention consisting of three clergymen and representatives of four congregations. The hour in North Carolina was approaching and God was preparing the man.

The Rev. Mr. Ravenscroft spent the six years of his priestly labors in Mecklenburg County, on the southern border of Virginia, adjoining, St. John's Parish, Williamsboro, Granville County, North Carolina. At once he made an impression and raised the Church to a position of moral power and influence. Before his ordination he had worked as a layman for a year in this county, and made such an impression even then that Bishop Moore says in his Convention Address of 1817 that the effect of his labors "was evidenced by the crowds who attended upon my services, and the deep sensation which they exhibited during the time of our devotional exercises."Referring to his first visitation after Mr. Ravenscroft's ordination, Bishop Moore says: "In that place, brethren, in which the Church was thought to be extinct the friends of our communion have awakened from their slumbers etc." He was a man of power both physically and mentally. The leonine roar of his voice has been frequently remarked upon and out of that strong mind and strong frame a strong heart and an ardent spirit sent forth a summons and a warning which roused all to hear whether they would or no. They might refuse to obey, but none failed to hear.

He was a man of mark in the Diocesan Convention of Virginia from the first day of his entrance. There were men of ability and of eminence in the Convention, a number of them, as there has always been, and Mr. Ravenscroft took his place with the leaders from the first. Good Bishop Moore, one of the noblest and most beautiful characters adorning the annals of our Church, was beginning to show the signs of age. So little had the Church at that time come to realize the importance of the Episcopal functions in the life of the Diocese, that Bishop Moore in addition to the care of his Diocese was rector of a parish Church, as most if not all of our Bishops had been, up to that time. In the year 1823 it was determined that Bishop Moore should have an able Presbyter given him as an assistant in his parish, the Monumental Church, Richmond, who should also give him such help as might be possible in the administration of the affairs of the Diocese. Preparations had been making for this during several years. Mr. Ravenscroft enjoyed in a high degree the confidence of the Bishop, and his work in Mecklenburg had shown him to be a man of marked ability as well of deep piety and consecration of life. He was therefore selected as the man to hold up the hands of Bishop Moore and to assist him, as far as possible, in administering the affairs of the Diocese. He had declined inviting offers to larger parishes before, but this call to help his good Bishop seemed to require him to accept it, and he returned to his home in Mecklenburg County, to make his preparations for removing to Richmond.

But the Master of the Vineyard had other work for him to do. The Diocese of North Carolina, organized, we might almost say the very day of Bishop Ravenscroft's ordination to the Dioconate had been nominally under the Episcopal supervision of the Bishop of Virginia, who had faithfully administered this distant charge as well as was possible under the circumstances, but who found it impossible to give it any sufficient attention or ministrations. In the year 1823 the Convention met in Salisbury April 10th and it was determined to choose a Bishop for the Diocese. The Rev. Adam Empie of St. James Church, Wilmington, afterwards a distinguished clergyman of Virginia and President of William and Mary College, a scholar and well-instructed theologian, rector of the largest parish in the Diocese, connected by marriage with some of the most eminent families in the State, commanding general respect both as clergyman and a gentleman, seemed the natural and necessary candidate in the case of a Diocese which had so little to offer by way of inducement to any man not already committed to its service. There was a sort of general expectation that Mr. Empie would be the choice of the Convention. The youngest priest in the little band of seven clergymen making up that total force of the Diocese, was the Rev. Wm. Mercer Green, then Rector of St. John's Church, Williamsboro, adjoining the county of Mecklenburg in Virginia. No other member of the Convention was acquainted with Mr. Ravenscroft, nor was his work known to them. Young Mr. Green was a gentle and modest man, and moreover he was a connection by marriage, of Mr. Empie. He hardly knew how to oppose, or seem to oppose, what seemed to be the natural choice of the Diocese. And yet he had been greatly impressed with the masterful Virginian, who, as one had said of him, being called into the vineyard at the eleventh hour, seemed to be doing the full work of a whole day. So modestly Mr. Green rose and asked permission to tell the Convention what he had seen and known of his neighbor accross the line in Virginia; and he declared that he had met no man who seemed so well to understand the true position and teaching of the Church, and who was so well able to help them to lay the foundations of their young Diocese in the true Church principles and to impress the people with the claims of the Gospel. He begged the Convention to consider whether North Carolina did not need this man to come to be the shepherd and leader of the flock. The clergy thereupon cast their ballots and every vote was given for John Stark Ravenscroft. Being reported to the laity, this nomination was unanimously confirmed.

And so North Carolina chose its first Bishop.

It fell to young Mr. Green to bear to Mr. Ravenscroft the tidings of his election. There is no space to tell the story of this first Bishop of our Diocese. He had come into the ministry with strong convictions of the divine authority of the Church and of its ministry. He came to a Diocese whose few members had inherited their religious habits and opinions, but who, for the most part, had thought but little of what the Church really meant and stood for. He met his first Convention May 6th 1824, and in the opening sermon laid down the lines of teaching which he proposed to base his ministry and which he understood to be the doctrine of the Church and its ministry and the necessity of such an organization in order to the proper authentication of its Sacraments and ministrations.

In some respects the ablest and most eminent of our North Carolina clergymen at that day, though too young in the . ministry and perhaps in years, to have been thought of for Bishop, was the Rev. Wm. Hooper, of St. John's Church, Fayetteville. He was a pure and devout man, of high literary culture and of extraordinary personal acceptance and popularity. He was the grand son of one of the North Carolina signers of the Declaration of Independence and great-grand-son of a rector of Trinity Church, Boston. He was a Churchman by heredity with no special knowledge of the doctrine, history, or polity of the Church. In his correspondence with Bishop Ravenscroft, consequent upon the Bishop's declaration of principles in his Convention sermon, when the Bishop in answer to his objections reminded him that what he had been taught was in accordance with what he must have learned in his preparatory studies in eclesiastical polity and history, he replied that his examiners had asked him some questions upon the subject but he had replied that he had not studied or considered it. But he said he could not accept the Bishop's teaching nor cooperate in the work of the Diocese along such lines. The result of the correspondence between the two was that Mr. Hooper withdrew from the Church, and was deposed by the Bishop. This was the experience of his

Convention. There has been a common impression that the Bishop's hardness, and want of sympathetic treatment was the cause of Mr. Hooper's estrangement. That is most untrue and unjust to the Bishop. I have seen some of the letters which passed between them and Mr. Hooper expressed in the strongest terms his sense of the Bishop's gentleness and forbearance. He says in one place that he feels like saying in reply to the Bishop's kindly efforts to deter him from his proposed withdrawal. "What mean ye to wreck, and to break my heart?" When however Mr. Hooper's personal popularity and influence seemed likely to lead his congregation astray the Bishop acted with vigor and promptness. He went to Fayetteville and as Mr. Hooper had definitely made up his mind, he insisted upon his withdrawing at once from his pastoral charge. The traditional account is that the Bishop thus expressed his determination: "Mr. Hooper, you must either pull or you must get out. I will have no balking horses in my team, Sir."

Bishop Ravenscroft had a way of expressing himself in terse, epigramatic terms. To a prominent layman of the Diocese, a man of great wealth and ability, and a very zealous Churchman, who before there had been a Bishop, was perhaps the leading influence in the Convention—he is reported to have said, when that eminent layman seemed disposed to assume a little too much of leadership—"I must tell you, Judge, that I do not propose to ride behind."

He was strongly opposed to the Consecration of the Rev. Wm. Meade to the Episcopate, believing that he was not sound in his Church principles. In fact he filed a written dissent, in declining to give his consent to that Consecration. Speaking of it, and recognizing the eminent personal consecrated of Dr. Meade he said: "Billy Meade is a better man than I am, Sir, but I will never put these hands on his head."

In North Carolina he found a flock feeble and scattered. His salary from the Diocese was seven hundred and fifty dollars, and in order to have the means of living and travelling over so extensive a region he had to become rector of Christ Church, Raleigh and give six months of the year to parochial duties and six months to his Episcopal visitations. Thus hampered, it is surprising that he was able to accomplish as much as he did in advancing the influence of the Church. His work was done by the vivid and masterful impression made upon the public mind. He asserted with power the scriptural and Apostolic character of the Church and its historical relationship to all people, and in some sense he commanded assent even from unwilling minds. He said that he found that all he could do was to "assert the true claims and position of the Church, and carry dismay to the hearts of her arversaries." Some of the strongest characters among the men of the State yielded to this strong personality. Men like Judge Ruffin, Mr. Badger and Mr. Gavin Hogg, became the earnest supporters of his vigorous administration in different parts of the Diocese. As a rule the clergy too responded to his ardent zeal, and a new life and power began to animate the Diocese. We had but few clergymen and there were weak brethren among them, as there have been since. The Rev. Mr. Green asked him when he proposed to ordain the Rev. Mr. ——— to the Priesthood. "Never, Sir," replied the Bishop, "Never, I spoiled a good plough-man, when I made him a Deacon." But he would sometimes take the part of an inefficient clergyman. My grand-parents Mr. Theophilus Parker and Mrs. Parker of Tarboro, were spending the summer in Williamsboro, where the Bishop then resided. They called on him, and in the course of the conversation inquired about the prospect of securing a clergyman in place of a very unsatisfactory one who had recently left the parish. The Bishop thought that the people had not loyally supported him, and he was not disposed to assist them in getting another. "I have sent you clergymen," he exclaimed, "and you would not receive them. I wipe the dust off my feet against you." And lifting one foot and then the other, he went through the form of brushing the dust from them.

The late Bishop Williams, of Connecticut, told me that when he first entered the House of Bishops in 1851 there still lingered among the older members, traditions and anecdotes about the first Bishop of North Carolina. Bishop Hobart was then the leading spirit and dominating influence in the House of Bishops, which consisted of only eight or ten members, and conducted its business sitting around a table in a small room. Upon some occasion when Bishop Hobart was urging the passage of a measure in which he was deeply interested, the vote in the affirmative seemed to be unanimous. When quite unexpectedly a deep voice from the far end of the table was heard—"No." Who said "No" exclaimed Bishop Hobart—"John Stark Ravenscroft, Bishop of North Carolina," replied the same startling voice—No one ever again asked who he was. Another time in the ardor of his opposition to something which had been urged, he brought down his knuckles upon the table with a thundering rap, and cried out, "Gentlemen there is no such card in the pack." and in a moment overwhelmed with confusion, buried his face in his hands: "God forgive me! God forgive me!"

He was a very strong man, but an humble and penitent man; and never forgot the sad sin of his wasted youth and early manhood. As he lay upon his death bed the Rev. Dr. Freeman visited him with Mr. Mallett of Fayetteville. Dr. Freeman, rector of Christ Church, Raleigh, inquired as to his spiritual condition and his readiness for death. The Bishop conceived that his dear friend and Presbyter was endeavoring to draw from him some expression of his peace and confidence, and of the Christian's triumph over death, with the possible purpose of using his replies to magnify his Christian character after his decease and rousing himself to something his usual vigor of expression; he answered: "Don't you be publishing me, Freeman. Don't be publishing me, Sir. I have lived a beggar, and I die a beggar."

And so a great and earnest soul passed on to its reward. He died at the house of his friend Mr. Gavin Hogg on Wilmington Street in Raleigh, March 5th 1830, and was buried under the Chancel of Christ Church, Raleigh.

THE BURNING OF ST. MARY'S SCHOOL

On the afternoon of August 29th St. Mary's School for Indian Girls at Rosebud, South Dakota, was completely destroyed by fire, the origin of which is a mystery. This disaster falls very heavily upon Bishop Johnson who has so recently taken up the work of Bishop Hare. St. Mary's School was doing a unique and effective work and the building should be replaced without delay. At least $15,000 will be needed for this purpose.

Bishop Rowe of Alaska, writing from Allakaket, ten miles inside the Arctic Circle says:

This mission is like a dash of civilization pulled up and set down here in the wilderness. The lives of the people have been changed and made so happy—especially the children. Just think of travelling six days in the Pelican, after leaving the Yukon, up the Koyukuk River for 450 miles through an unbroken wilderness until Allakaket was reached it is a long way. On Monday I leave for Anvik—700 miles away. Then I have the Chageluk, Iditarod, St. Michael and Nome to visit, after which I shall hurry out for the General Convention.

In 1901, after the Boxer outbreak, Boone School, Wuchang, China, was reopened with less than 100 boys. Last term the school reached a total of 420 students, all resident. The total number of Christian students in residence during the spring term, 1910, was 131, much larger than the whole school ten years ago.

According to missionary statistics Africa is fast losing the right to be called the Dark Continent. In it are to be found to-day 2,470 missionaries, assisted by 13,089 native Christian workers. There are 4,789 places of worship, 221,856 communicants, and 527,790 professed adherents. In the 4,000 missionary schools are 202,390 pupils. There are ninety-five hospitals and sixteen printing establishments under missionary conduct and control. A chain of connected missions reaches from the Atlantic to the India Ocean.

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EDITORIAL

AN OLD-NEW PROBLEM IN A NEW-OLD LIGHT

The Problem and A Suggested Solution.

It would seem, from the absorbing interest that has been manifested during the past few months on the part of a very large number in the Church, as though the most pressing problem of the Church were, "What shall she call herself?" And that, having settled this question in a way desired by many, the answer to all other questions would prove comparatively easy to find. Without stopping to discuss this solution of our difficulties, or its bearing upon other problems, it must be conceded by all that, if not the most pressing problem, certainly the problem which is most constantly with the Church it, "How shall she get her work done?" It must be conceded further that the most perplexing phase of this problem is not its financial side. The money will come, as it has always come, if the representatives of the Church lay the debt upon her people. The question is of MEN, rather than of money. And if any adequate solution has been offered, none has been tried. Everywhere the call is for men; and the call while it grows ever louder, seems further and further from an adequate response. The problem is being solved locally, by Bishops and parishes, by taking away men from one field in order to supply the needs of another, leaving a vacancy in order to fill one, leaving more vacancies always than there seem to be men to fill. Depleting the home field in order to fill the mission field, or vice-versa; or to sum up the situation in a time-worn phase—"robbing Peter to pay Paul." But while this expedient may solve the problem locally and temporarily for parishes and dioceses, it does not solve it for the Church. The cry of the Church as a whole is still "Give us men!"

Some years ago, the present Bishop Guerry, then chaplain ofthe University of the South, in a sermon from the text, "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business"—taken from the account in the Acts of the Apostles, of the establishment of the order of deacons—suggested a possible answer to the question. The preacher laid the emphasis, in the call of men to the sacred ministry, upon the wise choice of the Church, rather than upon the uncertain decision on the part of fit laymen to give themselves voluntarily, and without other leading than the inward call of their own hearts, to its sacred demands. And he urged that the representatives of the Church, her Bishops and such others as might be appointed, hold it as a solemn obligation resting upon them to choose and call fit men into the ministry by their own personal appeals. And, in urging such an unheard-of measure, so far as modern precedent is concerned he cited valuable precedent in the New Testament example of the Church, just instanced; the call and consecration of the soldier and governor, Ambrose, to the Episcopate; and quite as striking as a modern example, the election and call of a layman, who afterwards became Bishop Hopkins to the vacant rectorship of their parish by his fellow vestrymen.

We were most forcibly impressed by the practicable possibilities suggested by Dr. Guerry's sermon at the time, and we think we see clearly certain features of a plan of operation whereby a recurrence of the present situation may be prevented in the future.

In following Dr. Guerry's lead, and laying emphasis upon the importance of a tangible call to the ministry by the representatives of the Church, akin to the call that is extended from a parish to its rector or a diocese to its Bishop, we do not for a moment overlook the value or necessity of the inner call, which should come to every man entering the ministry, out of his own heart and conscience. We accept that as a foregone conclusion. The vital question which is at issue, is as to the genesis and evolution of such an inner call. How does it come? How may it be planted and nurtured? What is the human factor in such a call on the Church's side? What practical part has the Church in the matter, outside of passing upon the man's fitness after he has voluntarily presented himself? Has the Church only jurisdiction in passing upon his fitness after his presentation of himself, or has she responsibility in judging his fitness beforehand and calling him into her service, even before he has announced his intention or desire?

Everyone must be struck with the fact that there is a marked difference between the manner in which converts used to be brought into the Church in Evangelical circles, and the manner in which the confirmation class is made up now. It used to be thought that almost the only obligation resting upon the minister of the Gospel was to preach the Gospel, and then receive into communion those who responding to an inner call, offered themselves for confirmation. To-day, no one criticises for a moment the personal work of the minister and pastor, who, relying largely upon personal intercourse, "looks out" among his congregation those whom he thinks ready for confirmation, and by personal appeal induces them to present themselves for the laying on of hands in confirmation. The old way may have been sufficient when parents felt it a solemn obligation to bring their own children to take the sacred step when the pulpit call came to ears more seriously fitted to receive its message, when men moved in an atmosphere more alive to the sacredness and seriousness of the obligation to take account of the vows made in baptism when they came to years of discretion; but however that may be or whatever the cause now, every faithful minister of the Gospel feels and knows that his ministry would be almost barren of result, if he did not add to his constant appeal from the pulpit from Sunday to Sunday and at special seasons of evangelistic endeavor, the personal "looking out" from among his flock those whom he feels should take the step, and the personal appeal to them at the season of the Bishop's visitation.

May not the same be true of the call to the ministry? If the time was when the obligation to consider the claims of the ministry was seriously felt by all who were reared in a Christian family, as in England, where it was thought almost a necessity that one son should be dedicated to the ministry; or, as in this country, where in Evangelical families the claim of the ministry was constantly implanted and fostered; we trust we shall not be deemed as decrying our times when we say that such time has past. And to-day amid the decay of definite family

religion, the clamorous calls of material success, the blinding conflict of complex interests—the quiet call to the serious consideration of life's highest obligations is only apt to be drowned out by the louder voices of the world in which men live to-day. The fresh supply of youthful vigor and enthusiasm goes where the demand is seemingly loudest, and the ministry loses its quota of fit men, not primarily, we believe, because of a lack of willingness on the part of her youth to give themselves to the ministry, but because they are not made to feel the need so imperatively as to prevent any possibility of their passing the claims of the ministry by without at least a serious consideration of its demands upon them personally.

If this be even approximately true, then why should the Church continue to follow almost exclusively her old plan, of waiting for fit men to feel the stirring inner call so strongly within them that they are driven to offer themselves unsought, by any personal appeal, to the work of the ministry? Why, if the mode of personal appeal in bringing candidates to confirmation, is adopted without protest, should not the same mode characterize the procedure of the Church in securing men for the ministry? If it is believed and proven that to-day the inner call is more effectively stirred within the hearts of men by a personal appeal to them from the rector to come to confirmation, why not for the same reason a personal appeal from the Bishop and representatives of the dioces to come to ordination? Why seek to create the inner call, as undoubtedly essential in every new beginning in the spiritual life, in the one case, and neglect to stimulate it through the proper channels in the other case? If we go back to the example of the Master Himself—whose call to His disciples was a double call to both membership and apostleship in His Church—what do we find, but that in every case He made the call personal and direct to the individual? If we study the beginnings of ecclesiastical polity in the Christian Church under the Apostles, what do we find but that the first step into the ministry as deacons was taken as the result of the "looking out among them men of good report, full of the Holy Ghost and of wisdom?" Why not now, then, in such manner as will best meet the present needs and difficulties of the Church's situation?

The Enlargement of a Personal Experience

Let us come to a still more practical consideration of the situation facing us, and look into the personal experience of at least on of those who finds himself in the ministry by a process somewhat akin to the method of securing men under discussion. And, if the personal experience be that of the writer, he may be excused for instancing it on the plea that nothing could induce him to lay it bare but the hope that it may throw some light on the present problem. Humanly speaking, the writer would never have been in the ministry, as far as he can see, but for the employment of just such methods as he is advocating. Some there may be, who all of their lives had pressed upon their attention the claims of the ministry and the fact that they had been always designed for that calling, until the prayers and desires of those devoting them were answered in the formation of an inner call; the writer had no such experience. Others there may be in whose hearts the inner call dawned as quietly as the day star, and reached its zenith in the offering of their lives to the ministry without conscious outside interference or suggestion; the writer is lacking in any such experience as this also. A few there may be who were brought into the ministry by some such spiritual cataclysm as St. Paul experienced on the road to Damascus, where the influence was wholly from above; here, also, the writer fails to find a parallel in his own experience. The only experience of which he is conscious, as a genesis of the never questioned inner call which came to him as a result, was that of the persistent importunity of a clergyman of the Church, a stranger to him, who would give him no rest until he had offered himself as a candidate for the sacred ministry. The personal appeal, which was made on the grounds of what the importunate clergyman imagined was the writer's fitness for the ministry, came to him as the first suggestion in his whole life of the possibility of his ever entering the ministry, after he had fitted himself by hard study for another calling; in the face of discouragement from friends who knew his limitations and urged his unfitness along certain lines; in the face of his own sense of absolute unfitness for certain functions of the ministry; against his own tastes and predilections; and finally, carried him bodily to the Seminary after he had made all his plans for the ensuing year along wholly different lines. And yet so far from lacking the consciousness of an inner call, so far from weakening the sense of the possession of such a call in times of stress during the years that have past, the sustaining power of his ministry at such times has been the never-failing confidence that through the instrumentality of man, God called him to the ministry; that it was not of his own choosing, but in spite of it, that he is where he is and what he is.

The illustration brings us to our point: Why not enlarge our importunate clergyman of this personal experience into a diocesan committee of our Bishops and an equal number of clergymen and laymen, whose duty it shall be to be constantly "looking out" fit men from among the congregations of the Diocese, by going to them in a body or by delegation, and, like the importunate clergyman, pressing upon them indiviudally the needs and claims of the sacred ministry? Names of such young men could be obtained from the clergy of the Diocese, who could make it their business, even more diligently than before, to be "looking out" for fit men and reporting them to the Bishop; and who doubts, but that a call from so august and representative a body, as that suggested, would bring such a sense of obligation home to the heart and will, as would be practically irresistible by the average young man.

We have no doubt that such a plan of procedure has the warrant of Scriptural precedent; that it has also the advantage of effective working; and we know that the exigencies of the present need demand some such practical endeavor.

We have never had any faith in, or respect for, the theory that young men must be offered $1,000 and a house in order to induce them to enter the ministry; nor have we any more faith in the verity of the suggestion that optimistic youth is deterred from the ministry because no pension is offered in old age; nor do we believe that the youth of our day is any less ready to give itself to whatever sacrifice awaits it in the ministry now than in the past. We think too highly of the manhood of our Church and country and times to harbor such ignoble suspicions of it. We believe that now as always, all that is need is the invincible proof to the young man's individual consciousness of the need and opportunity for his heroic service in a noble cause, to bring him to his knees to receive the accolade of knighthood, to enroll him in that company, more glorious still than that of which King Arthur spoke, as:

"A glorious company, the flower of men,
To serve as model for the mighty world,
And be the fair beginning of a time.
I made them lay their hands in mine and swear
To reverence the King, as if he were
Their conscience, and their conscience as their King.
To break the heathen and uphold the Christ;
To ride abroad redressing human wrongs;
To speak no slander, no, nor listen to it;
To honor his own word as if his God's;
To lead sweet lives in purest chastity;
To love one maiden only, cleave to her,
And worship her by years of noble deeds,
Until they won her . . . . ."

AFTER SEVENTY-FIVE YEARS

Seventy-five years ago the General Convention declared that the whole Church constituted the missionary society. It was this Convention which sent out Jackson Kemper as our first missionary bishop. At that time the yearly offerings for mission work were $25,528.33. The staff at work in the mission field embraced 33 clergy, 9 women and 4 laymen. Now, at the end of seventy-five years our Board of Missions is reporting to the General Convention that the offerings for the past year were $1,121,000, and that the total staff of workers in both foreign and domestic fields is: clergy, 1,050; laymen, 680; and women, 750—a total of 2,480 workers.

THE GENERAL CONVENTION

Resume of Its Proceedings

On Wednesday, October 5th, the forty-third General Convention of the Episcopal Church met in Cincinnati, Ohio. Ninety-four of our one hundred and four Bishops were in attendance, the other 10 being unavoidably detained at home. There were 66 American dioceses represented, with 528 delegates; 23 American domestic missionary jurisdictions, with 46 delegates; five foreign diocese—Cuba; Hankow and Shanghai, China; Kyoto and Tokyo, Japan; Brazil, and Cape Palmas, Africa—with 10 delegates making the total number of the Deputies in attendance in the House of Deputies 584.

The first service was a celebration of the Holy Communion in St. Paul's Cathedral, which was completely filled in spite of the falling rain.

At 10:30 a. m. Morning Prayer was said in the Music Hall, which has a seating capacity of a little over thirty-six hundred people off the stage. As early as 9 o'clock in the morning the streets to and from Music Hall were blocked with spectators eager to find a place in the vast auditorium to share in the service on this very unusual occasion. By 10 o'clock the place was packed, every seat taken and zealous churchmen and churchwomen standing, crowded against the wall, while hundreds of late comers besieged the entrance doors and even waited in the rain, hoping for a glimpse of the historic scene. It was an inspiring sight, and when the chorus of 500 voices, accompanied by Weber's Orchestra and the great organ, pealed forth the familiar strains of Bishop Doan's famous hymn, "Ancient of Days," the vast audience took up the refrain and sent thundering back from dome to pit the quickening song of praise.

"Ancient of days, who sittest, throned in glory,
To thee all knees are bent, all voices pray,
Thy love has blest the wide world's wondorous story,
With light and life since Eden"s dawning day."

CONVENTION SERMON

The opening sermon was preached by the Rt. Rev. John Wordsworth, D. D., L. L. D., the Lord Bishop of Salisbury, England, on "The Cleansing of the Temple," text, St. John 2:21. The Bishop himself gives a summary of the sermon substantially as follows:

To sum up, then, the thought to which, as I trust, our Lord has been leading us: He in His own person is a reformer, but a reformer, first of all, of the church, and through the church of human society. The church is the temple of His body, and we cannot think it His will that the world should be saved except through that which is His body. Yet the world will pass by the church in its efforts to reform itself, unless the church is more worthy of its calling.

Judgment, then, must begin at the house of God, and particularly with the priesthood. It must be purged not merely of vice and ambition, but from measuring Christ's work by worldly standards, and from living too much for immediate results. We must secure times of retreat, of loneliness, of detachment for ourselves. We must take care that our young candidates for orders have their proper retirement with Moses in the heights of Sinai before they come to be builders in the stir and dust of Sion.

Secondly, we fathers must assert ourselves to secure the consecration of family life, that our sons and daughters may grow up under discipline. We must take our wives into counsel, but let the longer-sighted ideals of happiness through fulfillment of duty prevail over the feminine desire for quick returns of pleasure.

Thirdly, we must labor to clear away barriers that separate Christians from one another, but prepare the way for it with caution and gentleness. The question is not so much, then, as to our charitable opinion about the position of other churches in relation to our Lord, but rather what it is wise and prudent for us to do in regard to our own part of the common heritage. I for one feel very strongly the duty of holding communion with all fellow Christians wherever it is clearly not wrong to do so, but I shrink from a general breaking down of barriers round pulpit and altar, which would naturally be interpreted as implying that we thought the distinctions for which we stand of small account.

We need two things first, and we can attain them both at once—first, mutual knowledge and brotherly intercourse between men of different churches, and, secondly, mutual respect.

The moral barriers need first to be broken down and all sense of arrogance and prejudice, of unfairness and injustice be removed. A church which always acted in this brotherly way would surely win confidence in other respects.

ORGANIZATION

In the afternoon, the House of Bishops organized by electing the Rt. Rev. Boyd Vincent, D. D., Bishop of Southern Ohio, as Chairman, and the Rev. Samuel Hart, D. D., of Middletown, Connecticut, Secretary. In the House of Deputies the Rev. Randolph H. McKim, D. D., of Washington, D. C., was elected President, and the Rev. Henry Awstice, D. D., of New York, Secretary. In thanking the Convention for the honor it had conferred on him, Dr. McKim made an eloquent address on the opportunities and duties of the Episcopal Church in bringing about a unity of the churches of Christian America. He told of the remarkable growth of the Protestant Episcopal Church, which he said "we can fairly claim to be the most American church and the church for Americans." Looking back 60 years when the last convention met in Cincinnati, he contrasted the meeting then with the meeting yesterday. Then there were 29 Bishops of the church and 29 dioceses and missionary jurisdictions. Now there are 104 Bishops and 96 dioceses and missionary jurisdictions. Then, he said, there were 90 or 92 deputies and now the House of Deputies was entitled to seat 584 deputies. The most striking contrast, he said, was in the representation of the church at large. "Then there were 80,000 communicants," he said. "Now there are 950,000

While the population of the United States has increased 400 per cent in these 60 years, the number of communicants in this church has increased 1,200 per cent.

SUFFRAGAN BISHOPS

The first matter of importance to come before the Convention was the proposed amendment to the Constitution, brought over from 1907, providing for the election of Suffragan Bishops.

The amendment provided that any diocese might, with the consent of the Bishop of that diocese, elect one or more Suffragan Bishops, without right of succession in that particular diocese to the office of Bishop, and with seat and without vote in the House of Bishops. However, a Suffragan Bishop could be eligible as Bishop or Bishop Coadjutor of any other diocese to which his worth might call him, or might be elected by the House of Bishop's as a Missionary Bishop.

The new office is intended as a means to relieve Bishops of some dioceses of a great deal of work, especially in the east, where the parishes are congested or the division of a diocese is not deemed practicable. The final vote of the clergy was 48 yeas and 8 nays, 9 dioceses being divided, while the vote of the lay members was 42 yeas to 14 nays, with 7 delegations divided. In the House of Bishops this amendment was lost by one vote, but a few days later it was taken up again in the House of Bishops and adopted by a vote of 60 to 31, thus making it the law of the Church, effective January 1st, 1911.

EXTRACTS FROM REPORT OF BOARD OF MISSIONS

Since the last General Convention 152 new missionaries have been added to the staff in foreign lands and in the outlying dependencies.

During the last three years the offerings and gifts from living donors placed at the disposal of the Board for the payment of appropriations have amounted to $2,954-829.49. The legacies during the same period which the Board was at liberty to use to meet its obligations amounted to $408,425.92. The total available appropriation by the Board was therefore $3,363,255.41. The corresponding figures for the previous triennium were: Offerings and gifts from living donors, $2,386,877.43.

Legacies available for appropriation, $223,756.55. Total, $2,610,633.98.

In addition to the offerings and legacies available to meet appropriations, the Board has received and forwarded during the triennium special gifts amounting to $723,765.27. The Board knows that special gifts in large amounts have been sent by donors direct to the Bishops and others in the various fields. MMoreover, every diocese and district has its own diocesan mission funds. When all these gifts for the extension of the Kingdom are taken into account, it is evident that during the last three years the total would be well in excess of $5,000,000.

ACTION ON CANON 19

The committee appointed to consider what reply should be made to the memorial presented to the House of Bishops concerning Canon 19, having considered the matter, respectfully recommend the adoption by the House of the following reply:

In reply to a memorial signed by over eleven hundred clergymen, addressed to the House of Bishops with regard to the amendment of Canon 19 adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations in accordance with the Church's received doctrine, or of commission to teach in the Church's name.

The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the word and sacraments in our congregations to men who have received Episcopal ordination.

The Bishops are disposed to regard this declaration as almost unnecessary, except as a matter of courtesy and respect to the number and character of the memorialists; since the Canon, at first popularly misnamed and misunderstood as an "Open Pulpit Canon", and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church. (Signed) Wm. Croswell Doane, Chairman; Thomas F. Gailor, William Lawrence, Arthur C. A. Hall, Reginald H. Weller, Sheldon M. Griswold, Wm. Walter Webb.

Attest: Arthur C. A. Hall, Secretary.

THE MISSION HYMNAL

It is with much pleasure that we note the adoption by the General Convention of a special book of 175 hymns for missionary and parochial use. One of our pressing needs is a hymnal with notes in the hands of every member of our congregations. The size and price of our present hymnal with notes makes its general use impracticable, and we welcome the advent of one that promises something that is practical. Just what hymns this new hymnal will contain, or just to what extent it is intended to be used, we do not now know, but we rejoice at the prospect of whatever advantage it may give in this direction of more music and heartier singing.

REVISION OF TABLE OF LESSONS

We welcome also the action of the Convention providing for a revision of the Table of Lessons. For immediate use an alternate table of lessons is authorized and the interchangeable use on any day of the lessons appointed for Morning and Evening Prayer is permitted. This gives greater latitude in the selections of lessons for reading in the Church, and the Joint Commission on the revision of the tables to continue receiving suggestions arising from the tentative use of the tables proposed, as well as to prepare further supplementary tables.

DIVORCE

The House of Bishops has repealed the proviso in the Canons on Marriage and Divorce which permits the remarriage by a clergyman of the Church of the innocent parties in cases of divorce on statutory grounds. We do not know at this writing if the action of the House of Bishops has been concurred in by the House of Deputies. If the House of Deputies concurs then the Canons will absolutely forbid the marriage of any divorced person by a clergyman of the Church.

REORGANIZATION BOARD OF MISSIONS

Heretofore the real executive office of the board has been vested in the corresponding secretary, a position filled by the Rev. Arthur S. Lloyd, until his resignation lately to accept the office of Coadjutor Bishop of Virginia, but the amendment provides for the election of a President of the Board, who will be the executive officer in the affairs of the mission field, and also the appointment of as many secretaries as are necessary. This change is considered necessary because of the broadening out of the missionary work in late years. It was also decided that instead of the Board of Missions consisting of 45 members elected by the General Convention, as at present, it comprise 48 members, half of whom are to be elected by the General Convention and the other half elected by the Missionary Councils of the eight different missionary departments. This provision makes the Board of Missions more representative, and we believe will be heartily approved, especially in the South and the West.

MINISTRATION TO THE SICK

A matter of much interest and the subject of much comment, is the action of the Convention looking toward the provision for a special service for the Ministration to the Sick—call it "Unction", or what you will. The exact form in which the question was presented is of little importance now, as the measure was defeated. Whatever may be said of that we have it on the authority of an eye witness that it was an effort on the part of good and true men to restore the pastoral office to its proper place in the work of the ministry; and that while one or two statements were wild and injudicious, the bulk of what was said was safe and sane and conservative. The secular press seized on the one or two injudicious statements, and made them sensational in blazing head lines. "If churchmen would read their own church papers," says one correspondent, "and get accurate reports, thus, of their own legislative bodies, instead of trusting to a careless, and sometimes reckless, secular press, they would be far better informed, and far more able to inform others."

We believe that some such service, wisely worded and judiciously arranged, is needed, and ought to be provided. We have an office for "The Visitation of the Sick," it is true, but it is not adapted to general use. This writer has never used it, never seen it used, and never known it to be used. It is essentially a searching examination with reference to sin, and firm almost to sternness in its bidding to prepare for judgment hereafter. Pity it is that this service is not used more as a warning to those who suffer in sickness which is the fruit of flagrant sin that resulted in such sickness—a fact more common than is commonly known. Besides this we have one prayer for the sick prepared especially for use in the public services of the Church. Though this prayer pleads for God's mercy and restoration to health, its last note is of death and the hereafter, and if used with the sick in private, leaves that as its lingering suggestion to weigh upon the mind of the patient. We must, of course, prepare the sick for death, at the proper time, but for general pastoral use we need quieting, soothing, hopeful service, that breathes the atmosphere of restoration to health rather than that of preparation for death.

THE CHANGE OF NAME

This measure, too, was killed by the Convention, leaving the Name of our Church what it has always been in this country. We may therefore lay aside at once all anxiety as to the result of any change at this time.

But the change that was proposed at this Convention, and the resolution that accompanied it, are so different from anything heretofore proposed, that we may well study both, with reference to their bearing on the future of this movement.

About twenty of the leaders on both sides of this question, referred to as the "Committee of the Round Table," went to Cincinnati two days before the Convention met, for the purpose of finding some way, if possible, to accomplish what the advocates of the change felt ought to be accomplished, and at the same time avoid the difficulties pointed out by those opposed to change. The result was an agreement, by both sides, on a few changes

in the title page of the Prayer Book, so as to make it read as follows:

The Book of Common Prayer
and Administration of the Sacraments
and Other Rites and Ceremonies of
THE HOLY CATHOLIC CHURCH
according to the use of that portion thereof
known as
THE EPISCOPAL CHURCH
in the United States of America
Together with
The Psalter or Psalms of David

Comparison of this with the title page as it now is shows three changes:

(1) Before the word "church" are inserted the words "Holy Catholic," thus designating the Church as it is designated in the Apostles Creed—no more, and no less.

(2) After the words "use of" are inserted the words "that portion thereof known as," thus indicating our historic continuity as a "part" or branch of the historic Church, and not a new body that sprung up in the 16th century.

(3) The word "Protestant" is dropped, leaving our official national name simply "The Episcopal Church," as we are unofficially referred to, and as we almost always speak of ourselves.

The committee also adopted the following joint resolution to accompany the above recommendation:

Whereas, Initial action looking toward the designation of this Church as the Episcopal Church in the United States of America and to the recognition on the title page of the Book of Common Prayer of the fact that this church is a portion of the Holy Catholic Church, has been taken by the General Convention of 1910; in explanation thereof, and also for the purpose of setting forth more clearly the historic position of this church, be it

Resolved, the House of Bishops concurring, that by such action there is intended or implied no changed relationship toward any other portion of the one Holy Catholic and Apostolic Church or toward principles established by or through the reformation of the Church of England as those principles are enshrined in the Book of Common Prayer; but rather to set forth the actual continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself, which from the second century, Anno Domini, has commonly been known as the Holy Catholic Church, in which Church we are accustomed to express our belief in the Apostles' and the Nicene Creed.

* * * * * * * * * * *

Resolved, the House of Bishops concurring, That a joint commission of five Bishops, five Presbyters and five laymen be appointed to report to the next General Convention some form for the permanent embodiment of the matter contained in the foregoing resolution in the organic law of the Church, and also to recommend what further legislation is necessary or desirable in order to bring the official standard of this Church into harmony with this action herein set forth."

On its face, and at first sight as we now view it, that appears to offer a superb solution of the whole question. Exception may be taken to minor points, as for instance the exact fitness of a word used. Objections may very properly be made, as has been made, to the omission of the word "Protestant;" for however ancient our Church may be, it is Protestant through and through with reference to the Church of Rome, and to be true it must remain so as long as the teaching and the practice of the Church of Rome are what they are. But after all that is said, the fac t remains that this "Committee of the Round Table" has found a way by which this Church of ours may show, by her official designation, that she is historic and Catholic yet not at all Roman. And furthermore, that Committee did not ask that the precise "form" of its recommendation be taken as fixed and final, but that a joint Commission be appointed to perfect the "form" so as to make it properly embody the "matter" of it, and report same to the next General Convention. We believe that the recommendation of this Committee will gradually commend itself to the Church, as a really practical way of accomplishing what it has been desired to accomplish by a change of name, with a minimum of the danger to which all names heretofore suggested have been exposed.

SIX NEW BISHOPS

Six Bishops for the new missionary districts created at this Convention were chosen by the House of Bishops, and their election confirmed by the House of Deputies, as follows:

Rev. Theodore Payne Thurston, newly elected Bishop of East Oklahoma, is at present Rector of St. Paul's Church, Minneapolis, representing Minnesota in the House of Deputies.

Rev. George Allen Beecher, who succeeds Bishop Graves over a portion of Nebraska, known as Kearney, is Dean of Trinity Cathedral, Omaha.

Rev. Julius W. Atwood, newly elected Bishop of Arizona, is a missionary at Phoenix.

Rev. Louis Chard Sanford, newly elected Bishop of San Joaquim, Californa, is Secretary of the Eighth Missionary District.

Rev. Francis L. Pott, newly elected Bishop of Wuhu, China, is President of St. John's College, Shanghai.

Rev. Edward A. Temple, newly elected Bishop of West Texas, is rector of St. Paul's Church, Waco, Texas.

BISHOP LLOYD PRESIDENT BOARD OF MISSIONS

In the election of both Houses yesterday afternoon of officers and members of the Board of Domestic and Foreign Missions, a high compliment was paid to Bishop Coajutor Arthur S. Lloyd, of Southern Virginia, who was selected President of the board. The Convention previously provided for a reorganization of the work of this Board of Missions, placing the chief executive powers of directing this important branch of church work in the office of President, instead of the office of General Secretary as heretofore.

THE CONVENTION ON UNITY

The sentiment that it is the mission of the Episcopal Church to bring about church unity was one of the most dominant notes of the Convention. It is the judgment of the majority of the members of both Houses that the most important action by far taken by the Convention was the adoption of the proposal of Rev. Dr. Manning, of Trinity Church, New York, for the calling of a world conference of the Christian religion, inviting to it representatives of every church that professes belief in the divinity and leadership of Christ.

That the Church is going about this with an earnestness of purpose was seen in the announcement by Dr. Manning that a layman, a delegate to the Convention, realizing the necessity for a large financial backing of the movement for such a world's conference, had given $100,000 toward the movement. While he said the donor of this large amount for this special purpose did not want his name given out, it was generally understood that J. Pierpont Morgan, had made the gift. The appointment of this commission was one of the most far-reaching actions of the Convention. Bishop Charles P. Anderson, of Chicago, is President; J. P. Morgan, of New York, Treasurer, and Robert E. Gardiner, of Gardiner, Maine, Secretary. A Committee on Plan and Scope was appointed to prepare a careful statement as to the objects and methods of procedure to be submitted to each member of the commission and discussed at a later meeting.

Great stress was laid on the importance of prayer by the members of this commision when they met to organize, and on the need of prayer for the untity of all Christian people.

The Committee on Plan and Scope consists of the following: Rev. W. T. Manning, D. D., of New York, Chairman; Right Rev. Charles P. Anderson, D. D., Bishop of Chicago; Right Rev. Charles H. Brent, D. D., Bishop of the Philippine Islands; Right Rev. Frederick J. Kinsman, Bishop of Delaware; Rev. Philip M. Rhinelander, of Cambridge, Mass.; Mr. Francis L. Stetson, of New York, and Robert H. Gardiner, of Gardiner, Maine, Secretary.

In the House of Bishops the following members of the Commission on Church Unity were appointed: Bishop Vincent, of Southern Ohio; Bishop Gailor, of Tennessee; Bishop Anderson, of Chicago; Bishop Weller, of Fond du Lac; Bishop Brent, of the Philippine Islands; Bishop Walker, of Western New York; and Bishop Kinsman, of Delaware.

GENERAL ITEMS

There are many things of interest and importance,

(Continued on page 17)

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BISHOP'S LETTER

My Dear Brethren:

I am on the train coming back home from the General Convention. We are running along the Kanawha Valley; we will soon be rushing up the wild gorge of the New River; tonight we will be crossing the mountains of West Virginia and Virginia; and we will reach Richmond tomorrow morning.

We have had, in many ways, a great Convention: the large attendance, the unflagging interest, the missionary enthusiasm, the earnestness and courtesy of debate, the broad charity of those differing from us in matters of opinion. In a splendid speech last night at the Social Service mass meeting Bishop Anderson said that the three notable things which this Convention had considered and advanced were, Christian Education, Christian Unity, and Christian Social Service.—Christian Education. In speeches, resolutions and commissions the question was asked, "How are we bringing the influence of our holy religion to bear on the training of the child and youth?" The answer was that we must do it; and we must keep on trying until we find the best way. —— Church Unity. We have taken the first step in a direct effort to bring all parts of the Christian Church together in a great world's conference, like the one in Edinburg, to consider questions of faith and order. We have appointed a committee of both houses and one of our laymen has given $100,000 to meet its expenses.—— Christian Social Service. We have appointed a Joint Commission to discuss and devise means by which the Church, as such, and our Christian men and women can come into closer touch with the great masses of laboring men and women, and throw our influence directly for social justice and happiness.

We have elected six new missionary Bishops. Two Missionary Districts have been admitted as Dioceses—— Sacramento and Olympia. We have made decided change in the Board of Missions; and instead of electing a clergyman as the secretary of the Board of Missions, we have elected a Bishop as the President of the Board, and to this high office we have elected him, who for ten years, was the able and beloved Secretary, the Right Reverend Arthur S. Lloyd, D. D., Bishop-Coadjutor of Virginia.

Much of the time of the Convention was given to Missions; joint sessions of the houses, and great mass meetings at which the Bishops told the story of their work. The Woman's Auxilary was there in force. They had mass meetings, learned to know the missionaries and their work, and discussed methods of interviewing their own members. Their United Offering this year was over $240,000.

You will notice some changes in my list of visitations. Some are to correct mistakes I made in the last list, and some for the good of the work.

Faithfully,

ROBERT STRANGE.

BISHOP'S VISITATIONS

Oct. 27.—P. M. Robersonville.
" 28.—P. M., Winterville.
" 29.—A. M., Winterville.
" 30—A. M. & P. M., Greenville, St. Paul"s.
" 30.—Afternoon, Greenville, Colored Mission.
" 31.—P. M., Grifton.
Nov. 1.—P. M., Grifton.
" 2.—A. M. & P. M., Ayden.
" A.—A. M. & P. M., Hamilton.
" 4.—P. M., Woodville.
" 5.—A. M., Woodville.
" 6.—A. M., Roxobel.
" 7.—P. M., Murfresboro.
" 8.—A. M., Murfresboro.
Nov. 9.—P. M., Winton.
" 10.—A. M., Winton.
" 10.—P. M., Sunbury.
" 11.—A. M., Sunbury.
" 11.—P. M., Gatesville.
" 12.—A. M., Ohoskie.
" 13.—P. M., Windsor.
" 14.—P. M., Washington, Missionary Comm.
" 15.—A. M., Chocowinity.
" 15.—P. M., Bellhaven, St. James'.
" 16.—A. M., Bellhaven, St. James'.
" 16.—P. M., Colored Mission.
" 17.—P. M., Sladesville.
" 18.—A. M., Sladesville.
" 18.—P. M., Fairfield.
" 19.—A. M., Fairfield.
" 20.—St. George's.
" 21.—P. M., Swan Quarter.
" 23.—P. M., Roper, Church of the Advent.
" 24.—A. M., Roper, Church of the Advent.
" 24.—P. M., Roper, Colored Mission.
" 25.—P. M., Columbia.
" 26.—A. M., Columbia.
" 27.—A. M., St. David"s.
" 27.—P. M., Creswell.
" 28.—P. M., Elizabeth City, St. Philip's.
" 29.—A. M., Camden.
" 29.—P. M., Christ Church.
" 30.—A. M., Weeksville.
" 30.—P. M., Christ Church.
Dec. 1.—P. M., Hertford.
" 2.—A. M., Hertford.
" 2—P. M., Edenton, St. John's.
" 4.—A. M., St. Paul's.
" 4.—Afternoon, Avoca.
" 11.—A. M. & P. M., Williamston.
" 12.—P. M., Edward.
" 13.—A. M., Bonnerton.
" 13.—P. M., Aurora, Church of the Cross.
" 14.—A. M., Aurora, Church of the Cross.
" 14.—P. M., Aurora, Colored Mission.
" 15.—A. M., Zion.
" 15.—P. M., Pine Town.
" 16.—A. M. & P. M., Pine Town.
" 17.—A. M. & P. M., Yeatesville.
" 18.—Bath.
" 19.—P. M., Xion.
" 20.—A. M., Brotherhood Hall.
" 20.—P. M., Vanceboro.
" 21.—A. M., Vanceboro.

THE CONVOCATION OF WILMINGTON

The Convocation of Wilmington met at Red Springs, Robeson County, on Wednesday, September 28th. There were present the Revs. T. P. Noe, W. E. Cox, W. H. Milton, C. N. Tyndell, N. C. Duncan, I. W. Hughes, and the Bishop, together with fourteen laymen and laywomen from Fayetteville.

The special occasion of the meeting of the Convocation in this thriving town was the consecration of the new church building, which furnished the climax of the week's work on Friday. Too much cannot be said for the wisdom and good taste which guided the selection of the plans, the building and furnishing of this little church. It offers as fine an example of what a village church ought to be as any that the writer knows of anywhere. No pretentious tower mars its simplicity or adds an unnecessary item of expense to its otherwise perfect lines and proportions. It is just what it ought to be—— a village church, graceful without, dignified and comfortable within, of substantial construction and churchly furnishings. It stands as a memorial to the missionary zeal of its projector, the Rev. Mr. Hughes, under whose kindly auspices and ministrations it was projected and built, and to the undismayable perseverance and unselfish sacrifice of the little band of communicants and members, who, though discouraged by the destruction by storm of two previous frame buildings, never rested till the present building was finished and furnished.

All the clergy present assisted in the consecration service, and the sermon preached by Mr. Hughes was both strong and eloquent. One candidate, Mrs. Williams, the wife of Capt. Williams to whom perhaps more than to

any other one person the building owes its completion, was confirmed.

The other sessions of the Convocation, under the direction and arrangement of the Dean, Rev. Thos. P. Noe, were unusually helpful and interesting. The

St. Stephen's Church, Red Springs.

preaching was uniformly good and strong, the congregations inspiring, and the work planned hopeful for the future. The adjournment left all the members with a grateful feeling of satisfaction at the privileges enjoyed, both spiritual and social, and the sincere desire to enjoy again the delightful hospitality of this most hospitable community.

MR. HARDING'S ANNIVERSARY.

We are printing in another column, a news item, telling briefly of the 37th anniversary of Rev. N. Harding as Rector of St. Peter's, Washington.

It is not usual, in these days of change, for one to spend his entire ministry in one place, and practically among his own people, but Mr. Harding has not merely passed these years in the routine of parochial life—he has strongly and permanently impressed upon a whole community the high ideal of personal religion and devotion to duty. His parish has grown strong under his care and he has became firmly established in the hearts and lives of his people—known and honored everywhere as a devoted man of God. We wish for Mr. Harding many years more of service.

In 1873, on the 17th Sunday after Trinity, Rev. Nathaniel Harding began his Rectorate of St. Peter's, Washington. On the 17th Sunday after Trinity, 1910, was celebrated the 37th anniversary of this event. Morninfi Prayer was said by the Rev. Messrs. Frederick N. Skinner, Chas. D. Malone, and Jos. W. Fulford, and the Anniversary Sermon was delivered by the Rev. John H. Griffith, of Kinston. The text was from Ruth 1:16, 17—"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." One could but feel that the words chosen were most appropriate, and the thought pervading the sermon—the relation existing between a pastor and his people—was most happily expressed.

The Holy Eucharist was celebrated by the Rev. F. N. Skinner, assisted by Rev. Jos. W. Fulford.

At eight o'clock that night Evening Prayer was said by the Rev. Messrs. F. N. Skinner and Chas. D. and E. Lucian Malone, with sermon by the Rev. B. F. Huske, Rector-elect of Christ Church, New Berne. Here was emphasized the value of a life of noble purpose—a life given to the service of God and humanity.

Large congregations were present at both services, and not only his own people, but the entire community join in the hope that for many years yet this faithful and beloved pastor may be permitted to bless by his presence and influence the Parish and Diocese in which has been spent his whole ministry.

While the National Convention of the Brotherhood of St. Andrew, in session at Nashville, Tenn., were holding, on the evening of October 2nd, a Memorial service for James L. Houghteling, the late Founder of the Brotherhood, a similar service was being held in St. Peter"s Church, under the auspices of the local Chapters of the Brotherhood, and a sermon commemorative of Mr. Houghteling's life and service was preached by the Rector of the Parish.

Mr. Justus F. Randolph, Treasurer of this Parish since April, 1899, has resigned the office, and the Vestry have elected Mr. S. F. Alligood to fill the unexpired term. Mr. Randolph has served with exceptional fidelity, and the Vestry, in accepting his resignation, passed resolutions of regret, assuring him of their appreciation of his careful and systematic work.

Co-incident with the presentation of the United offering in Cincinnati on Saturday morning, October 8th, the Holy Communion was celebrated at St. Peters's Church by the Recotor, with the assistance of Rev. J. W. Fulford, of Zion. The oeffring at this service was made for the work of the Woman's Auxiliary.

REPORT OF TREASURER FOR DIOCESE OF EAST CAROLINA TO OCTOBER 15, 1910

St. Paul, Beaufort	$ 10.45
St. John, Winton	10.00
St. Mark, Roxobel	26.00
Grace, Woodville	42.50
St. Mary, Gatesville	40.00
St. Barnabas, Murfreesboro	4.00
St. Barnabas, Lake Waccamaw	11.80
St. Joseph, Camden	3.57
St. Paul, Edenton	81.95
St. Paul, Shawboro	3.80
St. Thomas, Windsor	35.00
St. David, Scuppernong	4.35
St. Luke, Roper	2.55
St. Andrew, Columbia	.35
St. Gabriel, Faison	1.25
St. James, Wilmington	300.00
St. Philip, Southport	5.00
St. Peter, Sunbury	10.00
St. Luke, Winterville	6.00
St. Matthew, Maxton	12.00
St. John, Wilmington	125.00
St. John, Bonnerton	20.00
Christ, Hope Mills	10.00
Total	$765.57
Total amount of Apportionment	$8,695.00
Due for 1st Quarter ending Aug. 1st	2,173.75
Unpaid on 1st Quarter Oct. 15th	1,408.18

It will be seen from the above report that though the second quarter has almost gone, only about one-third has been paid in for the first quarter of the fiscal year of the Diocese. On November 1st, one-half of the whole apportionment or $4,328.50, will be due, according to the rule adopted at the last Council that payments for Diocesan Support were to be paid quarterly. A further analysis of the report in detail shows that only 23 of the 80 parishes and missions apportioned have sent in anything. That of the 23, two have paid in full for the year, four have paid one-half, and eight their full quarter. That only three of the larger parishes have sent in anything, and only two of them the full amount for the first quarter.

Over against this seeming failure of the Diocese at large to comply with the directions of the last Council, we place the fact that the collections this year are to date about the same they were last year. So that the inference that we are forced to draw is, either that the parishes have failed to use the envelopes sent out, or that the treasurers are holding the money received through them for the purpose designated until some later date, when as in the past they intend to make remittance.

This means that in the mean time the treasurer of the Diocese is borrowing money at interest to carry the current obligations which must be met promptly. It means further that the new method of collections will be dis-

credited through no fault of its own, but through the unintentional neglect of rectors or treasurers to carry out its provisions. We again call attention to our words with which we introduced the system to the Diocese at large, that "no system will work itself."

Will not those who are responsible give this matter their attention, and on November the first, the end of the second quarter, send in all that is available for this purpose? Or if the people are dilatory in sending in their envelopes, will not the rectors call their attention to the importance of prompt return of their envelopes each month?

REV. W. J. GORDON RESIGNS

(Williamston Enterprise.)

The congregation and vestry of the Church of the Advent were not surprised at the resignation of Rev. W. J. Gordon, which resignation has been contemplated for several months and which was formally tendered to the vestry on Saturday night and to the assembled congregation on Sunday.

Mr. Gordon came here on July 7th, 1907, with the intention of later entering the foreign field as a Missionary. This was his first parish and the work together with that at Plymouth and Hamilton, was begun one week after his ordination to the sacred work of the ministry. On October 9th, 1908, he was ordained to the priesthood here by Bishop Robert Strange. Assuming then the full duties of the Rector of three parishes, he has accomplished a work that few men of older years could have approximated and none excelled. With an eye single to the glory of God, he has let no opportunity pass that would count for the uplift of the community. In the three years he has won a warm place in the hearts of the people regardless of race or creed. In boyhood he dedicated his life to the missionary cause, and that was founded upon a heart entirely consecrated has made his work most effective here. From a low place in the scale of active parishes, he has lead the parish here upward in its work until it stands in the forefront in reports of the Diocese. The work of the women especially which has been under his supervision, has not been surpassed in East Carolina. In every phase of the life of the parish he has had the help of his mother and sister, who have given themselves freely in all ways to sustain him and minister wherever need was to be found.

The congregation here are loath to give him and his family up to their new field, but he seeing the great need of the Church for young men in the mill towns and feeling that his efforts concentrated upon the work nearest his heart—that of Missions—would mean greater things, decided to accept a call to Leaksville-Spray where men of the different creeds are asking for the Church to come and help them. This change of work does not mean that the hope that Mr. Gordon has of entering the foreign filed has been abandoned, for he goes into the new field with the reservation that he has the privilege of accepting work in China, if plans are favorable within the year.

Mr. Gordon will sever his connection with the Church here on December the first and leave immediately for Spray, where he will have his residence. He declined a call to South Carolina and though the people at Spray are in great need of him, he yielded to the desires of the congregation here that he remain until the meeting of the Convocation of Edenton, which occurs on the 16th. of November.

CONVOCATION OF EDENTON

Church of the Advent, Williamston, N. C. The Rev. C. F. Smith, Dean, the Rev. W. J. Gordon, Rector, November 15-17, 1910.

PROGRAM OF THE 157TH MEETING

Tuesday, November 15th—Evening Prayer and Sermone, (10 minutes each) at 8:00 p. m., by the Reverends E. L. Malone, B. S. Lassiter and L. Eborn.

Wednesday, November 16th—Celebration of the Holy Commnion 7:30 a. m. Short address by the Reverend J. W. Fulford. Organization 9:30 a. m. Morning Prayer and Sermons 11:00 a. m., by the Reverends R. B. Drane, D. D., and C. F Smith, Dean. Offering.

Business meeting 3:00 p. m. Evening Prayer and Sermon 8:00 p. m., by the Reverend J. B. Gibble. Offering.

Thursday, November 17th—Celebration of the Holy Communion 7:30 a. m. Short address by the Reverend Nathaniel Harding. Parochial Reports 9:30 a. m. Morning Prayer and Sermon by the Reverend B. F. Huske 11:00 a. m. Offering.

The Woman's Auxiliary and Parochial Societies, Reports, Papers and Discussion 3:00 p. m.

Missionary Service and Essay 8:00 p. m. Essayist, Mr. Thomas W. Blount, of Roper. Speakers to the Essay, Ex-Lieutenant Governor F. D. Winston, of Windsor; Mr. John G. Bragaw, of Washington.

Subject: "Sunday School Teachers' Training."

Offering.

MISS NANNIE P. STREET

To her, of whom it may be said she nobly "Laid down her life for her friends" September 21, 1910, Miss Nannie P. Street, we would pay most revent, affectionate tribute.

Her loyalty and devotion to the Church were unwavering. As teacher and treasurer of the Sunday School she was one of dear Mr. George's strongest supports. She was an enthusiastic Working Associate of the Girls Friendly Society and for some time acted as treasurer. Her judgment was so fine she was a great comfort and help to the Branch Secretary.

She did not stop here, but faced the world with almost supernatural courage, laboring for those whom she loved most earnestly and too unselfishly.

So not only her numerous friends but the community at large feel sorely grieved at our great loss, but realizing her intense suffering for so long we must rejoice at the liberation of that great soul and give thanks to our Heavenly Father that He hath taken her unto himself.

She was refined, gentle and strong, and her buoyancy of spirit made her a marvel to those who knew her best.

Therefore, be it resolved:

1. That we tender to her family a loving sympathy.
2. That the Church, Girls Friendly Society and community have lost a well-beloved exemplary member.
3. That a copy of these resolutions be sent to Girls Friendly Associates Record, The Carolina Churchman, to our local papers for publication, and to the family of the deceased; also that a copy be spread upon the minutes of the Secretary of the Girls Friendly Society.

Committee,
MISS ALICE DUFFY,
MISS GERTRUDE CLARK,
MISS ROSA DAIL.

IN MEMORIAM

Into the life eternal the soul of Mary Tripp McDonald passed up to her God July 20th, 1910; her weariness at rest, her soul triumphant.

In the passing of Mrs. McDonald, St. Peter's Parochial Society resolves:

That one of its most faithful members has been called to her reward; one whose hands were ever stretched forth to relieve suffering and pain; one whose heart was ever filled with tender sympathy to those in distress.

That her loyalty to her church, her beautiful faith and unswerving adherence to every duty is an inspiration to her companions in the Master's work to "rise as on stepping stones to higher things."

That a copy of these resolutions be inscribed on a page of its minutes and a copy of same be sent to the family.

Washington, N. C., September 26th, 1910.

MRS. W. B. MORTON,
MRS. N. HARDING,
MRS. C. E. LEENS.

Rev. W. L. Mellichampe is quite sick, and is at St. Luke's Hospital, Margaret J. Plant Pavilion, (for private patients), Cathedral Heights, New York City, under treatment of Dr. Geo. Clover.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

The death of Rev. Primus P. Alston of Charlotte deprives the Church of one of the most valuable priests. Rev. Mr. Alston went to Charlotte as a deacon twenty-seven years ago to take charge of the Church's colored work in that city. In a dilapidated building with three communicants he began the work of his life. As a result of his work, under the guidance of the Holy Spirit, he leaves as a permanent monument of his patience and perserving toil a strong parish consisting of the best negroes of Charlotte, an industrial school for boys and girls and four priests of the Church. He also had much to do with the establishment of the Good Samaritan Hospital in his connection with the purchase of the land upon which that institution stands. His works do follow him.

The Charlotte papers have spoken of Mr. Alston as "Charlotte's Booker Washington" but in some respects there were superior qualities in the work of Mr. Alston because the whole structure of his work rests upon the spiritual foundation laid on a true churchly basis. With no pretence of publicity and notoriety but in simplicity and modesty a magnificent and enduring work has been established. If the whole church were working with like sincerity there would be a solution of the "negro problem."

CONVOCATION OF RALEIGH

The next meeting of the Convocation of Raleigh is appointed to be held in Holy Innocents, Henderson, N. C., beginning Wednesday evening November 16th, and continuing through Thursday and Friday. The brethren, Clerical and Lay, will please take notice and so arrange their plans that they may attend the meeting. Our last meeting at Oxford all said was well worth while, and, God helping, let's make each succeeding meeting of greater inspiration and usefulness than the past.

Up to the present writing there has been no shower of checks coming from all over the State to help support Mr. LeBlanc in his work at the State Farm. I am sure there must be some who intend to send, so let me beg you not to keep putting it off. But I have had a check for $25.00, and from a clergyman, too, out of his own pocket. I'd be glad to tell his name; but he will not let me. He is as modest as he is good and true. One subscription from a layman for $50.00 from this clergyman $25.00 from quite a number for $10.00. Next? Of the work Mr. LeBlanc is doing I've heard high praise and I have every hope that many good Christian men and women will see how much such work is needed, how much of self-denial and self consecration it involves, and will be glad to have some part in helping it forward.

It was my pleasure to be in company with the rector, Rev. S. Paxton Watters, at St. Mary's, Orange County on August 20th and 21st. Perhaps it is not known to all, as it was not known to me, that there is here a substantial brick Church, built some fifty years or more ago which itself took the place of a former church building, dating perhaps some fifty years further back. The grave yard belonging to that elder day, enclosed with a stout stone wall, is still in evidence. Once our Church was vigorous here and held the ground; now the members are few, and the large county population is chiefly Methodist and Baptist. Another fact affording food for reflection! But it was cheering to note that our Church still holds the popular respect and good-will. Though our services came just at the end of a Methodist protracted meeting held close by, yet the congregations Sunday morning and afternoon were big and consisted of those of all religious persuasions. They were not satisfied with our three services but were insistent in asking for more.

Beginning Wednesday morning October 24, Rev. M. A. Barber, the rector of Christ Church, Raleigh, The Rev. Jno. C. Horton, and the writer, held a series of services at St. John's, Williamsboro lasting through Sunday afternoon Aug. 28th. Unfortunately Mr. Barber had to leave Thursday after the afternoon service, but generously did all the preaching till he left, and did it with all his usual acceptibility and effect. The regular church membership at St. John's is small, but the Presbyterians in the community took great interest in our Mission and on several occasions swelled the congregation to goodly proportions. Frequently too, visitors came from Henderson, Middleburg and Stovall, and some from St. Luke's in Virginia, just across the line. My whole experience in all missions of this character goes to show that not only that the feeling in other communions is most kindly towards ours, but that no subject is of more universal interest to men than the Gospel of our Lord Jesus Christ.

N. C. HUGHES,
Archdeacon.

MEETING OF THE CONVOCATION OF CHARLOTTE.

The annual meeting of the Convocation of Charlotte will be held in Holy Trinity Parish, Greensboro beginning Tuesday evening November 29th and continuing through November 30th and December 1st.

Bishop Cheshire sprained his ankle several weeks ago and this delayed his going to the General Convention a few days.

Mr. J. L. Sexton of Charlotte has been appointed by Archdeacon Osborne to the office of Secretary of the Children's Advent Offering for Convocational Missions in the Convocation of Charlotte.

REV. P. P. ALSTON DEAD

After an illness of a few hours at an early hour on St. Luke's Day at his home in Charlotte Rev. Primus P. Alston, rector of St. Michael's and All Angels' Parish, passed away. Rev. Mr. Alston had been feeling badly for several days but had continued to attend to his work to the very last. On Monday the 17th he fell unconscious in the school building. He regained consciousness in a short while and in spite of his protest was carried to his home and put to bed. After supper he again lost consciousness and died a few hours after midnight. The physicians were able to assign no certain cause for his death but it is thought that the over taxing burden of his work may have hastened his end. The following account of his funeral is taken from the "Charlotte Observor" of October 22nd.

Amid a throng of citizens, both white and colored, the funeral service over the late Rev. Primus P. Alston was conducted yesterday afternoon from St. Michael's and All Angel's church of which the deceased had been pastor for very nearly twenty-seven years.

The procession led by the vested choir entered the Church to the strains of the Beethoven Funeral March. The opening sentences of the grand, solemn service of the Church were read by Rev. H. S. McDuffey of Philadelphia, who was ordained with Rev. Mr. Alston to the diaconate more than twenty-seven years ago.

The active pall-bearers were the following clergymen: Revs. Satterwhite, Johnson, King, Henderson, Logan and Perry, the last four being men who have been sent out into the ministry almost entirely from the influence and training of the deceased and because of this relationship have ever been known as "Rev. P. P. Alston's four sons."

The honorary pall-bearers were the members of the local ministerial union.

The appreciation of the entire community was evidenced in the very appropriate remarks of the Ven. Archdeacon Delaney and in the profusion and beauty of the floral designs, which completely covered the casket.

The entire family is deeply appreciative of the kind expressions of the hosts of friends coming in at this time of sore affliction.

In addition to the above clergymen the Revs. Harris Mallinckrodt of St. Peter's, W. J. Smith of the Thompson Orphanage and Francis Osborne of the Church of the Holy Comforter were in the procession, thus testifying by their presence, along with the number of other white

citizens present, to the high regard in which this "Booker Washington of Charlotte" was held by the good people of the white race.

Friday evening a memorial service was held at St. Michael's and All Angel's Church in which all the above members of the Colored Ministerial Association of Charlotte and two white citizens.

(Fuller account of Mr. Alston's life will appear later.)

WOMAN'S AUXILIARY—CHURCH MISSIONS HOUSE NEW YORK

My dear Mrs. Wilkes:

At the officers' conference held this morning, I announced the death of Miss Smith, and those who were present, by a rising vote, expressed their sympathy with the North Carolina Branch in their recent sorrow. Believe me, dear Mrs. Wilkes,

Yours very sincerely,
JULIA C. EMERY,
September 29, 1910. Secretary.

On September 25th Rev. Edward L. Ogilby, after three and one-half years service, presented his resignation as Rector of St. Athanasius Parish, Burlington, N. C., to take effect October 1st 1910.

FLORA ASHE HARRIS

Resolutions adopted at the first fall meeting of the Junior Auxiliary.

1. That in the untimely death of Flora Ashe Harris the Junior Auxiliary of Christ Church, Raleigh has lost one of its most active and valued members.
2. That her interest in the Auxiliary, faithfulness in performing the duties entrusted to her and the gentleness and sweetness of her life constitute a memory which will ever be sacred to the Auxiliary.
3. That the deepest sympathy is expressed for the parents, sister and brothers in their loss.
4. That a page of the Auxiliary's minutes be dedicated to the memory of Flora Harris and these resolutions be inscribed thereon; and that a copy be sent to the family and published in "The Carolina Churchman."

THE JUNIOR AUXILIARY,
Oct. 12, 1910. Christ Church, Raleigh.

REPORT OF THE TREASURER OF THE CONVOCATION FOR THE MONTH OF SEPTEMBER 1910.

RECEIPTS.

Special—T. H. Webb, Duke	$ 25.00
St. Philip"s—Durham	50.00
St. Mark's—Halifax	5.00
St. Peter's—Stovall	8.33
St. Bartholomew—Pittsboro	16.25
Christ Church—Raleigh	82.80
Chapel of the Cross—Chapel Hill	12.50
Church of the Saviour—Jackson	6.50
Advent—Enfield	7.50
Grace—Edgecombe County	3.50
St. Alban's—Littleton	7.23
St. Luke's—Gaston	1.50
Emmanuel—Warrenton	15.00
Trinity—Scotland Neck	25.00
St. Matthew's—Hillsboro	18.75
Christ Church—Raleigh	21.25
Special—T. H. Webb, Duke	25.00
St. Saviour—Raleigh	2.50
St. Mary's Chapel—Raleigh	7.73
	$341.34
Balance on hand October 1, 1910	$ 11.97

DEAF MUTE MISSIONS

(The following article on Deaf Mute Missions was prepared by special request to take the place of a similar article which appeared last month in the Carolina Churchman which was supposed to have been lost. The article had been only misplaced for the time but the importance of this department of work deserves the emphasis of this second notice.—Editor.)

Among the evidences that the world is growing better are, this new enthusiasm for Missions, a desire to educate all the people, a philanthropy which reaches out its hand to all the ills of life, and a Christian charity which removes the handicaps of physical disability and makes one strong, useful, and happy, as though he were not disabled. Christians of to-day are doing what Christians of a hundred years ago did not dream of doing. A century ago the deaf child was not less a charity upon the community than were idiots and imbeciles. There was in him no more promise of usefulness and capability, no more chance of intellectual development, no more possibility of self-support than you would find in the idiot. Deafness to our forefathers, meant arrested development, and they had no theory of how to make the blighted plant take root in new soil and grow. To-day, deaf people are filling creditably the various avocations and professions of life. Almost without exception, they are industrious, self-reliant, in many cases supporting their relatives who are under no such handicap, and in various ways are so identifying themselves with the varied interests of life as to make one wonder why the world was so long in discovering that the strength of man is not altogether in his hearing, or yet in his audible speaking. The deaf-mute now studies architecture, and pursues his profession with great success; he reads law, and makes a first class office practitioner; he takes theology, and becomes the able and distinguished clergyman, he is expert as shoemaker, carpenter, painter, or cabinet maker. When he marries, his children are in the rarest cases deaf and dumb. Why should not the Church bestir herself on behalf of this silent small part of her body, and do all in her power for these who, too long, have been neglected?

In the spring of 1906, the Rev. Oliver J. Whildin, of Baltimore, the faithful and hard-working missionary to the deaf in the southern Diocese reported that he had prepared for confirmation in St. Philip's Parish, Durham, a large class of deaf people. On the evening of the Fifth Sunday after Easter, May 20, 1906, the Rt. Rev. Jos. B. Cheshire confirmed the class of seventeen prepared by Mr. Whildin. This was the beginning of the Durham Deaf-Mute Mission which now has thirty-three Communicants of as faithful, zealous, and devoted Church people as one could find in a day's journey. Their children have been baptized; with few exceptions, the adults have all been confirmed; they have a strong Sunday School and Bible class which meets every Sunday; a deaf Lay-Reader who possesses and merits their confidence; a service and sermon once a month by the Rector of the Parish; an occasional celebration of the Holy Communion, either at the early hour, or at the mid-day service. On Sunday morning, September 25, nine of them attended the early service at 7:30 o'clock.

For several years Miss Robie Tillinghast, of Morganton has spent her winters in Durham, and has given as a work of love her untiring and unceasing help to this mission. When her work seemed to call her elsewhere, St. Philip's Parish said emphatically that she could not be spared from this great work of ministering, as she had done, to every side of the lives of these people. Accordingly her salary was provided for in the Parish, and her work began on September first. None but those who have seen Miss Tillinghast in daily contact with them can know what her services mean, and to what extent she is able to broaden and brighten their lives. For instance, one of our ex-Governors recently delivered a speech in Durham. Miss Tillinghast, with her deaf-mute colony attended the speaking, and in the sign-language gave the speech just as it was delivered, to this "silent audience."

We think Miss Tillinghast's work should extend to the whole Diocese.The Woman's Auxiliary has become interested. In Winston last May, the Auxiliary was asked to pledge three hundred dollars toward her work. Up to the present time only $105.00 has been reported. This is not an appeal for more money, but rather an explanation that with such limited means her work in the Diocese would necessarily be more limited. Next year we hope to do much better. For the present year, which we are just beginning, we trust the good results may be so evident as to leave no doubt of our duty for the future. This work has the heartiest endorsement of our good Bishop, who also made a liberal, personal contribution to it. We wish that every clergyman in the Diocese would feel at liberty to call on Miss Tillinghast

to assist him in baptizing the children of the deaf, in organizing a Sunday School, or Bible Class, in conducting services and preaching sermons, or in any way to get in touch with the small colonies which may be found in all the larger towns of the State.

Faithfully yours,
SIDNEY S. BOST.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

GLENDALE SPRNIGS

The work at Glendale Springs has been most active and aggressive during the past summer, in spite of the fact that the Mission has been passing through a rather critical period. We regret to announce the withdrawal of Miss Virginia Mitchell from this Mission in August, to take up a similar work at Linville, in Mitchell county. During her residence of two years and a little over at Glendale Springs, Miss Mitchell, through her devotion to the work and her earnest zeal, has done much to establish the mission, bearing much and suffering many discomforts in the pioneer character of the work that had to be done in laying foundations of such work. We take this opportunity to express our appreciation and gratitude for what she has done at Glendale Springs, and to assure her that our prayers and best wishes follow her in her new work for Christ and His Church in Mitchell county.

Holy Trinity Mission was most fortunate in having again this summer the service of Miss Carolina Maul, from Kewanee, Ill., as a volunteer worker, together with Miss Louise Harlow, of St. John's Church, Wilmington, and Miss Mary L. Cantwell, of the Church of the Good Shepherd in the same city, as volunteers also. Miss Harlow came to us in April and Miss Cantwell in July, and we are indebted most deeply to these three volunteers for their most efficient and valuable assistance, and we earnestly hope they will find it possible to be at Glendale Springs another summer, if not at other times. Miss Maul returned to her home the last of August, and since September 1st the work has been in the care of Miss Harlow and Miss Cantwell, with Miss McCollough, from Foscoe, having temporary charge, until a resident worker could be secured. Such an one, we are glad to say, has been secured, and early in October Miss Maud Adams, recently of Philadelphia, will take charge as resident worker. To those who have rendered such timely assistance in the carrying on of the work at Glendale Springs this summer we are deeply grateful, and thank them all most heartily.

It is purposed to continue the work at Glendale Springs actively until January 1st, at which time the lease on the property we are at present occupying expires. It has been decided to close the mission there during the very severe winter months, at the same time taking steps toward preparing for the erection of the Mission House in the early spring. In the meantime we shall make every effort to secure the remainder of the amount needed to assure the building of the house. At the present writing we have on hand in the bank $588.39, out of the $1,200, which was first appealed for. This leaves $611.61 still to be raised, and for this we appeal most earnestly to all who will assist us with any amount, large or small. We have the stipend for the worker assured for another year, for which we are most grateful. So that the continuation of this Mission is now dependent on the securing of the Mission House by next spring. There is a need, and a great need, at this place for the Church and her influence—for example, the Mission Sunday School is the only Sunday School in that community and during the past summer there were over ninety children enrolled, where two years ago we could not get together a handful of children. Surely we must not turn back now, having put our hands to the plow—with so many depending on the Church for guidance and help. **Can** you not, **will** you not help us to build this Mission House, which is such a vital need just at this time in this Mission, and which means so much in the permanent establishment of the Church in this community—Glendale Springs?

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ORPHANAGE UTILITY SALE.

As the thid week in November draws near interest becomes more intense in the Utility Sale for the benefit of the Thompson Orphanage New Building's fund. The Charlotte Guild takes the initiative in this, but begs for the co-operation of the State. Its market is broad enough before the holiday season, to dispose of many more articles than the local guild can produce. If each person in North Carolina interested in building a home for the orphans would send something, what would the harvest be?

Each member of the Charlotte guild pledges herself for ten salable things and many exceed—double, even triple the pledge. Cannot the other guilds of the Federation bestir themmselves into adding to the profits? Cannot those where there are no guilds show their personal interest by a personal contribution. It is not a home for the Charlotte Guild for which it is working—rather a home for children from your town and yours, whose homelessness should be as much upon your heart and the hearts of the rest of the State as upon Charlotte's. The articles sent last year were deeply appreciated and were of much assistance in the work. Any donations sent to Miss Emma Hall (South Tryon street, Charlotte, N. C.) or to any other member of the Guild, will be as gratefully received again, and will add much to the success of the sale.

ORPHANAGE NOTES

Three of our girls—Mattie Yates, Lali Fisher and Sadie Furches have entered the Industrial School at Valle Crucis, of which Miss Mary E. Horner, Bishop Horner's sister, is now the efficient head.

The Watkins children returned home on the 4th of last month, their mother being well enough to come for them.

The Rev. Mr. Hogue has found a good home for Charlie Roderick in the Eastern part of the State, and took him away on the 15th of last month. On the same day Clarence King, who had spent five weeks with us went to live with a Mr. Holden near Waxhaw. All these departures reduced our nmber to sixty-one, but we have more than enough applications to fill the vacancies.

On the 16th of last month the children attended services at St. Peter's Church, the Superintendent being in Morganton on that day, where he held service in the absence of the rector, and received an offering for the Orphanage. A few extra offerings would come in well just now to help us settle some of our unpaid bills. One good friend in Henderson who always remembers us at Thanksgiving took time by the forelock, and sent in a check for a hundred dollars, which is gratefully acknowledged in this issue. The donkey fund is creeping along slowly. The boys have a ball ground and the girls ought to have a tennis court, who will start the ball to rolling in that direction? Cold weather is coming and the boys will need pants and jackets.

While in Morganton we called to see Elizabeth Julian, and Clifton Falls at the Deaf and Dumb School, and they looked well and happy.

ORPHANAGE DEPARTMENT

Number of children, 61.

Contributions from September 15th to October 15th: Miss A. H. Bishop, Philadelphia, 85 cents; St. Luke's Sunday School, Winterville, $1.00; Mr. Jas. Gattis, Charlotte, $7.50; St. Mark's, Halifax, 50 cents; ditto, Sunday School, $1.00; St. Agnes Sunday School, Franklin, $1.70; W. A., St. John's, Battleboro, $2.50; W. A., St. Timothy's, Wilson, $1.00; W. A. Church of the Good Shepherd, Raleigh, for Building Fund, $25.00; W. A., Calvary Parish, Tarboro, $1.80; W. A., St. Matthew's, Hillsboro, $10.80; W. A., St. Bartholomew's, Pittsboro, $9.30; W. A., Christ Church, Raleigh, $1.96; W. A., St. Luke"s, Salisbury, $18.10; W. A., Trinity Church, Statesville,

$1.60; W. A., Grace Mission, Lawrence, $1.55; W. A., Calvary Parish, Wadesboro, $3.60; W. A., St. Peter's, Charlotte, $2.60; W. A., Church of the Transfiguration, Smithfield, $10.00; Mr. R. H. Phillips, Charlotte, $5.00; Rev. A. B. Hunter, Raleigh, $25.00; Mr. C. M. Hawkins, Richmond, Va., $10.00; Mrs. F. M. Hewlett, Wilmington, $5.50; St. Stephen's Sunday School, Duke, $2.83; Collected by Miss H. P. Collins in Hillsboro, $11.20; "Asheville No. 1", $5.00; St. Mary's Sunday School, Kinston, $4.05; "In Memoriam", Wilmington, $10.00; Christ Church Sunday School, Hope Mill, $1.00; Mr. W. D. Stimson, Oxford, $10.00; Ellen, Melissa, Burke and Nancy Yuille, Bronxville, N. Y., $30.00; "Messengers of Hope," S. T., $6.00; Mr. D. Y. Cooper, Henderson, $100.00. Total $327.94.

Contributions in kind: Repair work on farm implements to the amount of $6.00, International Harvester Co., Charlotte; box of clothing, towels etc., W. A., Grace Mission, Grace.

MESSENGERS OF HOPE—THOMPSON ORPHANAGE SEWING TEACHER'S SALARY

Amount required	$175.00
Amount Paid in	121.98
Amount still to be raised	52.96

(Contributions from September 12th to October 12.)

Junior Auxiliary, Hillsboro	$1.00
Young Christian Soldiers, Winterville	.25
Junior Auxiliary, Warrenton	1.00
Ascension Sunday School, Davie County	.50
Penelope Biggs, Williamston	.25
Mrs. W. T. Picard and Mrs. H. B. Hary, Jackson	.50
"In Memory of Ann M. Falkener," Junior Auxiliary, Warrenton	2.25
Junior Auxiliary, Winterville	.25

My dear children:

In view of Mr. Smith's last statement that there was no money for current expenses at the Orphanage; and the bank account overdrawn by fifty dollars and more outstanding bills to be paid, I am sorry enough that our money this month is only six dollars.

Can't we Juniors and Seniors together, give something right away to feed the children?

"In as much as ye did it unto one of these, the least of my brethren, ye did it unto Me!"

Would one of us, only one, let the Lord go from us hungry? I think not. I think we would set forth lavishly our very best. Yet he says when we feed His helpless ones we are feeding Him. And still we let the orphans get out of food and go hungry, or else debts pile up! "My brethren, these things ought not so to be."

The first money this month came from the Hillsboro Juniors through Mrs. Watters. They always do well these Hillsboro Juniors,God bless them and their faithful interest.

The next from Winterville should have been in the September letter for it was dated on the 10th of that month, but somehow it did not reach us until the 29th. Esther says:

Dear Aunt Becky: Please find enclosed twenty-five cents for the Sewing Teacher's Salary from the Young Christian Soldiers, St. Luke, Winterville.

Yours truly,

I am very glad you got here at last dear child. These delays are very trying and I am always very sorry when the children have to wait so long to see that their money was received.

Warrenton came next:

Dear Aunt Becky: Enclosed please find $1.00, dues from the Auxiliary for the Sewing Teacher's Salary. I was elected treasurer of the Auxiliary. We had a nice meeting and are going to try to send the money regularly.

With much love,

I hope you will, my dears for your own sakes. "Punctuality is the grace of kings and gentlemen," says an old proverb, and also, we may add, "of Christians," for nothing is more sure to vex our neighbor than procrastination, and as Christians we surely will not carelessly put a stumbling block, nor occasion to fall in our brothers way.

The third letter came from my always faithful Penelope, who says very little as you will see.

Dear Miss Cameron: Enclosed twenty-five cents for Sewing Teacher's Salary on September.

Yours,

Ah my pretty weaver: (you remember the Greek legend of "Penelope's Web?" you are now "a shekel of the sanctuary" beyond pennies and even pounds, "showing forth all good fidelity."

Ascension Sunday School's Offering should have come in before Pennie Biggs, but the "no printing allowed" letters sometimes get slipped to one side, for I always try to respect private wishes. I sympathise with all who loved our dear Miss Addie Smith, that brave, strong, sweet woman—I shall miss her as the months go by, more and more—especially at Christmas and Easter. The magazine will bring its own welcome and grateful thanks, whether it comes soon or late, and I pray God's blessing upon the General Convention and all who attend it.

The last letter brings Winterville's dues for October: Esther says:

Dear Aunt Becky: Enclosed please find twenty-five cents (25c) for Sewing Teacher's Salary from the Young Christian Soldiers, St. Luke's, Winterville. I remain,

Yours truly,

This letter came in good time and I send my love to you one and all, dear children.

Now little folks you will let me say good-bye, for I am too tired to see straight. Make haste all of you and send Mr. Smith some extra pennies for daily bread, can't you ask the big people, the grown ups to help? A hungry child should be an irresistable beggar, even if it begs by proxy, and the proxy is no more eloquent than

Your loving,

"AUNT BECKY."

Address:

Miss Rebecca Cameron,
P. O. Box 32, Hillsboro, N. C.

THE GENERAL CONVENTION

(Continued from page 10)

such as the several joint missionary meetings; the addresses of the missionary Bishops from the foreign field; the mass meeting of 1000 Sunday School children in appreciation of the fact that the children of the Church as a whole have given to missions, in their Lenten offering for the past three years, $425,000; and other things that we cannot include in one report like this.

THE WOMAN'S AUXILIARY

Two thousand women delegates and visitors at this General Convention began their work with a celebration of the Holy Communion in different Episcopal Churches, to which the general public was admitted.

In its report to the Board of Missions the interesting fact was brought out that:

At the close of this thirty-ninth year of the Woman's Auxiliary there is no diocese or missionary district of the Church which has not its diocesan branch, in each of which are officers (now 1,144 in all) to guide the auxiliary work.

THE UNITED OFFERING

Christ Church, on East Fourth street was crowded with over 700 women when the great triennial service for the Woman's Auxiliary was held and Holy Communion was celebrated.

This was the one service of the General Convention in which women, and women alone, was considered. None but women were admitted to the main floor.

The amount of the "United Offering" was counted at a later hour and the exact result was $242,110.83, this announcement being made at the afternoon session in Music Hall. Checks, drafts, bank notes and coin had been laid on the plates at Christ Church, and the sum

of the "United Offering" has been growing larger each year since it was established. The first "United" Offering" in the Convention of 1886 was $82. At the last triennial at Richmond, Va., the Woman"s Auxiliary "United Offering" was $224,-251. With all the wave of hard times that has swept over this country it is surprising that the sum taken up in the collection yesterday morning even passed the amount of three years ago and was the largest collection ever taken at a single service in America.

By vote of the Woman's Auxiliary at the time "the United Offering of 1910" was started, just three years ago, $15,000 of this amount was to be a special appropriation for a building or buildings in some mission field. Late yesterday afternoon the news was given out that $10,000 will be sent now to Wu Cheng, China, to build a mission house for girls, and $5,000 will go to St. Augustine's, in Raleigh, N. C., to build a school for colored boys.

CONVENTION ADJOURNS

After a session of sixteen days, characterized by energy and enthusiasm that promise greater progress and rapidly increasing growth throughout this Church of ours, the Convention adjourned Friday, October 21st. The next General Convention will be held in New York City, beginning October 8, 1913.

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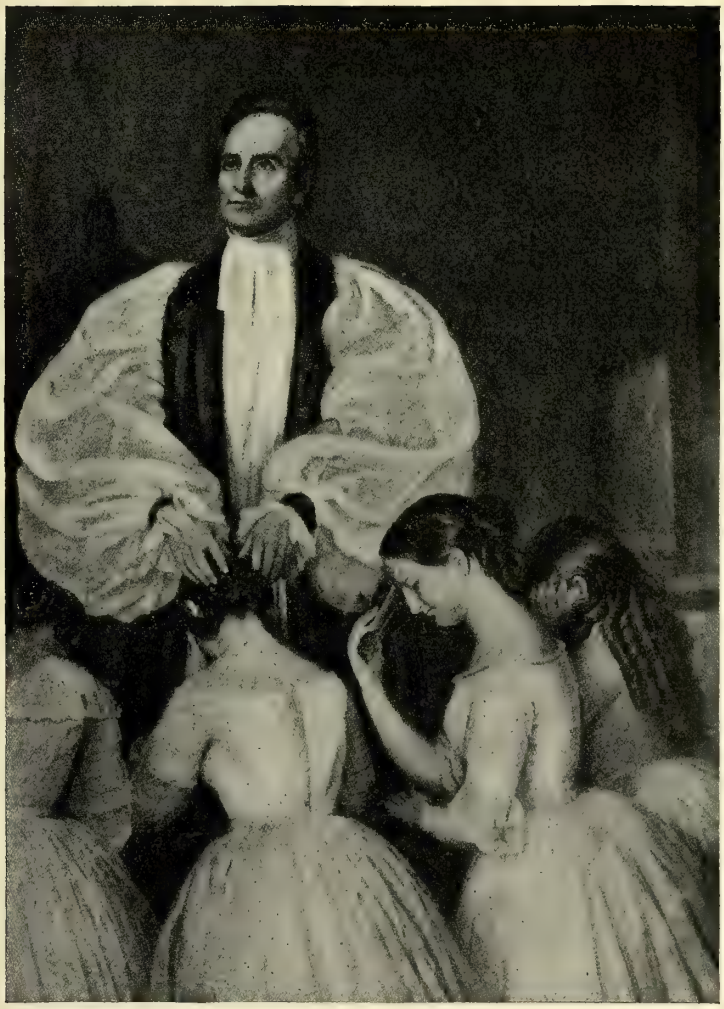

LEVI SILLIMAN IVES
SECOND BISHOP OF NORTH CAROLINA

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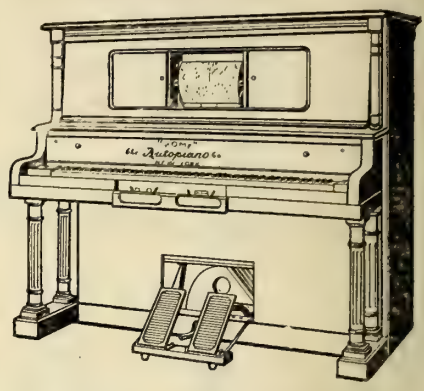

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The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, DECEMBER, 1910 No. 3

CALENDAR FOR DECEMBER

4—2nd Sunday in Advent. (Violet).
11—3rd Sunday in Advent. (Violet).
14—Wednesday. Ember Day. (Violet).
16—Friday. Ember Day. (Violet).
17—Saturday. Ember Day. (Violet).
18—4th Sunday in Advent. (Violet).
21—St. Thomas the Apostle. (Red).
25—Christmas Day. (White).
26—St. Stephen. (Red).
27—St. John the Exangelist. (White).
28—Holy Innocents. (Violet).

THE BISHOPS OF NORTH CAROLINA—WHEN THE STATE WAS ONE DIOCESE

By Rt. Rev. JOSEPH BLOUNT CHESHIRE, D. D.

BISHOP IVES

The second Bishop of North Carolina belonged to a critical period in our Church history, and was one of a remarkable group of American Bishops. Bishop White, Bishop Seabury, Bishop Ravenscroft, and others who in their several sections of the country were called to the Episcopate in the first period of Diocesan organization, were chiefly concerned in laying foundations, ascertaining and disseminating the principles upon which the Church in America should carry on its work. Many old ideas had to be discarded and old methods unlearned, and also formulas reconstructed, before the new Dioceses, raised upon the foundations of the Colonial Church establishments, could become an effective force. They had to adapt a free Church to the institutions of a free people. Just when this process was completed, and when the new force began to expand and advance, cannot, of course, be accurately determined. We can perceive different processes in the operation of vital functions, but they are not usually accurately and markedly separate; they run into each other. There is some growth even in periods of constitutional reconstruction; and there is a continued process of constitution change and construction even in times of most vigorous growth. But the chief work of one period, and of one set of men will be organization and preparations, "one soweth": the chief work of the next period and of another set of men, will be in doing visibly successful and aggressive work "another reapeth." So we may, speaking in a general way, say that during the first third of the nineteenth century our Church in America was learning its own ways and methods and how to do its work, consolidating its own forces; and with the beginning of the next period came a great and manifest quickening of life, and a strong and aggressive forward movement in almost all parts of the country.

Seabury and White and Ravenscroft and Moore organized and consolidated the moral and spiritual power of the Church. Bishop Hobart extended over the end of the first period and the beginning of the second, and combines in his administration a brilliant example of both aspects of the work. And then came the advance, with Bishop Doan and Bishop Hopkins, the Onderdonks, representing one school of the Churchmanship, and the two great Evangelical leaders, Bishop Meade and Bishop McIlvaine, representing the other. And among the former Bishop Ives took a very high place. In gifts of vision and leadership is it to be doubted whether at his best he did not stand a close second to Bishop Doane, until the sad beginning of his failure. Bishop Ravenscroft was a more massive character, Bishop Atkinson a stronger and a saner intellect, a more simple and exalted personality. But as our inspiring leader, as a man of high ideals of work, of broad statesmanlike views in planning and reaching out for the future, in the capacity to recast old schemes, and to adapt them to the genius of the new world, in drawing to him enthusiastic men, and making them serve the purposes of his schemes, Bishop Ives has had few equals among our American Bishops. Certainly he was the most aggressive and resourceful of all our Church leaders in the history of North Carolina.

He was born of good Puritan stock in Connecticut, but his parents removed to the State of New York when he was little more than an infant, and he grew up in the freer atmosphere of that State. He was for a time a student in Hamilton College, Clinton, N. Y., where Bishop Lyman was afterwards graduated. He did a short term of service during the war of 1812 under General Pike, and was fond of referring to his service "in the army" though Bishop Williams, of Connecticut, understood that he was only a clerk in the Commissary department. Upon returning to his studies he for a while looked forward to the Presbyterian ministry, but in 1819 we find him a candidate for Orders of the Diocese of New York. He was ordained Deacon by Bishop Avant August 4th, 1822, and served as a missionary at Batavia. Removing to Philadelphia he was ordained to the Priesthood by Bishop White and served in that Diocese for some years being an active supporter of the Bishop in the painful contention which disturbed the closing years of that gentle yet strong and saintly Bishop. He had married a daughter of Bishop Hobart and a year or two after his marriage he returned to Bishop Hobart's Diocese. By this time his eloquence as a preacher combined with his zeal and enthusiasm had won him a place among the very foremost of the younger clergy of the Church. He was what was called in those days a High Churchman, grounded in the principles and method which Bishop Hobart had so strongly developed in his own Diocese and in which he was followed by the greater number of the able young clergy in many other sections.

Bishop Ravenscroft had died in March 1830. In the Convention of that year no action was taken to fill his place; but in May 1831 Levi Silliman Ives was unanimously elected Bishop of North Carolina, and he was consecrated September 22nd following by Bishop White and the two Onderdonks in Trinity Church, Southwark, Philadelphia. Upon his removal to his Diocese he fixed his residence in Raleigh, and entered at once upon the vigorous discharge of his duties over the extensive field.

Bishop Ives' work was in many ways remarkable. He found a few weak and four or five strong parishes scattered through a Diocese five hundred miles in length. He at once commanded attention as an eloquent and attractive preacher. He was a man of really popular talents, he attracted popular notice and regard. He seems to have had the oratorical temperament, and to have been at his best in the pulpit. Wherever he went people gathered to hear him. And hearing him they were interested and aroused. Some men, prominent in the Church, thought that they detected an element of insincerity and of exageration in his oratory and a want of real debth of character—a something different from the rugged honesty of Bishop Ravenscroft, and the transparent simplicity of Bishop Atkinson. But such men were few. With the great body of his clergy and people he was enthusiastically received and followed. And upon the people outside the limits of his own communion he made a marked impression. He was broadly aggressive and comprehensive in his policy and had a statesman's eye for the development and extension of the Church. His plans embraced the lowly as well as the eminent and they took in all the extensive region of his great Diocese. He was specially solicitious for the spiritual interest of the slaves. In families where he visited he took notice of the owner's care for the religious instruction of the servants. He spoke to the servants him-

self; he would sometimes call them together and catechise them: he urged upon his clergy and laity their duty to the slaves, selecting for special commendation those who were diligent in the performance of this duty. He himself drew up and published a little book of Christian instruction intended specially for this class. He explored the recesses of the mountains and made himself an apostle to their isolated people. In the East he kindled anew the zeal of the failing remnants of the old colonial parishes and congregations. There can be no better test of the effectiveness of his Episcopal labors than his success in training up young men for the ministry. In his twenty years of service in this weak Diocese he ordained between thirty and forty young men to the Diaconate, not reckoning Deacons ordained elsewhere, and by him advanced to the Priesthood; and among them are many names of the ablest and best this Diocese has known: Davis, Stanley, Spear. Johnston, MacRae, Forbes, Cheshire, MacMasters, Olmstead, Huske, Buxton, Parker, Skiles, Barber, Patterson—and others. Most of these men were trained under his eye and largely influenced by his teaching. And he taught them the sound theology of the older English divines, Jewell and Hooker and Hall and their contemporaries.

An essential part of his plan of work was the establishment of permanent educational institutions. Like most of his great contemporaries, he failed to carry his plans through to success—but even his failure left blessings behind for us unto this day, and we trust for many years to come.

It is impossible to tell here the story of the Episcopal Academy of Raleigh, or of the Valle Crucis Mission. They were both noble attempts well conceived and in some measure well pursued. Probably his clear vision was not backed by corresponding administrational ability—but circumstances seemed to be against him.

For his great venture—the Episcopal school at Raleigh—he secured perhaps the most eminent name at that time among American educators. Mr. Jos. G. Cogswell had been associated with Gen Bancroft in the famous school at Round Hill, Massachusetts. Bishop Ives secured him for Master of his school in Raleigh and with him was associated the Rev. Joseph H. Saunders. After Mr. Cogswell left Mr. Saunders became Principal and the Rev. Moses A. Curtis, and Prof. Jno. DeBernier Hooper were also of those associated with this enterprise. The Bishop had certainly an eye or an instinct for men. And if there were space to give the names of the students of that school during its brief existence the roll would show the names of many men whose after career did honor to those their early instructors.

The school failed and the property was so encumbered with debt that it had to be sold. But still Bishop Ives would not give up. He would not consent to its being cut up into small lots. He held it together. In October 1841, being in New York attending the General Convention, he met the Rev. Aldert Smedes. Again Bishop Ives knew the man when he saw him. He induced Mr. Smedes to promise to come to Raleigh and establish a school for girls, if the property could be secured for the purpose. Having now a definite plan, and a responsible man willing to take the property upon a lease he returned to Raleigh and sought out Judge Duncan Cameron, a man of large wealth and of great sagacity. He laid his plan before Judge Cameron who thereupon agreed to purchase the property, and to let Mr. Smedes have it for his educational enterprise. Dec. 29th, 1841, the property was sold to Judge Cameron under the arrangement made by Bishop Ives, and in the spring of 1842 Dr. Smedes opened St. Mary's School. From time to time improvements or additions were made by the owner to accommodate the growing needs of the school, Dr. Smedes paying additional rent to the amount of six per cent. upon these permanent improvements. The school was thus carried on until 1897, when a corporation formed under the authority of the Diocese of North Carolina for $50,000.00 purchased twenty-five acres of the original tract including all the school buildings and St. Mary's School became the Diocesan School of the Carolinas.

Perhaps the noblest enterprise of Bishop Ives' administration and certainly the most striking and romantic in conception and place was the Valle Crucis Mission, in what is now Watuaga county. Into Dutch Creek, a tributary of the Watauga river, about a mile from its junction with that river two mountain streams, Clarks Creek, and Crab Orchard Creek, empty their water, the one coming from the north and the other from the south. These two lateral valleys coming into the valley of Dutch Creek make a beautiful cruciform meadow, set in the forest-clad mountains. This natural formation doubtless suggested the name Valle Crucis, the valley of the Cross, though the name was that of an ancient Welsh Abbey, the beautiful ruins of which still stand in a steep valley beside a swift stream, a mile or so back of the romantic town Llangollen in Wales.

Here Bishop Ives in 1844 bought a farm and afterwards increased the tract by other acquisitions, until it amounted to several hundred acres of meadow and mountain land. On this tract he built houses for residence, a saw mill, barns, a chapel and other structures and here he established "Valle Crucis Abbey." We find the name thus written in some of the books of the library though he never gave it this name in his reports to the Convention.

The basis of the work was a school for the benefit of the mountain people, but to which resorted also many young men from the other portions of the State. It was intended that both instructors and pupils should take part in the manual labor of the farm; and by the members of the mission various enterprises were to be carried on. And from the youth here gathered young men were to be raised up to be missionaries and priests for work in all parts of the Diocese. It was an attempt to revive the old monastic system greatly modified, and adapted to the needs and the conditions of the nineteenth century.

Here too Bishop Ives gathered for his work men of ability and genius in their several ways. It was no insignificant company which could reckon among its members such men as Thurston, French, Prosit, and among the younger ones: Jarvis Buxton, Geo. Patterson, Richard W. Barber, Wm. W. Skiles and Thos. F. Davis, Jr. It is unfortunate that so soon after the beginning of the work it should have been wrecked before it had had a fair trial by the sad vagaries which Bishop Ives began to develop and which made it impossible for him to command the confidence and support of his Diocese in any undertaking. Whether practicable or not, it was a bold undertaking, laid out upon large lines., implying both originality and breadth of conception; and we cannot help a feeling of deep regret that the mind and heart which planned it could not have kept their healthy poise and power to carry it through. And that Bishop Ives in 1845-50 could have gathered such a number of pupils as came across the mountains before a railroad had gone west of Raleigh, coming as they did from the extreme eastern counties in many cases is evidence of a wonderful power still remaining in him, could he but have kept the confidence and affection of his people.

I cannot enter upon the sad story of his wavering, vacilating years, his gradual weaking of moral force, and his ultimate defection. Unquestionably there was mental disorder at the bottom of his strange inconsistencies and contradiction of word and of act. He lost the confidence of his people, and the hopeful fabric of his diocesan enterprise fell to pieces. He left the Diocese in the autumn of 1852 ostensibly to seek for a restoration of his health, but proceeded almost directly to the City of Rome, and there made his submission to the Bishop of Rome. In that act he died to the Diocese of North Carolina.

ANECDOTE OF BISHOP IVES' PREACHING

Bishop Ives had deserved a great reputation as an eloquent and attractive preacher. He commanded large and attentive congregations where he went upon his visitation through the State. In the town of Tarboro during Bishop Ives' time lived Dr. Ephriam Dicken, the family physician and valued friend of many of the Church families of Tarboro. As there was another Dr. Dicken in the community this particular Dr. Dicken was commonly known and spoken of by his Christian name only—"Dr. Ephriam." He was like Chaucer's doctor in that "His reading was not much upon the Bible." Indeed he was thought to be rather heterodox in his religious opinions and seldom or never attended the services of the Church. In anticipation of a visit from the Bishop some of the good ladies of Calvary Church united their efforts to persuade Dr. Ephraim to come and hear the

Bishop's eloquent sermon, assuring themselves, and promising him, that he would be greatly edified and helped to a better mind, and a more adequate appreciation of the benefit and the duty of attending upon the worship of the Church. For once their zeal prevailed and the doctor promised to attend. The day came and the Bishop, and while the service proceeded, the presence of the Bishop himself hardly produced a livelier sensation of interest and of satisfaction than the sight of Dr. Ephraim occupying a prominent seat in the Church. All felt that so able and eloquent a speaker could not fail to say something to interest and attract their friend, for whose welfare they felt so deep an interest. The hymn was sung, the Bishop ascended the pulpit. All settled themselves to enjoy the sermon. Bishop Ives in his finest, most impressive manner gave out his text: "Ephraim is joined to his idols, Let him alone."

It is not remembered in the local traditions that Dr. Ephriam ever went to the church again. He said the Bishop had preached at him.

SKETCH OF THE LIFE OF REV. PRIMUS P. ALSTON

(For 27 years Rector of St. Michael's and All Angels Church—Charlotte).

About sixty years ago in the town of Pittsboro, Chatham county, North Carolina, there was born to slave parents a little boy to whom the name Primus Priss was, in due time, given. This little fellow lived and grew up in the environment of the Southern life of the slave times and suffered and profited from such environment; he suffered because of the thought of and regard for the true family life and relationship which was the case of the American negro as he existed during the awful days of slavery; he profited, on the other, by the contact which he had with a kindly disposed mistress and master as from time to time he would be allowed to witness the various functions in the life of the "big house." Not alone in this way was he benefitted, for the help which he received in those far removed days from the good ladies as they would gather the little slave children together in Sunday School classes to teach them the blessed truths of the Church and the Christian Religion, was manifested in his after life and was ever treasured up in his memory as truly a good inheritance. With what great satisfaction and evident pleasure has he often told me of such experiences in his early life! Surely those early, blessed impressions sank deep and helped greatly in shaping the splendid life which has just closed.

Among the amusing experiences of his early life (when the attractiveness of his clothing was found in its scarcity) of which he has many times told us was his encounter with the "Yankees" as they were passing through his section. We can imagine we see this little sparsely clad chap as he, frightened out of his wits, refuses to obey their stern command to "Halt" and, with hair on ends" and with bullets whizzing around him from the soldiers guns, running swiftly away (to use his own expression) "as if his head was on fire and his heels a-catching."

Gradually and steadily he grew on toward young manhood until he finally found himself at St. Augustine's School in Raleigh. With little, practically no previous training he had gone to this school to receive an education. Already well on in years we can imagine with what diligence and zeal he must have applied himself to the duties of his school life when we remember that by May 3rd, 1883 he was sufficiently prepared to receive the "Laying-on of Hands" as he was advanced to the Order of Deacon in the Sacred Ministry of The Church.

Soon after this event on November 16th, 1883 he found himself in the city of Charlotte whither he had come to take charge of the little, struggling mission which was being conducted for the colored people under the supervision of the Rev. Jos. B. Cheshire, Rector of St. Peter's Church and now Bishop of the Diocese of North Carolina. The outlook which greeted him was not the most promising and for awhile he felt discouraged and almost unequal to the task which was before him. Renewing his courage, however, and drawing upon his Faith which he always retained in very large measure, he set to work with his congregation, consisting of three communicants, to establish The Church.

He found these three communicants and such persons as chanced to attend the services, worshiping in a small brick building—rather a building three sides of which were brick and the fourth side of rough boards; light was admitted through oiled paper in the windows and the clergyman had to stand behind the door to put on his vestments before beginning the service. Gradually he won his way into the hearts of all the people of the community and being allowed by his Bishop to make occasional visits to the North, he made many friends among the people of that section who later manifested very substantial interest in his work. He conceived the idea of attaching a day school to his work as a means of helping the young boys and girls and as a means of bringing around him persons in whom he could plant the teachings of the Church. Of course this work had a small and humble beginning and this leader and his followers found themselves at first in a small frame building in which the pupils could protect themselves from rain and cold only by raising their umbrellas and huddling together around the open chimney-fire.

But these conditions were destined to last only for a short time; for, gathering his few followers and helpers around him and setting to work the superior business ability which has ever remained a distinguishing quality of his character, he laid plans for extending the scope and usefulness of his work. Naturally the first thought was of improving their little house of worship; and relying upon the support of his followers who had, by this time, increased some what beyond three, and upon such friends as he could interest in his plans and upon prayer which he always recognized as a great factor in one's success, they set to work and, knocking out the boards which formed the altar wall of the church the present beautiful wings and chancel were added; oiled paper gradually gave way to handsome stained glass windows and from time to time beautiful memorial windows were added until now this comfortable, even beautiful, Temple, with its name St. Michael and All Angel's so well brought out in the handsome, colored glass figures of "St. Michael" and "All Angel's" (represented by a cloud of hovering Angels) in the large windows presented by Bishop Cheshire and the Rector respectively, stands as a fitting monument to the untiring energy and faith of this great man. Later on a two manual, pedal reed organ was secured and one of the most helpful and inspiring adjuncts of the worship has been the music rendered by a well organized and faithful choir. From time to time they have added to the helpfulness of the services by singing different sacred cantatas and last year impressed very forceably upon the minds of a large audience the blessed sacred truths of "The Passion" as they sang Sir John Stainer's "Crucifixion." The various other auxiliaries of the Church such as the Sunday School, Woman's and Junior Auxiliaries and other organizations have been formed under his direction and are continuing to do creditable and substantial work.

In addition to the work in the Church he has taken his school (now grown to an annual enrollment of about two hundred) out of the old leaky and small shanty into a large, commodious, well appointed, three story brick building where he has begun the training of boys and girls into lives of positive usefulness by giving them literary training and instruction in cooking and sewing (for girls) and wood-work (for boys).

Naturally this work is but in its infancy (though many boys and girls have been already helped into lives of creditable and profitable services in the houses of the community and in various other spheres) but we feel confident that there is yet a glorious future for it and we earnestly trust that the same and other friends will continue their interest, their sympathy and their support to the work so that even yet the hopes which he had for it will be realized and this work maintained and developed as the most suitable monument to this life of complete Consecration to the cause of The Church and the Kingdom of the Blessed Christ.

We would fail greatly in this article were we to neglect to mention the fact that from the influence of this life and from his direct teachings there have gone out into the sacred ministry of the Church four persons whom he fondly denominated "His Four Sons;" these men are the Rev. Jas. E. King present Rector of St. Ambrose Church, Raleigh and one of the original "three communicants" of St. Michael's; the Rev. Eugene L. Henderson, Archdeacon of the Diocese of Atlanta; Rev.

(Concluded on page 10.)

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Rev. F. M. Osborne, Charlotte.
Rev. A. R. Berkeley, Mayodan.
Rev. J. Norton Atkins, Arden.
Rev. W. J. Smith, Charlotte.

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EDITORIAL

CONVOCATION OF EDENTON

In another column is given an account of the Convocation of Edenton, held in Williamston, November 15-17, which was taken from the Williamston paper.

It is a brief record of a very busy and very enthusiastic meeting of our oldest Convocation in East Carolina. This Convocation, partly because of its local conditions but more largely by reason of its membership, has always been active and full of enthusiasm and it has a record of really creditable achievements to mark its life.

And to the honorable record of the men is now added, during the past year or two, an increased activity of the women, through the organization of the Woman's Auxiliary and Parochial Society.

Much credit for this zeal is due to Mrs. N. Harding, President of the Society and to Mrs. James G. Staton, Vice-President for that Convocation and presiding officer in the Woman's meeting for the Convocation of Edenton.

This meeting came soon after the General Convention and a number of those present had been in attendance at the sessions of General Convention and had caught its inspiration.

In this way more than usual interest attaches to this meeting

It was specially interesting, in the second place, because it was in a measure, a farewell service for Rev. W. J. Gordon, rector of the parish, on the eve of his departure for a more purely missionary work in the Diocese of North Carolina, at Spray. Mr. Gordon is full of a quiet but deep enthusiasm for missions, particularly abroad and while his going to the foreign field has been, for the time, put aside, he will find a measure of satisfaction in a similar kind of work at home. His departure from East Carolina, where he is well known and loved, means a loss not only for his parish and mission stations but for the whole Diocese and while we heartily commend him to those among whom he will now labor, in a sister Diocese, it is with a deep sense of loss that we record his going.

CONVOCATION OF RALEIGH

Archdeacon Hughes has sent also a splendid account of the work of his Convocation.

The Convocation of Raleigh, Diocese of North Carolina was held in Henderson, where Rev. Isaac W. Hughes, formerly of Fayetteville, has created much enthusiasm in the life of the Parish.

A large gathering of laymen and women, together with a goodly number of earnest clergymen, made a meeting full of genuine missionary zeal.

The laymen, who add so much to the vigor of our Church life, participated heartily and helpfully in the discussions; and it was felt by all present that it was good to be there.

In this way, we are led to consider the great possibilities of intensive and extensive work in all our Convocations, in each diocesan division in the State. While the numbers in any Convocation are naturally smaller than at Council and so lack in the enthusiasm of great numbers and larger business problems, there is a personal fellowship in the meeting at Convocation that is hardly possible at the larger gatherings and there are also time and opportunity to study the needs of the fields under our care that we may advance the work in the Kingdom.

THE CAROLINA CHURCHMAN

We have talked some about The Carolina Churchman; we have worked a great deal for The Carolina Churchman; we have made something of The Carolina Churchman. But we have larger dreams than have yet been realized. We want The Carolina Churchman to go into the HOMES of ALL our people.

It is likely that some people do not **want** the paper, for reasons satisfactory to them; but we **want** all the people for our readers. This desire for more readers is not chiefly to increase our financial receipts, though the Business Manager really needs more money for the successful management of his department; nor is it to gratify any vain desire to be read by many people—though it is doubtless true that we have such a feeling, if we may call it vanity. But the desire for more readers comes from a deeper and a higher desire for greater interest and efficiency in our Church life in North Carolina.

Our motto is "S. P. G."—Study, Pray, Give.

When through our knowledge we know what is needed and what can be done, we begin to pray and as soon as we begin to pray with any earnestness and reality, we are ready to give: not merely our money, but **first** ourselves.

When all the units of the Church in the State know what we are doing and what can be done in North Carolina—and in the world—we shall want the privilege of doing our small but necessary part.

If The Carolina Churchman could be put into the five or six thousand Episcopal homes in North Carolina and read from month to month, we believe there could be no better missionary agency. This is not said because of the superior quality of our paper, for we are fully conscious of its limitations, but when it goes into six thousand homes and has twenty thousand readers, the superior demand will produce a superior quality.

We appeal, therefore, to every clergyman and layman in North Carolina to join forces with us and make of The Carolina Churchman a truly important educational and inspirational factor in the Church life of the State.

A SERMON PREACHED BY REV. I. W. HUGHES AT CONSECRATION OF CHURCH AT RED SPRINGS

We will go into His tabernacle and fall low on our knees before His footstool. Ps. 182:7.

Men recognize readily the honor, the blessing, the power and incentive of association. The thought and achievement of the great have always been cherished and perpetuated. They have entered into the very warp and woof of human life. To be their beneficiary, or to catch their inspiration has been a delight, while men have exulted to find their own thinking and doing in accord with them.

And this is true for every age and generation. To have seen those who have laid strong hold on life, to have been in their presence, to have talked with them, in any sense to have wrought with them, seems in some way to share in their excellence—and to trace blood-kinship with them, however intricate the process, or however thin the strain, and, perchance, diluted in the transmission, is with many the summit of distinction.

Certain instincts of human nature bespeak its great dignity and origin, and, if you choose, its destination. One of these is Man's feeling after God, if haply he might find Him." He must have his Altar whether it be in his house, or the grove, or the "high places." Every civilization has had its Temples and every great civilization its great Temples. Whether they have worshiped the objects of nature, or their diviner superiority has flung them groping into the vast unseen, men have set apart a place sacred to That or to Those Whom they have instinctively felt to be greater, or higher, or holier than they. And however noble their buildings, or splendid their palaces, the culmination of their best thought and ablest and most perfect craft has been found, and is to-day to be traced, in their mighty Temples.

When Jacob fled from the wrath of his brother, homeless and weary he crouched upon the naked sod and pillowed his head upon the bare stone. Desolate indeed he seemed, yet it was here the Vision came—the ladder where the angels thronged, the ladder that stretched from earth to Heaven—where faith so fettered and beset drew Heaven down to quicken, hearten, and set forward on the rugged way. And rising from that gracious dream he said: "This is none other than the House of God." Man in his own humanness became conscious that God could hallow where He chose, and bestow a blessing as He saw fit.

Yet this was but the forecast of that which was to be. When Moses led the hosts from Egypt it was God Himself Who made provision for meeting those who would come to Him. The Tabernacle was His ordaining.

The Israelites were fleeing from a heathen people. The priesthood of the Egyptians was corrupt, the ceremony elaborate, and the ritual gorgeous. Yet God dared—I speak reverently—God dared to entrust the truth to men both ignorant and self-willed. He dared to begin under the most adverse conditions, the great lesson of the ages, that His truth not only can survive all that combats it, but it, and it alone, is destined to conquer.

So that which men had hoped was true, that which Jacob had found, God made certain—that there might be a place where men could come to Him, and he would meet them there.

And David longed to make it beautiful—that Place "where God vouchsafed to dwell." Though he could not build, he gathered with untiring devotion of all that made for strength and grandeur and dazzling loveliness. And his great wise son Solomon, not only taxing his own rich kingdom, but drawing from the resources of the world, wrought that glorious Temple which has been one of the wonders of the earth.

While, however, men marvelled at its structure, its real glory was that God had promised to be there. Though Herod had built splendidly upon the ruins of the past, none-the-less it was "The House of God." And He Who was greater than the Temple was presented here in His Mother's arms. Here at twelve years of age He showed Himself "wiser than His teachers." At man's estate He sanctified it by His presence, cleansed it of pollution, healed those who needed His touch, put to rout His adversaries, spoke the words of Life, and ever lovingly called it "My Father's House."

Through all this then we see the compassion and tender care of our God. We are bound in a myriad ways to the things of sense. We have ever needed the outward expression of the unseen Existence, or existences of His being not only, but His willingness to dwell among them.

None, perhaps, felt this need more than the early Christians. He had said: "Where two or three are gathered together in My Name, there am I in the midst of them." The outward lustre of the Shekinah over the Mercy Seat, was to become the inward illumination and power of His sweet presence through His mighty Spirit. That spot where they gathered in His name they felt to be sacred to Him, yet as soon as their faith and love and devotion could find adequate expression His Temples rose on every hand, and men grew lavish in their gifts of time and wealth and service, and the great cathedrals of the world bear witness to their deep consecration and the purity and light of their spiritual vision.

So our presence here to-day links us with the best and holiest aspirations of the great past, and the evidence of man"s yearning still for the truth of his being, and the certitude of his clinging faith to the Living God. Thus: "We will go into His Tabernacle." "And fall low on our knees before His footstool."

There is a conception of the mind and an attitude of the spirit that are demanded by the very approach to that place which has been consecrated to the worship of God. He Himself has said: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "The Lord is in His holy Temple: let all the earth keep silence before Him." Men instinctively prepare themselves in garb and manner and conspicious thought for any great presence. What then should be their preparation and care to make a reality to themselves that in His House they are indeed in the greatest Presence of this universe.

I heard a godly man once say: "I suppose that God wants His children to speak to one another in their Father's House. Yet it should be remembered that it **is His House**, and conversation both in tone and character should be in keeping with this assurance."

Yes, in crossing His threshold there should be a hush upon the spirit no less than a reverence of the manner as the intuitive acknowledgment not only of the soul's honest effort to draw nearer to God, but God's real response to the soul's need in truly being, in a special sense, nearer to it.

For, indeed, here is to be found spiritual light and power. Long ago the soul felt its weakness and its danger: "But as for me, my feet were almost gone; my steps had well night slipped." Envious at the foolish, and seeing the unabated prosperity of the wicked—their ease, seeming freedom from harm, very defiant of God Himself made simple obedience and faithful service to appear without use or value! "Verily I have cleansed my heart in vain, and washed my hands in innocency!" "When I thought to know this, it was too painful for me; **"Until I went into the Sanctuary of God!"**

There for a time the din, the care, the pride, the pomp, the selfishness, the mad rivalry, the time-serving, the blatantly clamorous "I" of the world is shut out and subdued. There the age-long patience and tender thought of God's and Man's pettiness and wilful self-seeking are seen in their real contrast and true perspective, and the consciousness of the futile vanity of the one and the rich glory of the other is deepened. There in the quietude of the chastened spirit may not only be heard the "still small Voice," but may be felt its quickening power. In "the Sanctuary of God" are to be found "the right judgment in all things," and the certitude of the blessedness of unswerving faith.

And, "In His Temple doth every man speak of His honor."

Inspiration! How it quickens, and heartens, and nerves to something ever higher, worthier, better!

Go to Mt. Vernon, the home of the great Washington. There everything tells of his thought, his habits, his plans, his purposes. You breathe the very atmosphere of his personality. At once the mind reverts to what he was, and what he has done. Admiration and gratitude grow with the thought. Stand wherever the great and worthy have stood, and the power of their personality is compelling. For the time, at least, you can but give yourself to them.

In His Temple is His personality! He "Whom the

heaven of heavens can not contain" has said that He would dwell in temples made with hands. There all things speak of Him. The mystery indeed, yet nonetheless, the certainty of His presence—Speedily the mind runs apace to the beauty of His creation, the marvel of His law, the wisdom of His righteous judgment, His power without limit, His thousand years as a single day, and above all the compassion of His infinite love. And as it dwells upon these, self-absorbed it must be if the spirit of adoration is untouched!! More than that—here at least the world is held in check, here His honor is pre-eminent, here for a time it is the one theme that is uppermost.

In the original, however, the words are: "In His Temple doth every man speak of glory." We can not escape the impress of our environment. Look upon some great work of the sculptor's chisel, gaze upon the product of the artist's brush, listen to the strain of some inspiring melody and you marvel at the master-spirit that has so wondrously wrought. Then something deep within you stirs. "Lives of great men all remind us we can make our lives sublime." There grows a sense of kinship—kinship of spirit if not of action. What men have done, what they can do, what they may yet accomplish becomes the theme of thought. You not only yield yourself for the time to admiration of the genius of your kind, but you inevitably carry away with you some inspiration to fashion yourself somewhat more what your nobler being longs to be.

So "in His Temple!" His mightiness and glory could but oppress save that He has been forever telling us we are of Him, and He would have us sharers and co-workers with Him. They have never been to overawe, but to kindle the soul, to lighten the mind, to chasten the body. More and more we note the tenderness of His unfailing beneficence. Before us stream the long line of Patriarchs, Apostles, Prophets, and Martyrs—yes, and so dear to us, "precious in His sight," those whom we "have loved long since, and lost awhile"—and something deep within us stirs, and we long to be partakers with them of that which He alone can give. And not only do we speak of "glory," but something of its fashion finds lodgment in our being.

To His chosen of old God said: "My House shall be called the House of Prayer." The only-Begotten said: "My Father's House." So God's House, our Father's House, is pre-eminently **the House of Prayer.**

There is nothing, perchance, that the world has ever more needed than Humility, and never, I dare say, needed it more than now. It fairly riots in discovery and invention, and grows elate with the strong hold which it lays upon nature, and the readiness and buoyancy with which it responds. The good-night word of the Mikado you may read at you breakfast, and the morning flurry of the American market may stir the spirit of the Celestial Kingdom in the afternoon. Individual gifts, and talents, and potencies, and acquisitions are constantly exploited, with the too frequent assumption that to the individual, and individual alone, are due the praise and honor and homage and glorification—and over and over again they are duly, and without question, accredited. Surely there should be some spot where men can be made to feel that their real dignity can only be found in their true relation to Him "in Whom are all things, and by Whom all things." "The earth is the Lord's, and all that therein is." That their life is in Him, their gifts are through Him, their acquisitions are by Him. The honor, and praise, and glory are to Him.

As Moses stood before the bush which burned and was not consumed, Jehovah said: "Take off thy shoes from off thy feet; for the place whereon thou standest is Holy Ground." "Let knowledge grow from more to more, but more of reverence in us dwell." '

The House of prayer is first the place for revernt attitude—reverence of the body. In the word "foot-stool" we do not catch the beautiful significence of the thought, for this word implies something of inferior lowliness. But when we read: "Fall down on our knees where His feet have stood," a far higher note is struck. "Where His feet have stood!" There is here the consciousness of the rich and full personality of His presence—standing panoplied in His greatness, ready and eager to impart of Himself to those who seek.

And in His presence we should **kneel.** It is distinctly said of Solomon as he offered his great prayer before the altar of God, that: "He kneeled down **upon his knees."** And the Eternal Son in the agony of Gethsemane even "fell on His Face." Surely with any true sense of our relation to our God it is needful that our bodies, the very frailest part of our being, should be made to yield their fitting homage to Him.

We sing! All things come of Thee, O Lord, and of Thine own have we given Thee! "Don't you sometimes wonder what we mean by all that? Especially when again and again it is shown that while there is really no lack among God's people individually and as a whole, His work languishes, or is wofully crippled, for lack of means to carry it on.

A servant once asked me if I could change a dime or a quarter for her—not over a quarter. When upon investigation I found I could not, she looked at me in sort of stupefied wonder, and said: "Why, Mr. Hughes, haven't you got a bit of Church money?" And do you think that is altogether unjustified by the situation? And, my friends, neither the individual nor the Church is ever going to rise to anything like their true service until they root out from their minds that the broken bits of currency are the legitimate ecclesiastical specie, and the minimum of their giving the measure of their duty! More—until they realize that when they come into the House of God they are not asked to give a "collection" of begrudged mites for more or less vague insubstantial and eleemosynary purposes, but, as part of their worship, present offerings as He "has prospered them." Remembering that all that they are, and all that they have, and all that they hope to be are of Him. And when with true gratitude in the heart for honor, or riches, or blessing of any kind and of every sort, each presents himself or herself before God with an **offering** emanating from such thankfulness, then will the Kingdom of God go forward with buoyancy undreamed of—because what men put their hearts into they put all that they value most, and God never fails in His return for man's gifts or his loving service.

There are two—what shall I call them, superstitions?—about going to church." Burns has said that

> "When on life we're tempest-driven,
> A conscience but a canker,
> A correspondence fixed wi' Heaven
> Is sure a noble anchor."

There are those who seem to regard an attendance upon the House of God as a sort of possible "Correspondence . . . with Heaven." That an occasional, convenient presence in Church is a sort of recognition of religion, and may at some time be of service "if anything should happen!" A particular preacher, a special event, even a feeble prick of conscience serves to bring out their kindly patronage of an otherwise, for them at least, needless institution! To say nothing of the spiritual ignorance, or indolence, or arrogance, what do they miss!

Although David's hands were stained with blood so that he might not build the Temple to His God, yet his desire consecrated his gifts, and they were acceptable to the Almighty. While Solomon fell away through self-indulgence the House which he dedicated was still God's Dwelling place. And even though the last great Building on Mount Zion was erected by the half-heathen and wholly vicious Herod, the Master called it: "My Father's House." Surely if men could only apprehend the certainty of what God has said and done in offering Himself to them where they may approach Him; If they only would yield themselves to His loving assurances of a blessing where they would come to Him, they would realize that the very essence of the highest manliness is to be found in taking, not other men, but Him at His word, and striving to find that which He has for ages promised them in that place where He has said He would lovingly meet them!

Again there are many true, sincere Christian men and women who seem to regard "going to Church" as an end not a means. They are regular, perhaps punctual. But—the services are too drawn out, the lessons too long, the music is not to their liking, and anything may be the matter with the sermon. The consequence is a sort of pervasive restlessness, a slovenly, half-hearted response in the service, an easy distraction at anything, and the threshold of the Church is hardly passed when tongue and lip and manner give evidence of a spirit little

changed through a Presence so Holy, and means so wonderfully adapted to the ends for which they were appointed.

Oh! my friends, if we could only realize the true purpose of our coming into our Father's House. Truth is not simply a doctrine to be held, but a principle to be incorporated into a life to be lived. There are burdens to be borne, temptations to be met, dangers to be encountered. There is doubt, and weariness, and pain, and suffering, and sorrow, and sickness, and sin in manifold guise, and its last word—death. And not only is there our own need but the need of those that are about us—the world's need—which we as His faithful ones are to minister to. Is there not need of grace, of fortitude, of wisdom, of judgment, of vision, of power? And where are we to seek these but from "on high?" Yes! And He has promised that His grace is sufficient for us, and that in His Temple He will especially hear us. There is no time when we more need to have all our faculties sharpened, and all our being concentrated, than while we are at Church. And through all our senses our being should be so quickened that we should never fail to carry away with us something, at least, that may the better fit us for the tasks that are ours and the duties that "as members of Christ, children of God, and inheritors of the Kingdom of Heaven" are required of us.

For when Jacob saw the Vision he not only said: "This is none other than the House of God," but "This is the Gate of Heaven."

And the sense of that should never be lost. Here are spoken the words of Life. Here the prayers and praises that have soothed and blessed and heartened and inspired are uttered that we may be partakers with those who have triumphed through them.

Here there comes Birth into the Kingdom. Here, "after the manner of the Apostles," hands are laid upon those who would go forward, and that marvelous life is confirmed. At the Altar there is not only the constant Memorial of the death of Christ, but at the altar-rail come the benefits which we receive thereby. The sinful, the erring, the weak, truly repenting, are forgiven and granted a farther strength.

The weary, the care-worn, the grief-stricken with their bleeding hearts, may here find refreshment, and comfort, and softening peace. Doubt here may grow to valorous faith, and faith however strong may be vivified, enlarged, and steadied to even greater and higher achievement.

There is nothing, perhaps, more needed to-day than the consciousness of the sanctity of Family life. The foundation is laid in the true relationship of "those whom God hath joined together." Here they are set apart, consecrated, sanctified. And that union should ever be indissoluble but by the hand of God Himself. And, wherever possible, it is in God's own House, by God's own Minister, that the bond should be sealed, that all that is pure, and sacred, and holy may enrich and safe-guard it.

And at length when the call has come, and life's brief span has sped, back again to the Father's House is brought, by the weeping and bereft, that which they held most dear, that it may be consecrated again to Him ere it be lovingly confided to its last earthly tenement awaiting the glad shout of "The Resurrection Morn."

Whoever may be the passer by, the disburdened Cross must bear Its message. Emptied not only of the Body of Its Lord, but by His hanging there emptied of its sin and shame. For He Who could bear the bitter pain cast out, through His over-mastering love, all that would impede love's tender sway. He Who could take the symbol of Man's basest wrong and set it as the Ensign of his highest hope, has compassed the range of life human and divine—for from the abyss of human evil and despair He has drawn and set up a Standard which is none other than the Standard of our God.

So with this knowledge of each and of all, He bids them come to Him so that out of His measureless power He may give to them. For whether men will or not, He being lifted up does draw all men unto Him.

And His Holy House is a proto-type of that which lies beyond. Not only is it there but man has looked upon it. And here we fashion ourselves both to be worthy and to be fit. It is the Place which He has gone to prepare—where He awaits to bid us all, if we will, His eternal welcome. There is "no Temple therein: for the Lord God Almighty and the Lamb are the Temple of it.

And the City has no need of the sun, neither of the moon to shine in it: for the glory of God does lighten it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their honor and glory into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honor of the nations into it.

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of Life."

HOLY TRINITY MISSION—GLENDALE SPRINGS

"Tell me something of the work at Glendale" I have been asked by every one since I came home from Holy Trinity Mission in the fall. Would I might show it all so plainly that each one would be doubly interested in this wonderful work and humbly thankful for the privilege of helping in it. This summer we had three volunteer workers, which made the work seem much more alive and left the regular worker more time for her outside duties.

We had our own work to do, cooking and house work, as servants are unknown quantities there, our water to draw from an old-fashioned well and carry either to the kitchen or upstairs to our rooms and, at first, our wood to split.

After September the first we had very little trouble getting this heavy work done, as the crops were nearly all worked and ripening and boys were at leisure. Our school was a joy to us as the children were so obedient and anxious to learn.

We practised singing hymns for a little while in the Church each morning then marched over to the school house where we opened school with the Lord's prayer and memorized part of a psalm.

We learned the 23rd, 121st and several others.

We bought our corn and "toted" it to mill ourselves and then reveled in the delicious cornbread made from really fresh meal.

Breakfast came at 7:30, then our housework, and school at 9:00. On three days in each week we had a sewing class for the girls and began raphia work with the boys which I believe will prove a great success.

Dinner at 1:30 and at 3:00 o'clock on Wednesdays embroidery class for the older girls, every other fair day we went visiting meeting the people in their own homes.

This last was a joy always as we loved the walks through the quiet woods, "lifting up our eyes unto the hills from whence cometh our help," and being welcomed always by the people with open arms.

These people of Ashe County were as good to us as they could be, kindly, courteous and open heartedly generous, giving us of their best apples, vegetables or tomatoes which were very scarce and a great treat at the Mission House.

If we went in the afternoon we were always urged to spend the night.

There is a quiet dignity about many of these mountain people which is often mistaken for stolidness but when one gains their confidence the masks are dropped and the golden hearts show true. To us they seem very ignorant of a great many things and yet do we live as truly by the light vouchsafed us as they do I wonder? They are so childishly open in their vices that almost it seems, "What, being hid is sin, done openly becomes no sin."

They want us to stay and are anxious to learn what we have to teach them, their regret being keen when they thought the Mission was to be closed.

A most unfortunate report to this eeffct was circulated at the time of Miss Mitchell's departure for Linville as the remaining workers left a few days later for a short visit to the other stations of the Valle Crucis Associate Mission.

Owing to the fact that the minister-in-charge was unable to secure a permanent worker at once, Miss McCollough came back with us after our visit to Foscoe and took charge until the arrival of Miss Adams who will be

at Glendale until January when our lease expires. These visits to Valle Crucis and Foscoe were of intense interest to us for we found, especially at The Valle, the realization of what, in Glendale, we are praying and working for, the establishment of a living, working community with Christ at the head of it and His Church the steward.

The idea of taking us to the Valle was splendid for it gave us the help of seeing what others had accomplished and meeting those who were instrumental in the accomplishment.

Never shall I forget the quiet joy of those hours in The Valley of the Cross! Mr. Cox from our own beloved Wilmington was with us and Monday morning August 29th we went through the dewy orchard down to the little Chapel where he celebrated the Holy Communion for the workers in the Valley Crucis Associate Missions, giving us a most beautiful heart-talk on the meaning of this Holy Sacrament. It was one of the "high places" we reach a few times in our lives when the world things slip away and leave us face to face with ourselves and vastly dissatisfied with what we see; knowing we should be so much more perfect, "Even as He is perfect."

Those who "draw near" to partake of the Blessed Sacrament together at such a time come closer to each other than is possible under any other circumstances and form a bond never to be broken throughout eternity.

We Glendale workers went back refreshed and strengthened from this loving communion with our fellow laborers to strive harder than ever in our own field. That field is a wonderful one I assure you.

Through the splendid work of Miss Mitchell we have a strong hold on the people and the abandonment of this station would be most disastrous to the ultimate success of the Church in this community. Through the generosity of a lady in New Jersey the stipend for the worker for 1910-1911 has been provided and now our great need is a new and permanent mission house.

The proposed plan is for a very simple house but it seemed an untold joy to us in its coziness and convenience after the awful barn-like, half finished house we have been occupying. The people said our house was "hanted" and one could well believe it as one listened to the howling of the wind and the sepulchral groans and shrieks or the creaking timbers in the wee small hours of the night.

As far as we personally found the only "hants" were inconvenience and coldness but these noises at night were fearsome indeed to a city bred girl who was nervous anyway after an attack of typhoid. The kitchen was in the yard and we ate in one end of it to save time and steps.

Thanks to these generous donors we will need only a stove for the new kitchen, and we also have china, silver, linen, for both bed and table, and pretty cotton comforts but no other furnishings.

Of course we intend to make a great many things there as we have plenty of timber on our ten acre lot and the labor for cutting and sawing it has been promised.

The people there have no money but they have subscribed liberally their time, teams and labor to clear the ground, cut the timber and build the house.

They are not ignorant heathen but a great many have had such garbled perverted interpretations of the Bible presented to them that their beliefs are almost sacreligious, and we have to begin at the very A. B. C. of Bible History. One man told us when we asked him if he were the Baptist preacher "Wal, thet's abouart whut I pass fer;" and he was "a powaful exhorter!"

Another said, "I don't believe in ejicatin preachers caze Gaud sayd He'd put the words in they mouth. I had heard that belief before and was enabled to give him a little light on the subject.

Again I was told, "Preachers don't need no edijicating; the 'Postles warn't edijicated."

My answer here was, "We are told that all Jews were taught in the Synagogue" and besides that they were taught by our Blessed Lord "all things which were expedient." Do you not think it would be the grandest education in the world to be taught of Jesus Christ Himself."

He went away thinking more deeply than ever before for this had never occurred to him nor had he ever been taught it.

At Sunday School one morning I was showing the pictures in my Bible to a little girl about fourteen years old and spoke of the Jews, then said. "Do you know what Jews are? I do not believe you have any up here." "Yes marm, we do," she whispered; very different from the self-assured city children are these quiet, shy little ones of the hills. They are taught that it is not nice to talk "big", or loud, before their elders and they obey their teachers almost implicitly. "Why I have not seen any Jews since I came up. Where are they" I asded.

"You mean jew (dew) comes up nights on grass?" the little one questioned.

Do you see where we must begin?

How can a mind absolutely without the commonest facts of history grasp the mighty truths of life?

The foundation must be laid in the minds of the children that their children perhaps can come into "the full knowledge and understanding of the Law." And the only way to teach them is to have a worker stay with them. Shall we keep this worker and our beloved Church there or shall we give up and forsake them? The Board of Missions cannot build a mission house at Glendale and Bishop Horner has a larger burden now than mortal ought to bear so here is our opportunity to put our shoulder to the wheel and help.

I know a Presbyterian in this town who supports a missionary in the Far East and another who is giving his time and brain on the committee at Glendale and also liberally in money.

Another noble woman in this field not only gives her services the year around but pays board for the blessed privilege of sharing in our Lord's work.

What will you do?

The Juniors of St. John's have done nobly and we want Wilmington to feel a very close interest in this station and take it for her own special work to see that the house is built.

It seems dreadful that we must beg and beg for the means of carrying on His work but houses can not be built and people fed on nothing and money is absolutely necessary as few workers can support themselves and give their time.

We need your prayers too my friends as much as we need your cash.

In plain figures we need $1,200 to build and furnish the house $588.39 of which has been subscribed to September 1st leaving a balance of $611.61 still to be given. Will you not help shrink that $611.61?

Could you give up the m oving pictures a few nights, or possibly the cold drink you feel you must have or even a new dress which is not absolutely necessary. Think it over and remember that, "It is more blessed to give than to receive." And that "blessedness" brings with it peace unthinkable when we have made a real sacrifice for Him as some slight token of our appreciation of His loving kindness to us.

M. L. C.

October 31st, 1910.

SKETCH OF LIFE OF REV. PRIMUS ALSTON

(Continued from page 5.)

John Logan, a live Rector in the city of Philadelphia and the Rev. Robt. N. Perry, Rector of St. Mark's Church at Wilson, North Carolina.

Surely it is a privilege to have been associated with this splendid type of manhood; indeed we all delight to honor the memory of one who was in every sense a grand man. We all and especially our colored people were made to feel deeply grateful for the influence and possession of such a life among us as we listened at the memorial service held on October 21st, to various members of the best class of the white and colored citizenship testifying to the worth, the excellence, the grandeur of Rev. Primus P. Alston as a leader, a Churchman, a father, a friend; until at length, after fifteen or more testimonials, all were agreed that "Truly a Good Man has fallen."

He has been indeed a blessing, an inspiration, a veritable physician to many and many a life; how fitting then was it that, uttering the words "Lord, have mercy! Lord have mercy!" he breathed his last in the early morning hours of the "Feast of St. Luke."

(Written by A. Myrove Cochran, for seven years, associated with the deceased as Principal of St. Michael's Training and Industrial School.)

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BISHOP'S LETTER

My dear Brethren:

Four weeks ago this afternoon I was writing you on the train just out of Cincinnati, on the western border of West Virginia. Now I am writing near the little town of Fairfield, on the northern shore of Lake Mattamuskeet, in Hyde county, on the far north-east of North Carolina.

I was getting ready to start out on my visitations from Lawrenceville, when a telegram summoned me to the death bed of Col. John W. Atkinson. Col. Atkinson is the son of our beloved Bishop Atkinson. He has been all his life a devoted son of the Church, a member of the Diocesan Council, and of General Conventions. He was for years a member of the Vestry of St. James, Wilmington, and one of the Trustees of the Diocese.

The Diocese has lost another distinguished layman in the past few months. Col. William L. DeRosset died in Wilmington in August. He was a long time Vestrlman of St. James, member of Council and Trustee of the Diocese.

To both of these men the Church was a divine and living institution, which held their loyal allegiance and their active service. They were well informed in all matters pertaining to the Church, and much interested in them; and it was their pleasure to talk of them and discuss them.

I began my Fall series of visitations on the night of October 27th in Robersonville, my first service there, a mission of Mr. Gordon's from Williamston. We held service in the Disciples' Church, and I preached to a large congregation.

Sunday I was in Greenville, officiating in St. Paul's morning and night. I confirmed two in the night service. Held a Vestry meeting after the service, and discussed the building of the rectory and the calling of a successor to Mr. Huske. They called the Rev. John B. Gibble, and they are getting all things in readiness for the new rectory. I looked over the plans the next morning, and was much pleased with them. Monday morning I made a talk to the public school children, and then went over to the East Carolina Training School. I went through the Institution with the attractive and able lady Principal, Mrs. Beckwith. It is already an institution of which the State and all lovers of education and true progress should be proud.

In the afternoon I took the train to Grifton, had service there that night, and drove down to St. John's for service the next morning. Mr. Griffith very kindly came over from Kinston to assist me here and at Ayden, whither we went that night for service. The next morning we had Morning Prayer, Sermon and Holy Communion; and I went on to Winterville for Evening Prayer, Sermon and the Holy Communion that night. At St. John's, I omitted to say, I confirmed a nice class of four.

The next morning, Thursday November 2nd, Mr. Gordon met me at Oak City and drove me to Hamilton, where we held service morning and night. Friday night and Saturday morning at Woodville with Mr. Gibble; Sunday morning and night in Roxobel; Monday night and Tuesday morning in Murfreesboro. On account of the feeble health of Mrs. Myrick, the real mother of our little church there, we celebrated the Holy Communion in her home instead of in the church. Tuesday night in Winton. I complimented the people on the new and comfortable Vestry-room, which we used for the first time that night. I attended the meeting of the Parish Guild that afternoon; I was much interested in their procedure, and cheered by their zeal. They showed what five or six good women can do to keep up their interest in the Church and to develop themselves into efficient workers for the Master.

Wednesday afternoon Mr. Smith met me at Mr. Nixon's, and that night we had service at Sunbury, at which I confirmed one. Thursday morning I preached and administered the Holy Communion; and in the afternoon drove over to Gatesville. The church—St. Mary's—is almost a new church, within and without; and I heartily commended the rector and the people for their good work. Friday night we had the leaflet service and I preached in the Methodist church in Ahoskie. The next morning Mr. Gibble and I went to Windsor. Sunday morning and night I was in Windsor, confirming three at the night service. This closed my visitations this year in Mr. Gibble's extensive field. It was a real pleasure to be with him in the Church, in the homes of the people, on trains, in boats and in buggies. The parishes, missions, and church buildings, show the effect of his five years of faithful and intelligent work.

At the Rectory in Washington Monday afternoon we had a good meeting of the Missionary Executive Committee. Our chief business was to prepare for the coming of the Rev. Jorn R. Matthews to be the Missioner of the Diocese for the first six months of next year. After earnest thought and good humored discussion, we worked out his schedule. He is to begin at Gatesville, Tuesday January 3rd., and is to go on holding missions week by week until he finishes his work in Fremont the last week in June. Mr. Matthews is a consecrated, lovely, gifted Christian minister, and a missioner of ability. I commend him and his work most heartily to my people, and I feel satisfied that he will do us much good.

Faithfully yours,
ROBERT STRANGE.

THE BISHOP'S VISITATIONS FOR DECEMBER

Dec.	1.—p. m.,	Hertford.
"	2.—a. m.,	Hertford
"	2.—p. m.,	Edenton, St. John's.
"	4.—a. m.,	St. Paul's.
"	4.—Afternoon,	Avoca.
"	11.—a. m. and p. m.,	Williamston.
"	11.—p. m.,	Edward.
"	13.—a. m.,	Bonnerton.
"	13.—p. m.,	Aurora, Church of the Cross.
"	14.—a. m.,	Aurora, Church of the Cross.
"	14.—p. m.,	Aurora, Colored Mission.
"	15.—a. m.,	Zion.
"	15.—p. m.,	Pine Town.
"	16.—a. m.,	Pine Town.
"	16.—p. m.,	Yeatesville.
"	17.—a. m.,	Yeatesville.
"	18.—a. m. and p. m.,	Bath. (Sunday).
"	19.—a. m. and p. m.,	Zion.
"	20.—a. m.,	Brotherhood Hall.
"	20.—p. m.,	Vanceboro.
"	21.—a. m.,	Vanceboro.

IN MEMORIAM

Entered into life eternal, Sunday morning, July, 1910, just as the bells were ringing for Sunday School, Miss Sarah Elizabeth Harvey in the seventy-eighth year of her age. Miss Harvey's health had been failing for some time and for some weeks, before her summons came, she was confined to her bed. Quietly and patiently she bore her affliction and often said "I can work no longer, I am willing and glad to go home." She was descended from an old and distinguished family, Governor Harvey of North Carolina, and most of her life was spent in historic Edenton. When the Civil War broke out her mother, a widow, removed to Hertford where the family have, for nearly fifty years, resided. Having lost nearly all of their large estate during the years of war, she with her sisters bravely began the untried task of earning their own support.

Her place was seldom vacant in the church which she loved with a devotion as rare as it was beautiful. For many years Miss Harvey was the beloved President of the Woman's Auxiliary and a faithful and active teacher in the Sunday School, until infirmities of age obliged her to rest. There was about our dear friend that grace and dignity of those ladies of the old school, now almost gone from us, which this present era seems incapable of exactly reproducing. She leaves the heritage of a noble Christian womanhood and we thank God for her good example and pray for her still in the beautiful land of

Paradise, whither she has gone. Even with the blessed assurance that she has passed away from pain and suffering into everlasting happiness, it is a great sorrow to know that we shall see her loved face no more on earth, but we look beyond the shadows and the tears to the better life where her sweet spirit waits and watches for her loved ones. At every turn we miss her dear presence, the gentle dignity, the ready sympathy of her lovable character. She has won the reward of long faithful service and in the joyful ressurrection we shall see and know her again. "May her soul rest in peace and light perpetual shine upon her."

PENELOPE C. NORMAN,
Secy. Woman's Auxiliary.

Hertford, N. C.

CONVOCATION OF EDENTON

The Convocation of Edenton opened here Tuesday night with a large number of delegates present. Rev. Claudius F. Smith, Dean presided. The first sermon was delivered by Rev. B. F. Huske, of New Bern. Mr. Huske is one of the strong preachers of the Diocese. His discourse was listened to with great interest and made a profound impression.

All the business sessions were held in the Church and those of the women in the Masonic Hall. On Wednesday night, after a plea from Rev. Mr. Tyndell, of Fayetteville, for the relief of the aged clergy, Rev. J. B. Gibble, of Windsor, stirred the hearts of the congregation by a powerful appeal for the work of Missions, displaying a map telling of the great number of heathens in the world. On Wednesday morning, Rev. Mr. Tyndell spoke in behalf of the Sunday Schools, their organization and course of study. He was followed by the Dean, who was most happy in his remarks. This service was one of the most helpful of the Convocation.

Wednesday afternoon, the Junior Auxiliary held its meeting at the Masonic Hall. The meeting was called to order by Mrs. James G. Staton, President of the Convocation. Rev. B. S. Lassiter conducted devotional services. Roll call and twenty-five Juniors responded. Mrs. J. B. Gibble, Diocesan Secretary, was present and interested as she always does her hearers, wherever she may go. Miss Irene Smith gave her impressions of the General Convention. The address of welcome was delivered by Miss Louise Fowden and her words given in so pleasing a manner, impressed the visitors with the sincerity of their reception here. Miss Elizabeth Gordon, leader of the Juniors, made a short but attractive talk, speaking especially of the significance of the little cross worn by the members of the Auxiliary.

There were early celebrations of the Holy Communion on both mornings of the Convocation. These were very impressive and a large crowd was present at each service.

Thursday morning there was a meeting of the Diocesan officers of the Woman's Auxiliary at the residence of Mrs. Staton. Mrs. Nathaniel Harding, president, presided. There were present Mrs. Roberts, of New Bern; Miss Sue Collier, of Goldsboro; Mrs. Staton and Mrs. Nixon Davis, president of the Wilmington Convocation. Mrs. C. B. Woodley, having resigned recently, there was no officer from the Convocation of New Bern.

Services were held again on Thursday morning after a business session of the Convocation. Rev. B. S. Lassiter, formerly rector here, preached the sermon.

In the afternoon at 3:00 p. m. the Woman's Auxiliary and Parochial Society was called to order by Mrs. James G. Statton, President. In the absence of Rev. B. S. Lassiter, Chaplain, Rev. Luther Eborn conducted the devotional services after the singing of "From Greenland's Icy Mountains."

Miss Hattie Thrower, Leader of the woman's work in the parish, welcomed the delegates and visitors to the town and to the parish. Mrs. Ison Gordon Powell, of Roxobel, made a very pleasing response. Then followed roll call and thirty-nine responded. The address of Mrs. Staton was replete with expressions of hope in the work and pleasant items on the General Convention. She reported that $2,528.60 had been spent from January 1st, to November 15th, 1910. This was a splendid amount.

Mrs. J. B. Gibble made a short talk which delighted her hearers. She exhibited again the Roanoke Colony arranged by the Juniors in the Diocese. Miss Bessie Barnes, of Murfreesboro, read a most comprehensive paper on North arolina Mountain Missions. Mrs. W. D. Pruden, of Edenton, sent an interesting paper on Japan, which was read by Miss Skinner. The one by Mrs. Thomas G. Hayes, of Gatesville, on the Woman's Auxiliary, received much favorable comment as did all the others. Revs. R. B. Drane, F. N. Skinner, J. B. Gibble and C. F. Smith made seven minute talks on the General Convention. After the adoption of the minutes and the singing of the Doxology, the meeting adjourned.

Thursday night the Convocation accepted a very cordial invitation from the Methodist brethren to worship in their Church. A large crowd was present, and listened to an interesting sermon by Dean C. F. Smith. The Secretary read the minutes which were adopted after resolutions thanking the parish and town for their hospitality. After these services an informal reception was held at the Lotus Club. This was one of the most pleasant features of the Convocation. There was music, pleasant converse and refreshments served by the members of the Junior Auxiliary.

This session of the Convocation was the largest ever held and the work is greatly stimulated thereby.

The clergy present were: Rev. R. B. Drane, J. B. Gibble, F. N. Skinner, B. F. Huske, B. S. Lassiter, Luther Eborn, C. D. Malone, C. N. Tyndall, C. F. Smith, J. H. Griffith and W. J. Gordon, Rector of the Parish.

SCHEDULE OF THE MISSIONS TO BE HELD IN THE DIOCESE BY THE REV. JNO. R. MATTHEWS JANUARY 3RD TO JULY 1ST, 1911

Tuesday,	Jan. 3rd	St. Mary's, Gatesville.
Tuesday,	Jan. 10th	Grace, Lewiston.
Tuesday,	Jan. 17th	St. Thomas', Windsor.
Tuesday,	Jan. 24th	St. Paul's, Edenton.
Tuesday,	Jan. 31st	Holy Trinity, Hertford.
Tuesday,	Feb'y. 7th	St. Luke's, Roper.
Tuesday,	Feb'y. 14th	St. James', Belhaven.
Tuesday,	Feb'y. 21st	Grace, Plymouth.
Tuesday,	Feb'y. 28th	Zion, Beaufort County.
Tuesday,	March 7th	St. Thomas', Bath.
Tuesday,	March 14th	St. Paul's, Vanceboro.
Tuesday,	March 21st	St. Paul's, Beaufort.
Tuesday,	March 28th	Mission, Oriental.
Tuesday,	April 4th	The Redeemer, Edward.
Tuesday,	April 11th	Chapel of the Cross, Aurora.
Tuesday,	April 18th	St. George's, Hyde County.
Tuesday,	April 25th	Emmanuel, Farmville.
Tuesday,	May 2nd	St. Barnabas', Snow Hill.
Tuesday,	May 9th	St. Mary's, Kinston.
Tuesday,	May 16th	St. James', Ayden.
Tuesday,	May 23rd	Council.
Tuesday,	May 30th	Christ Church, Hope Mills.
Tuesday,	June 6th	St. Stephen's, Red Springs.
Tuesday,	June 13th	Mission, Lumberton.
Tuesday,	June 20th	Mission, Mt. Olive.
Tuesday,	June 27th	Mission, Fremont.

Offerings shall be taken at these services for the support of the missioner. The Executive Missionary Committee are expecting the people to pay by their offerings the salary of the missioner. We are thus taking a step forward in the missionary life of the Diocese, and are depending on the hearty sympathy and co-operation of our people.

EXECUTIVE MISSIONARY COM.

IN MEMORIAM—MISS M. M. B. RODMAN

Entered into rest, September 23, 1910, at her home in Washington, North Carolina, Miss Mary Marcia Blount Rodman, daughter of William Wanton Rodman and Polly Anne Blount, his wife. She was born January 12, 1819, and, therefore, lacked only a few months of attaining her 92nd birthday.

This ripe old age was reached by days and years of devotion to duty, of sweetness of character, of self-denial, and of consecrated service—a larger portion of the time having been spent upon an invalid's couch. Truly it may be said of her as of David of old "after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers."

She was borne to her last resting place from the old home of her grand-father, John Gray Blount, which was built in 1778, and in which her mother was born and

where she, herself, first saw the light of day, and had lived continuously except for the four years of the Civil War. The services were at St. Peter's Church conducted by the recor, Rev. Nathaniel Harding, assisted by Rev. Robt. B. Drane of St. Paul's, Edenton. The active pallbearers were three of her great nephews and three cousins in the same degree. The interment was in Oakdale cemetery by the side of her beloved brother, the late Judge William Blount Rodman.

She accomplished much good for her Master by the beautiful example she gave of patience and forbearance joined with such purity of heart that she took thought only for the good in others and utterly refused to lay much if any stress upon the evil. Yet, for herself, she was as firm as a rock in choosing the path of duty, of justice, and of right. Her intellectual gifts were of the highest order, and notwithstanding the affliction of impaired vision, which came upon her at a comparatively early age, her mind was so well stored that she was a fine French scholar, a good botanist, a splendid mathematician and so thorough in all the English branches, and in the Bible, that though never posing as such, she was eagerly sought as an authority upon all these subjects by her large circle of acquaintances. Her love of knowledge was so great that her memory seized every crumb of thought and held it fast—and freely she gave of her wonderful store with no thought of self aggrandizement, but simply from a loving joy to light the path of others.

She was ever kind and generous to those in need; she gave material aid to the sick and suffering and her ready sympathy was always with them. She was confirmed when quite a young woman by Bishop Ives, and as long as life lasted she was a faithful member of the Episcopal Church. For many years she taught in the Sunday School of St. Peter's Church, Washington, N. C. And, during the Civil War, and previous to it, she never failed to give religious instruction to a class of her negro slaves at some hour on Sunday—and after freedom came her interest in, and care for them did not cease.

She was interested in all the questions of the day, and her love for her native southland was enthusiastic—in the days of 61-5, she was a true patriot aiding the cause of the South in every way that a woman could. She, with her aunt, the late Miss Patsey B. Blount, of blessed memory, opened their home to the sick Georgia soldiers (then in command at Washington) and through their untiring efforts and their expenditure of their means many were restored to health and enabled to go to the front and fight for their country.

Her love of flowers, indeed of everything "that grew" on the earth, was intense. She devoted many years of her life to the culture of flowers and plants, and through her influence in this direction numbers of persons in the community were awakened to a love of the beautiful in nature and led to take up the cultivation of flowers and to adorn their homes and gardens with them. It was largely through her efforts, assisted by the late Dr. Cheshire of Tarboro, that the Episcopal churchyard in this city was enriched and beautified with so many rare and lovely shrubs and trees. Her efforts in this direction were ably seconded by many of the devoted ladies of the congregation—they found the churchyard a wilderness of weeds after the devastation of war and they transformed it into a thing of beauty.

Though she had outlived all of her immediate family and most of her contemporaries, and though she sadly missed their companionship yet, through all the years, she kept a sweet touch of youth that made her especialaly dear to the nieces and nephews, relatives and friends, and little children, for whom she had great tenderness—all of these who survive her will ever cherish her memory as of something precious and fine that God had vouchsafed them to know and to love, and to follow as a sweet example of His grace.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home:
Under the shadow of thy throne
Thy saints have dwelt secure;
Sufficient is thine arm alone,
And our defence is sure.
Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.
O God, our help in ages past,
Our hope for years to come,
Be thou our guard while life shall last,
And our eternal home.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

THE CONVOCATION OF RALEIGH

The Convocation of Raleigh met in the Church of the Holy Innocents, Henderson, N. C., Wednesday 8 p. m. November 16 and continued its session till Friday 12:15 p. m. From first to last the whole session was characterized by spirit in the proceedings and a live interest in every matter brought up for consideration.

The two sermons preached had direct bearing on the missionary work of the Church and were of high order. Reports from the mission fields and parishes gained unusual attention, because it was made evident that we have many earnest men in our Convocation who have already made progress and are fealously striving to make more; both subjects discussed were well introduced by the leading speakers, and the general discussions went on in rapid fire to the last minute of the alloted time.

The Rector and the congregation of the Church of the Holy Innocents gave the Convocation the best sort of support and extended just the right kind of hospitality. At the two night sessions the congregations were large and thoroughly interested, and for the noon sermon on Thursday the attendance of men as well as women was far better than has been usual in our Convocational meetings in time past; at the business session the women of the congregation were still in good force and at times there was an encouraging sprinkling of the men. The social entertainment was hearty and home like and delightfully ordered so as not to interfere with the work of the Convocation..

During the session there were present of the Clergy: Rt. Rev. Jos. B. Cheshire, Revs. Milton A. Barber, Sidney S. Bost, Clement G. Bradley, Betram E. Brown, Evans A. Edwards, Isaac W. Hughes, N. C. Hughes, Francis Joyner, Geo. W. Lay, Henry O. Nash, Robt. B. Owens, I. McK. Pittenger, D. D., Thomas L. Trott. Rev. H. H. Phelps was kept away by serious illness. Mr. Edgar N. LeBlanc, acting as Chaplain at the State Farm was also present.

The following parishes and missions were represented by lay delegates: Chapel Hill by I. Harding Hughes; Duke, by Thomas H. Webb; Durham, by W. L. Wall and J. A. Robinson; Halifax, by Sterling M. Gary; Henderson, by G. C. Lamb; Littleton, by Wm. Francis Joyner; Middleburg, by Thomas Carroll and James K. Plummer; Raleigh, Christ Church, by Col. Charles E. Johnson; Good Shepherd, by Dr. R. H. Battle; Scotland Neck, by Henry T. Clark and James N. Smith; Stovall by Richard T. Gregory; Wendell, by William G. Moss; Williamsboro, by Nat D. Boyd.

Not the least cheering signs of the times was the presence of this array of laymen, all earnest Christian men and of strong quality, with minds and hearts set in doing the Master's business.

The opening service on Wednesday night was taken by the Bishops. The Revs. Henry O. Nash and N. C. Hughes. The Rev. I. W. Hughes, Rector of the Parish, was present in the Chancel. Excellent music was rendered by the organist and a large vested choir of both sexes. Rev. Bertram E. Brown preached. The general theme of his discourse was the obligation upon every Christian to single out his fellows one by one and try to bring them to Christ and the blessed privilege of such service. Mr. Brown is a notable preacher, having the faculty to keep ear bent to catch all he says. After service the members of Convocation remained for a few minutes to organize.

At early Thursday service Rev. Henry O. Nash was celebrant assisted by the Rector of the parish. After Morning Prayer by the Rector, Convocation assembled for regular business. Mr. Sterling M. Gray the efficient Secretary was constrained to resign because his duties as Clerk of the Court of Halifax county prevented him from attending the sessions of Convocation with any

regularity. His resignation was regretfully accepted and Mr. G. C. Lamb of Henderson was elected to succeed him.

The Archdeacon in his report recited his official acts for the year past, the changes made in the work of different missionaries. The vacant places reoccupied and the new places occupied. He noted that there had been progress steady if not rapid, he pointed out some immediate opportunities and gave suggestions as to the better administration and more successful prosecution of the missionary work.

The reports of other ministers doing missionary work engaged close attention and awakened evident zeal to make the most of the opportunities presented. Rev. Mr. Edwards had recently taken in hand the long neglected mission at Elm City. He told of large and attentive congregations at his weekly Sunday afternoon services. Rev. Mr. Brown told of fields white to the harvest and waiting for the harvester in Edgecombe county and Rev. Mr. Owens of similar conditions in Nash county.

At noon after prayer for missions by the Bishop, Rev. Henry O. Nash preached. His text was Having as his subject, "Fighting Manfully Under Christ's Banner," he he depicted the world as the enemy of the Christian, animadverted on some modern tactics used in fighting the enemy and then set forth the right training and equipment of th etrue Christian soldier. His sermon was clear, strong, fervent and impresseed all with the conviction that the speaker had disciplined himself to war a good warfare.

At the afternoon session the subject considered was "How to get Money to Extend the Church in the Convocation of Raleigh. Col. Chas. E. Johnson, who led the discussion believes that, if in the larger parishes the whole situation of our Convocational Missions was fully presented and discussed in full congregational meetings held for that purpose, the voluntary gifts for the work would be far in excess of what is now raised by apportionments. This view was also endorsed and supported by the Archdeacon. Others pointed out the increase of the missionary fund already attained by the present plan and some special advantages of the system. No resolution was proposed, mut the apparently prevalent sentiment was that it is better as yet to adhere to the apportionment and if possible, supplement it with some method of evoking additional voluntary offerings.

At night the Bishop, the Rector and the choir were vested, but the only service was a lesson, the Creed, and prayers by the Bishop and a number of missionary hymns. The feature of the occasion was the special addresses.

Rev. Milton A. Barber made an address on "The Motive and Measure of Giving for Missions." He gave missions world-wide scope, and said that the only sufficient motive was the primal one in Heaven—"God so Loved the World that He gave His only begotten Son." The Master's disciples must catch the same motive that impelled the Master. Once the true motive was felt the measure of giving would take care of itself. One had only to be always sensible that he was steward's of God's goods and be honest.

Mr. I. Harding Hughes who spent last summer in mission work in Philadelphia gave an account gained from personal observation of "The Life of Service in the Missions of a City." He portrayed how many men and women lived a life of severest simplicity without return for their labors, in the midst of most repulsive surroundings, depraved people of all nationalities; how persons of different religious denominations work heart with heart and hand in hand in reclaiming sinners for our Common Savior. He said that in addition to these regular workers, carpenters, masons, clerks, merchants, doctors, lawyers, and bankers would come night after night into the missions and gladly engage in personal appeals to the wayward and fallen.

Rev. Mr. Bost was well qualified to speak of "Missions to Deaf Mutes" by his three years faithful service in the work. He has voluntarily undertaken a mission to this class of unfortunates that he hopes to have extended to all of them. In his address he spoke both of the character of the deaf mutes and the conduct of his work among them. He has found them singularly sober, self-respecting, honest, religious and free from that sensitiveness which would seem most natural. In his work he is ably assisted by his most expert interpreter Miss Robina Tillinghast. Services are held, Holy Communion administered, sermons preached, Bible classes taught with great ease to the officant and edification to the mutes. Mr. Bost interspersed his instructive address with humorous anecdotes and created strong sympathy for the case he has unselfishly espoused.

Last on the list of speakers was Mr. Edgar N. LeBlanc who for nearly three months has been working among the convicts at the State Farm in Halifax. From the abundance of the heart the mouth speaketh; and Mr. LeBlanc's heart being full of his work, he began to bubble over with it as soon as his name was introduced. He captured the congregation from the word "go," and kept them going him till he took his seat. His personal experiences with different men were full of interest and his style of narrating them captivating. He made mention that an organ was needed at one of the camps; and the Archdeacon stated that part of the salary due Mr. LeBlanc was still unpledged. Before Mr. LeBlanc left he had ample money to purchase his organ, and the Archdeacon received assurances of some $50.00 to $60.00 to be paid on the salary.

Friday—Holy Communion was administered at 7:30 a. m. by the Rev. Geo. W. Lay assisted by the Rector. After Morning Prayer by Rev. Mr. Brown some routine business was transacted. The Secretary of the Convocation was made an ex-officio member of the Executive Committee. The three elected members are the Rev. Milton A. Barber, Mr. Thos. H. Webb, of Duke; and Mr. Wm. H. Williamson of Raleigh. Mr. Wall was unanimously re-elected Treasurer.

Rev. Francis Joyner led discussion on the subject "Practical Methods for Church Extension in the Convocation of Raleigh. He emphasized the necessity of the type of minister who was willing to begin the work on little or no pay and to make his place as men in other callings. He commended parochial schools as an effective instrumentality in extending the Church. The general discussion took wide range, though all was relevant. Thus testifying how many methods may be used to accomplish the desired end. The striking feature of this whole discussion was its earnestness and spontaneity and the evidence thus given how all have their hearts set on seeing the Church grow. In the midst of the discussion the Bishops announced the hour for Prayer for Missions. After the benediction those present promptly withdrew without a formal adjournment, and by consequence several matters of importance failed to receive attention.

REV. WALTER J. SMITH CELEBRATES

On November 15th Rev. Walter Johnson Smith, Superintendent of the Thompson Orphanage, Charlotte, celebrated the 25th anniversary of his Ordination to the Priesthood. At 11 a. m. a service of the Holy Communion was held at the Chapel of St. Mary's the Virgin, the Orphanage Chapel. Rev. Francis M. Osborne assisting Mr. Smith in the service and Rev. Harris Mallinckrodt preaching a sermon appropriate to the occasion. After the service Mrs. Smith entertained the clergy present and their families and some other friends at a delightful dinner.

Rev. Walter Johnson Smith was ordained Priest in the Church of the Good Shepherd, Raleigh at the same time with the present Bishop of East Carolina, by Bishop Lyman, November 15, 1885, the sermon being preached by Rev. Joseph B. Cheshire, D. D. at that time rector of St. Peter's Church, Charlotte and now Bishop of North Carolina. Until his ordination to the Priesthood Mr. Smith as deacon was the assistant in Calvary Parish, Tarboro. In 1886 he went to live at St. Mary's Mission, Edgecombe county which chapel he built three years previously. While here he did mission work at Bethel, Palmyra and Cherry's School House. From 1888 until 1898 he was rector of Trinity Parish, Scotland Neck. He was also, while residing at Scotland Neck, rector of St. Martin's Parish for ten years and rector of St. Mark's, Halifax five years, doing mission work also at Palmyra, Tillery, St. Mary's, Bethel and Spring Hill. He built the church at Tillery and was Dean of the Convocation of Tarboro from 1894-99. Since 1899 he has been Superintendent of the Thompson Orphanage. In 1886 he was married to Miss Arabella Toole Clark, daughter of the late Governor Henry Toole Clark.

Rev. E. L. Ogilby has resigned his work at Burlington and is now at Southern Pines, North Carolina.

On account of the ill health of his wife Rev. T. A. Cheatham has been obliged to resign St. Luke's, Salisbury and take up work for the winter in the salubrious climate of Pinehurst.

Rev. W. J. Gordon has entered upon his new work at Spray, N. C. He is a valuable acquisition from East Carolina.

Miss Robie Tillinghast has recently visited Greensboro, High Point and Charlotte to organize work among the deaf mutes in these towns.

Prof. A. Myron Cochran has accepted the position as head of St. Michael's Training and Industrial School where he has been serving as Principal for seven years until called to acceptable work at Lawrenceville, Va.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

THE PATTERSON SCHOOL

(An Industrial and Agricultural School for White Boys)

Headmaster, Rev. Malcomb S. Taylor. Express and Freight Address, Lenoir, N. C. Post Office Address—Yadkin Valley, N. C.

Looking back over the past year, the first of the Patterson School, we feel that what we have accomplished has been worth while, and has fully justified the confidence and generosity of those kind friends who have helped to make the School. Naturally, but few people have had the opportunity of observing the very great improvement in some of our boys, but to us on the ground it is very apparent and encouraging and makes us feel most hopeful for the future. The one great stumbling-block is the scarcity of funds with which to carry on this good work. That it is a good work, we feel no one will gainsay, for education, as every one must realize, is the one great moral factor in the upbuilding of the nation.

Many will no doubt say—"Why do you not let the boys attend the public schools in their vicinity instead of establishing more eleemosynary institution?" If our friends could see the work, (or lack of work), done in a great many of the public schools of these thinly settled sections of our mountains, they would fully realize the need of giving these boys something better. We have in mind, particularly, a town in a North Carolina mountain county where the public school has from eight to ten pupils, whereas, the Church day-school under the direction of one of our missionaries has from twenty-five to thirty. In the Church school, moreover, the pupils pay a nominal tuition of $5.00 for the term of eight months. This comparison will show very clearly in what esteem some of the public schools are held. Furthermore, the public schools do not emphasize—and more often—do not touch upon **Agriculture,** obviously the most important subject which the mountaineer boys can study

This emphasis upon Agriculture—both text-book and field instruction, under a thoroughly trained and highly efficient expert—is one of the characteristic marks of the Patterson School. Another, is the fact that it is possible for a boy absolutely penniless to come here and to earn, by his own labor his tuition, board, clothing and incidentals—everything. We have twenty-eight boarding pupils this year, and thirteen of them are thus earning their own schooling.

And so the school is seen to be standing for definite ideals of the utmost importance to the neglected boys for whom it was intended.

These boys are Southern boys, and through me they now make their appeal to the warm-heartedness of the people of the South. Will you not come to their aid by helping to support this their school? Will not several of the readers of this account, either individually or collectively as Church organizations and Sunday Schools, undertake to support The Patterson School for one day? The cost is but $15.00. Three hundred and sixty-five such contributions will support the school one year. Of this number, ninety have already been received for the current year. Will you not be the next to take a day?

REV. J. A. DEAL

The Rev. John Archibald Deal left Franklin on the first of November for Gainesville, Ga., which he will now make his home. He has labored for thirty-five years in the mountains of this State; and as he has gone quietly about his work, none but a few of his near friends have realized the truly apostolic heroism of his endeavors.

Mr. Deal was born sixty-six years ago in Fayetteville. He served through the war in the Confederate army, and then went north, where he studied at Trinity College, Hartford. After his return he studied for the ministry and was ordained. After serving at Wilson and at Wadesboro, Mr. Deal, desirous of helping in a more needy field, took up the work at Murphy, the westernmost town in North Carolina. This was in 1875. In 1877 he came to the Cartoogechaye Valley, Macon county; here there was but one Communicant, and the Church service was practically unknown.

The first church was built in this settlement, Nonah, in 1881, and consecrated as St. John's. A few years later, St. Agnes', in the town of Franklin was built; a beautiful little brick church, a memorial given by northern friends. About the same time (1888) the colored work was started. This has grown to be a flourishing chapel—St. Cyprian's—under charge of a deacon whom Mr. Deal prepared for the ministry; a day school of forty-five children; and a furniture factory, carried on by the colored deacon, where really excellent work is being turned out, and where several boys have been trained to become intelligent and self-reliant artisans.

Not satisfied with a small vision, Mr. Deal pushed on into the rough country to the east of Franklin, and organized the missions of the Incarnation, Highlands, and Good Shepherd, Cashiers. The former, though now vacant, has been flourishing under the pastoral care of the Rev. A. S. Lawrence.

Cashiers is 40 miles east of Franklin. Westward 30 miles, Mr. Deal founded the mission of All Saints' in Clay county and only a little less remote, that of the Ascension, Slagle. Of course, work could not be kept up at this distant posts without assistants, in view of Mr. Deal's advancing years and increasing bodily infirmities; but such helpers as could be secured remained only a short time, and for the most part Mr. Deal bore the responsibility of the work himself. For some time he had to teach school also, in order to gain his livelihood; for the work was far from the beaten track, and few knew of its extent or of his self-sacrifice. There was further discouragement in the burning of the day school at Franklin, and of the Church at Cashiers—both fires undoubtedly the work of incendiaries.

At almost every mission, a day-school was started; and though many of these lasted but two or three years, they exercised a healthy influence on the local public schools. The last mission school to be opened—St. George's, Prentiss—has certainly done this, to the writer's knowledge. For many years Mr. Deal served on the Macon county school board; he was also active in the movement for better roads, and was one of the regular visiting inspectors of the county home and the jail. Add to this the indirect inflence of a broad and sympathetic view of life, and his constant diligence to help those in distress, and one can get an idea of what he has meant to the community, and how much he will be missed.

For some years Mr. Deal has served as Registrar of the District of Asheville. The following clergy have been or are associated with his work: J. W. Barker, Samuel Rhodes, D. T. Johnson, M. G. Ledford, Theodore Andrews, J. T. Kennedy.

Our prayers and good wishes will go with Mr. Deal; we know that his work has not been in vain, and that before God he will one day reap the reward of a true servant of Jesus Christ.

THEODORE ANDREWS.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THOMPSON ORPHANAGE

Number of children, 58.

Contributions from October 15th to November 15th: Grace Church, Morganton, $4.76; W. A., St. John's, Fayetteville, $2.00; W. A., St. Agnes' Guild, Christ Church, Raleigh, $11.00; Mr. J. P. Meachem, Rockingham, $7.00; S. S., Church of the Good Shepherd, Rocky Mt., $14.40; S. S., St. Paul's, Greenville, $2.00; Mrs. Fricklen's class, Greenville, $3.00; S. S., St. Luke's, Winterville, $1.00; "In Memoriam", $5.00; St. Martin's Guild, Hamilton, $20.00; St. Mary's School, Raleigh, $9.40; St. Agnes' Guild, Christ Church, Raleigh, $11.50; T. O. G., Trinity Church, Scotland Neck, $10.00; J. A., Wadesboro, $2.25; W. A., Wadesboro, $3.00; W. A., Holy Innocents, Henderson, $33.00; W. A., Ridgeway, $1.00; W. A., St. Timothy's, Wilson, $5.00; W. A., Holy Trinity, Greensboro, $10.45; ditto, for building fund, $2.00; W. A., Church of the Good Shepherd, Raleigh, $2.00; J. A., Christ Church, Raleigh, $2.50; Mr. C. M. Hawkins, Marion, $10.00; Mr. W. T. Hines, Kinston, $10.00; Mr. W. L. Stallings, Tarboro, $2.00; "Messengers of Hope," S. T. S., $9.93; St. Bartholomew's Parish, Pittsboro, $2.01; Church of the Redeemer, Shelby, $1.04; S. S., St. Stephen's, Duke, $1.93; W. A., Holy Trinity, Hertford, $2.50; J. A., St. Peter's, Washington, $10.00; Mr. S. M. Gary, Halifax, $25.00; "Our Babies' Memorial Fund," $6.00; Miss Penelope C. Norcom, Hertford, $1.00; Mrs. Frank Coxe, Rutherfordton, $5.00; "In Memoriam," Wilmington, $10.00. Total $256.57.

Contributions in kind—Barrel of clothing, etc, W. A., St. John's Parish, Fayetteville; box of towels, ditto; matting for a room, wood and coal, Mrs. W. E. Stitt, Charlotte; bushel of apples, Mrs. J. T. Davis, Charlotte; box of clothing, etc., for the Campbell children from their mother; outfit for Jessie Ballard, W. A., Wadesboro; Confederate calendar, Mr. C. C. McDonald, Raleigh; box of clothing, pantry supplies, etc., J. A., Wadesboro; box of confections, etc., for Frank Hewlett, from his grandmother; two barrels of clothing, etc., W. A., Holy Innocent's, Henderson; outfit for Ernest Bland, W. A., St. Matthias' Parish, Toccoa, Ga.

ORPHANAGE NOTES

The fair has come and gone, and it is needless to say that the children had a good time. The novel attraction this time was the Human Roulette which afforded amusement for themselves and the on-lookers for some time. The Wild West Show, the Merry-Go-Round, and the Ferris Wheel came in for their part of pleasure giving, too, and all was as free as the air. And now it is less than a week to Thanksgiving when they will all have another good time. We sometimes wonder if our boys and girls appreciate all the nice things that are being done for them. Bessie Evans has gone to Hawkinsville, Ga., to live with a family for awhile. Ashley and Wayne Sharpe did not return after their vacation, but have taken work at Belk Bros. Department Stores. Fred is with his mother, but he ought to be back at the Orphanage at school. George Rex and Elizabeth Ballard, two of our old children were at the Orphanage on a visit last month. Our little friends who are interested in the donkey will be glad to know that we have one on trial, and the first trip it made up town was after a coop of turkeys which Mr. Shannonhouse picked up for us. We hardly have half enough to pay for it, and so we hope the funds will continue to come in. Every now and then a Sunday School joins the ranks of our regular supporters, and we hope the good work will go on till every school in the State will be on the list. The largest Orphanage in the State says that forty per cent of its current expenses comes from the Sunday Schools. It is a beautiful idea for children to work for children. The cold weather is here, and the boys need pants and jackets, and the larger girls need stockings, size 8s and 9s. We have lost another one of our fine pine trees, and again from the same cause—the borers. Our hogs are doing well, and we hope to soon have some fresh meat. When you pack your box, or barrel put a list of the things on the top with the name of the sender.

We have sent out ten thousand circular letters to the parishes and mission stations in the Diocese of North and East Carolina, and the District of Asheville, but no envelopes to East Carolina as Mr. Cox had sent them with other matter from his Diocese. Our envelopes ran short by a thousand, but the printers did not tell us till the job was completed.

ROLL OF HONOR FOR OCTOBER

Senior Department.—Bessie Evans, Savannah Pulley, Janie Adams, Eva Bland.

S. E. HANKS, Teacher.

Primary Department.—Flossie Anderson, Annie Campbell, Ivie Smith, Leta May Turner, Mary Wade, Roy Yates.

L. M. TOMLIN, Teacher.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	135.71
Amount still to be raised	39.29

(Contributions from October 12th to November 12th).

Miss Mabel Arthur, Franklin	$ 1.00
St. Mary's Sunday School, Kinston	1.00
Junior Auxiliary, Ridgeway	.25
Caroline Ashe McLindon, Wadesboro	.20
Marion-Frances and Katherine Alston, Ark	.50
Junior Auxiliary, Aurora	.75
Wm. H. Knowles, Jr., Pensacola, Fla	1.00
Junior Auxiliary, Windsor	.25
Penelope Biggs, Williamston	.25
Junior Auxiliary, Washington	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson	.50
Woman's Auxiliary, Ch. of the Saviour, Jackson	.25
Junior Auxiliary, Ridgeway	.25
Thanksgiving Offering, W. J. G	5.00
S. S., Ch. of the Ascension, Davie county	.50
Junior Auxiliary, Warrenton	.93
Total	$13.63

My dear children:

This is the 12th of the month and here goes the writing of your letter, though Saturday is an inconvenient day for it you may well believe.

The first letter was from Franklin, a new name upon our Messenger map. Mabel says in part:

"I want to help you just a tiny bit with the sewing teacher's salary."

My dear young lady if everybody's "tiny bit" could be a dollar I would have no more concern on the subject of the salary. You know we are like ants and bees gathering little by little until we accomplish the desired sum and that is the way most effective work is done. We must not wait until we can send a check for one hundred dollars, we must send the pennies as they come to us. There is a text in the Bible, I do not remember just where, that says: "Despise not the day of small things." And so if we do what we can in fair, honest proportion to our ability why we have done all God requires of us and we have helped on the work. If we wait we will probably do nothing at all.

Our little may be a very little but under God's providence it will not be all, it will be added to other littles and so grow in useful and respectable proportions for we do not work alone. There is always the other part of the trinity of life, of action, God and our fellow man.

I hope you found the address I sent just waht you needed and that some day you will come again. I liked your letter.

The next one came from Kinston:

Dear Miss Cameron: I am enclosing one dollar ($1.00) for the sewing teacher's salary from St. Mary's S. S., Kinston. We hope to send more very soon.

Yours sincerely,

I was very glad to get the dollar my dear and as Mr.

Smith said he needed money so much right away I made haste to send it to him right away.

The Orphanage is four hundred dollars in debt right now and it behooves us all to do our utmost to help them tide over this bad place.

Ridgeway comes next:

My dear Miss Cameron: I am sending our dues for the sewing teacher's salary for October. With best wishes,

---

Thank you very much. I wish all who promised were as faithful in paying.

Wadesboro sends this:

My dear Miss Cameron: I enclose twenty cents in stamps from Caroline Ashe McLendon, for the sewing teachers salary. She is only four but is much interested in the Orphanage.

And I hereby claim the little Caroline and her mother as cousins by double ties. To cousin Tom Ashe, through my mother who was a Moore of the Cape Fear, and to "cousin Car" as I always heard him called, through my father, whose grandmother was a Nash. Kiss the dear little lady for me, please.

Texarkana is a very long ways off but that don't keep back these children.

Dear Aunt Becky: Katherine and I send our dues for September and October. With love from us all, I am

Yours affectionately,

I am glad to get your money, my dear children, for as I said before Mr. Smith is needing it very much. Ask your mother how she would like to have 61 children to feed and no money with which to buy provisions. My love to you all, please.

And here is a greeting from the Dawn of the Morning, the goddess Aurora herself, who says:

Dear Aunt Becky: Inclosed find (75c) for teachers salary through the year. I want to tell you about our Juniors. We have two little children in the Auxiliary, one six and the other seven that are sewing for the orphange.

Sincerely,

The chldren certain begin early to work for others. Bless their little hearts. When I was little we were taught to sew and knit when we learned the alphabet and by the time we were eight we were expected to sew nicely enough to stitch our father's collars and wristbands. That was before the days of sewing machines.

The next letter comes from Pensacola bringing little William Knowles' $1.00.

I hope your children came home safely, dear Madam and that you are quite well again. I am always very glad to have your letters for I hold fast to old friends. Thanking God for all that are still left.

Then comes Windsor.

My dear Miss Cameron: Enclosed you will find 25 cents for the sewing teacher's salary for September. With best wishes for your health and success in your work.

Very cordially,

I hope your children came home safely, dear Madam, never more needed than it is right now.

Penny certainly believes in deeds, not words, for as you see she says but little.

Dear Miss Cameron: I enclose twenty-five cents for the sewing teacher's salary for October.

Yours,

Thank you very much my dear. You would have suited my great grandfather Counsellor Call; for he never used two lines if he could put what he had to say in one.

Little Washington has this to say:

Dear Miss Cameron: Please find enclosed one dollar ($1.00), the sewing teacher's salary for October and November from our branch of the Junior Auxiliary of Washington.

Respectfully,

The dollars always bring a welcome, my dear. Thank you.

And Ridgeway comes again saying:

My dear Miss Cameron: I am sending our dues for the sewing teachers salary for November.

Yours, with best wishes,

Did you know that Mr. Smith needed the money so much that you came a second time to his rescue. He will be glad and so am I. Thany you very much.

The next I may not publish. I am always sorry when you are over burdened my dear, oh, if we but had a corps of good house servants as in the old times.

I hope you were not too tired to enjoy your company. Ask Mabel to thank the members of the Auxiliary for me. Every penny counts now. My love to you both please.

The next offering came as love's memorial from our beloved and faithful friend, the gallant Col. W. J. Green, who never forgot to send five dollars for the Orphanage at Thanksgiving. We will miss him in our work. I will miss him as a dear faithful and well beloved friend whose like I will not find again.

The next was the Sunday School offering from Davie county to whom we say well done!

Thanks for the letter and the book and my love always.

The last comer was from Warrenton and says:

Dear Aunt Becky: Enclosed please find check for ninety cents from the Junior Auxiliary of Warrenton. This money is for the sewing teacher's salary. I hope you are feeling well and strong this cold weather.

Very sincerely,

You say "ninety cents" but the check was for ninety-three cents so I credit that to you and am glaad it was even a little more.

That ends the letters and as the cold change has given me neuralgia in my face, an old, old enemy, I am not sorry to say good bye.

Your loving,
AUNT BECKY.

Address:
Miss Rebecca Cameron,
P. O. Box 32, Hillsboro, N. C.

THOMPSON ORPHANAGE GUILD OF CHARLOTTE

As the paper goes to press the Thompson Orphanage Guild of Charlotte is busy with preparations for the Utility Sale on the twenty-second of November. Boxes of articles for the sale have been received from some of the other Guilds and are very much appreciated. Miss Emma Hall, the traveling secretary is not only willing but anxious to go to the towns where there are no Thompson Orphanage Guilds, to organize them. Whenever you are ready for Miss Hall write to her at 809 North Tryon Street, Charlotte.

JULIA J. ROBERTSON,
Corresponding Secretary.

THE FIRST THANKSGIVING DAY

The first Thanksgiving day in 1621 a year after the Pilgrims settled in New England. William Bradford was the first governor. The Pilgrims landed at Plymouth and through the winter over half of them died, but when summer came they planted all kind of seed and when November came they set apart a day of thanks for the abundance of harvest which God had given them and they had pumpkin pies and wild turkeys sweet-potatoes and cornbread. The children went out in the woods and hunted hickorynuts, walnuts and chinquapins. We have more things to be thankful fore than they did. We do not have Indians to come and burn our houses as they did and we do not have wild animals as they did, we have peace, plenty and freedom to worship God as we please and many pleasures that our fore-fathers did not have on their first Thanksgiving Day.

JOE YATES.

AN EARLY MORNING OFFERING

Seek my soul, the narrow way!
Enter while it yet is day.
The rough straight road leads thee to home
Say, doubting Sinner, why not come?

Rejoice, my heart! Worship His Name!
Make His Glory all Supreme!
Serve Him till He calls thee home;
Trust His love alltime to come!

JNO. L. COBB.
Lincolnton, N. C.

SEABOARD AIR LINE SCHEDULE.

Apply at Union Depot Ticket Office, Phone 1294 or Office of Commercial Agent, Orton Hotel, Phone 178.

Trains leave Wilmington, Effective Nov. 6th, 1910.

No. 45—5:30 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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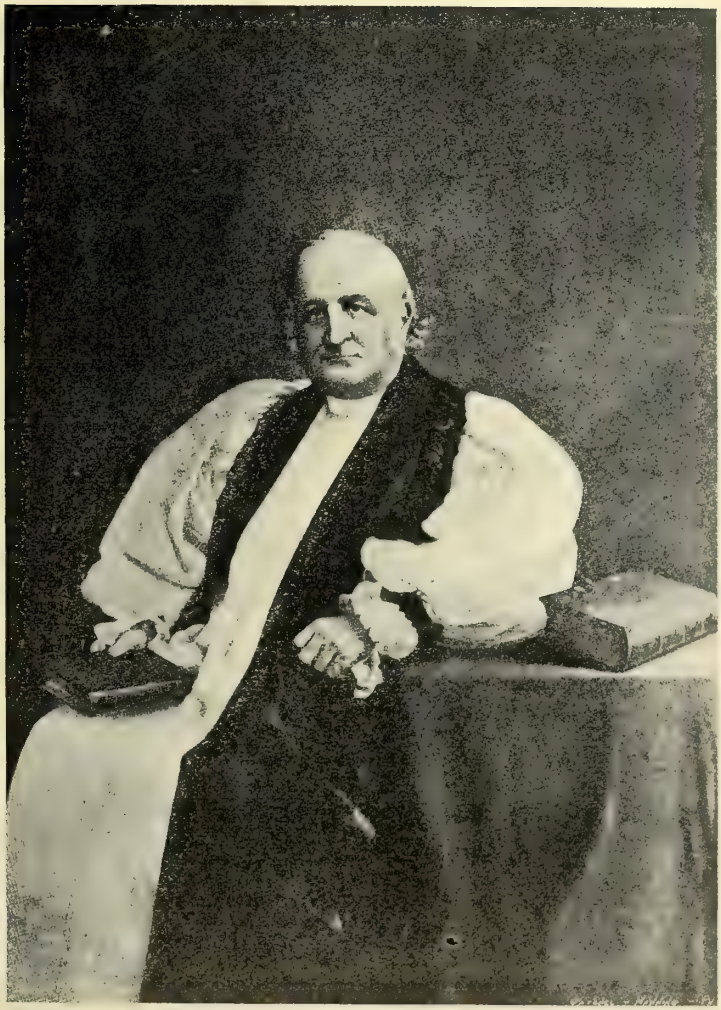

THOMAS ATKINSON
THIRD BISHOP OF NORTH CAROLINA
[Reduced reproduction from Haywood's "Lives of the Bishops of North Carolina," A. Williams & Co., Publishers, Raleigh N. C.]

JANUARY :: :: :: :: :: :: 1911

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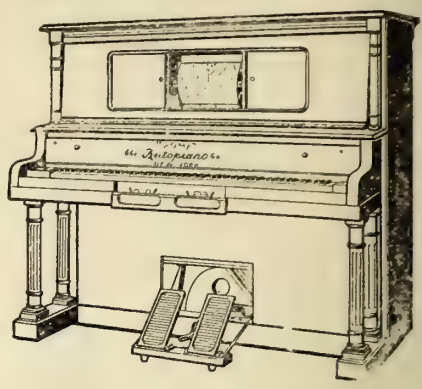

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, JANUARY, 1911 No. 4

CALENDAR FOR JANUARY

1—Sunday after Christmas—Feast of Circumcision. (White).
6—Ephiphany. (White).
8—First Sunday after Epiphany. (White).
15—Second Sunday after Ephiphany. (Green).
22—Third Sunday after Epiphany. (Green).
25—Conversion of St. Paul. (White).
29—Fourth Sunday after Epiphany. (Green).

THE BISHOPS OF NORTH CAROLINA—WHEN THE STATE WAS ONE DIOCESE

By Rt. Rev. JOSEPH BLOUNT CHESHIRE, D. D.

BISHOP ATKINSON

Of the five Bishops of the Diocese of North Carolina, only one had received the advantages of a regular theological education in a Seminary. The others came into the ministry from secular callings, and three of the four had been members of the Bar. Bishop Ravenscroft seems never to have entered upon the practice of the profession, but he studied law at William and Mary College under one of the most distinguished lawyers of the day. Bishop Atkinson was not only admitted to the Bar, but practised some years and gave promise of eminent success in the noblest qualities of that noble profession. Eminent lawyers, who knew him only as a preacher and Bishop, often took notice of the extraordinary character of those intellectual and moral qualities, manifest in his preaching, which could not have failed to win for him a high place among the very leaders of the legal profession, had he continued in the course upon which as a young man he had entered.

Thomas Atkinson, third Bishop of North Carolina, was born near Petersburg, Virginia, August 6th, 1807, one of the eleven children of Robert Atkinson and Mary Table Mayo, his wife. The Atkinsons were an old Church family of Virginia, and Bishop Atkinson was baptized in infancy by a clergyman of the Church. His parents never left the Church, but under the influence of two very distinguished Presbyterian ministers of Petersburg, Drs. John and Benjamin Rice, three of the Bishop's brothers became Presbyterians and rose to eminence as Presbyterian ministers.

Young Thomas Atkinson entered Yale College, but, upon some just cause of discontent with the treatment received from the faculty, withdrew, and finished his education at Hampden-Sidney, in Virginia, taking a distinguished stand in the graduating class of 1825. He read law with the Hon. St. George Tucker, and received his license to practise in 1828. In the beginning of the same year he married Josepha Gwinn Wilder, of Petersburg, with whom he lived in love and confidence for fifty-three years. They had only three children, the late Col. John Wilder Atkinson, of Wilmington; Dr. Robert Atkinson, of Baltimore; and the late Mrs. Mary Buel, wife of the Rev. David Hillhouse Buel, D. D.

While he continued at the Bar young Mr. Atkinson resided in Lunenburg County, Virginia, which was also the home of Bishop Ravenscroft, and, I believe, of Bishop Whittle. He and his wife were members of a country parish, of which his eldest brother Roger was a Vestryman and Warden. Mrs. Atkinson once said to me that the people could know when the Holy Communion was to be administered by seeing "Brother Roger" riding on horse-back to the Church, with the bundle containing the necessary vessels etc., carefully carried in his hand, tied up in a large silk handkerchief.

The rector of this parish was the Rev. John Phillips, at one time rector of the Church in Tarborough in our own Diocese and while in Tarborough extending his ministrations once a month to Raleigh, where at that time, (1819) we had no church. Mrs. Jackie Blount, daughter of Genl. Jethro Sumner and widow of Genl. Thomas Blount of Tarborough, was one of his parishioners; and it is not an unreasonable conjecture that it was Mr. Phillips's efforts to establish the Church in Raleigh, which so impressed Mrs. Blount with the importance of having a Church building at the Capital of the State, that at her death in 1822 she left a large legacy, estimated at the time to amount to $15,000, for the erection of a Church in Raleigh—the first "Christ Church," Raleigh. Be that as it may, old Parson Phillips was in 1828 and for a few years thereafter rector of the county parish in Lunenburg County, Virginia, and the pastor of the Atkinsons. And it was there that he ended his life. He had come out to America as one of John Wesley's lay preachers, and his wife was a ward of Charles Wesley. When the Methodists became separated from the Church and had set up a new organization, Mr. Phillips left their connection and was ordained by Bishop Richard Channing Moore, continuing for the rest of his life a useful and devout minister. His death, of which Mrs. Atkinson gave me a graphic account, occurred in Lunenburg County. One of his parishioners, Len Goodwin by name, blacksmith by trade, had seemed careless and neglectful of his religious duty, and on his way to Church one Sunday morning Mr. Phillips, with his wife in the old "stick-gig," drove by to speak to this careless parishioner. Mr. Phillips was an unusually simple hearted and devout man, and was accustomed, even in mixed company and in the midst of general conversation, to interpose moments of extemporaneous or of silent prayer. He called Goodwin out to the gate, and talked to him as he sat in his gig. In the midst of his instruction and exhortation he paused and was silent. They thought he was praying for his parishioner. Presently Goodwin looked up, and, struck with something strange in the parson's face, called out, "Mrs. Phillips, what is the matter with the Parson?" Mrs. Phillips looked—and Parson Phillips sat dead by her side!

For eight years Bishop Atkinson pursued the practice of the Law, and few men had greater natural talents for success in the higher branches of that noble profession. But his heart turned to a still higher service for his fellow men; and November 1836 he was ordained to the Diaconate by Bishop Meade, in Christ Church, Norfolk, and within six months was advanced to the Priesthood, being ordained in St Paul's Church, Norfolk by his diocesan, the venerable Bishop Moore. He had served these first six months as assistant in Christ Church, and upon being made Priest became the rector of St. Paul's. The latter part of 1838 he accepted the rectorship of St. Paul's Church, Lynchburg, and remained there six years. During his residence in Lynchburg Bishop Moore died in his house, having come to Lynchburg upon a visitation to his parish.

During this period the Church in the United States was but slowly learning to appreciate, and to bring back into use, much of its ancient heritage of truth and of devotion. The clergy had been so few, and their labors had necessarily been so spread over extensive field and distributed among scattered numbers and parishes, that it had been impossible to observe the Church's regular method of worship and of instruction. The services of the Prayer Book had largely been forgotten, and the significance of her holy seasons had faded out of the minds of many of her people. It is told of an old family in Edgecombe County, in our own Diocese, about

this time, that desiring to observe in some way the annual recurrence of Ash Wednesday, and no clergyman or Church being within their reach, they piously resolved upon a big dinner for that day, knowing that somehow it was a great day in the Church, and being wholly unconscious of its real significance. Perhaps our Virginia brethren could hardly match that case., but it is a fact that at this time the services of the Prayer Book were so imperfectly understood and so seldom used in full, that the young rector at Lynchburg, in studying his Prayer Book, was much perplexed over the presence in the book of so many Collects, Epistles, and Gospels for Saints' Days and other week-day festivals which he had never known to be observed. And it seemed so strange a thing to observe these days, which yet seemed to have a place in the prescribed services of the Church, that he took the long and fatiguing journey, as it was in those days, from Lynchburg to Petersburg and back, solely for the purpose of conferring upon this matter with the godly rector of St. Paul's Church, Petersburg, Dr. Nicholas Hamner Cobbs, afterwards Bishop of Alabama. He found Dr. Cobbs in a similar state of mind over these same Collects, Epistles and Gospels; and the issue of their conference was that these two rectors, the one at Petersburg and the other at Lynchburg, began by mutual agreement to put into use the services of the Prayer Book for all the minor festivals and fasts as well as the greater, which so far as they knew had never before been done in that Diocese; and which were then probably neglected in most of the other Dioceses in the United States.

In 1843 the Rev. Thomas Atkinson became rector of St. Peter's Church, Baltimore, succeeding the Rev. Dr. Henshaw, who had left the parish to become Bishop of Rhode Island. His service in this parish was most faithful and effective. He became recognized as one of the strongest preachers and ablest men in the Diocese, and as a firm and consistent supporter of Bishop Whittingham. In the General Convention of 1850 at Cincinnati he was one of the Deputies of the Diocese of Maryland, and took a leading part in the important discussion which arose concerning the pastoral function of the Episcopate and the right of a Bishop to minister as pastor to his people in his visitation of the parishes. He strongly asserted and ably maintained the rights of the Bishop, and was perhaps the most influential of the Deputies in the settling of that most important matter.

In 1843 he had been elected Bishop of Indiana, and had declined. After another had been elected, who also declined, Indiana in 1846 again chose him. This second choice seemed so much out of the usual course of things that he was disposed to give it a favorable consideration, when a letter from a friend in the Diocese gave him such an account of the popular feeling among the people upon the subject of slavery, that he felt it best for him to decline a second time the call to become Bishop of Indiana. He was himself no advocate of slavery. Like most of the great Virginians of the preceding generations he considered slavery as a distinct disadvantage to the country and would have been glad to see it safely and justly abolished. He had before this freed all his own slaves, who wished to go to a free country, keeping only those who preferred to remain in Virginia. In Virginia he felt that their condition would be better as his slaves than as free-negroes. But he had at the very same time a very serious sense of the difficulties and dangers attending any rash or ill-considered scheme of emancipation; and he had no sympathy with the spirit of indiscriminate reprobation and denunciation of slavery and of slave-owners, which had begun by that time to characterize the abolition party in the North. He felt that if he should go to Indiana he would find himself opposed to the popular sentiment upon the vital question of the time; and he did not think that under those circumstances he could properly undertake the duties of Bishop of that Diocese.

In this connection it is interesting to remember that in 1853 he would have been elected Bishop of South Carolina, but for a letter which, at the request of a prominent Churchman of that Diocese, he had written, giving his views upon this same question of slavery. My old friend and parishioner, Genl. Thomas F. Drayton, was a member of the South Carolina Diocesan Convention of 1853, and he told me that he saw and read the letter in question; and that but for that letter the Rev. Thomas Atkinson would by that Convention have been elected Bishop of South Carolina.

The foregoing account of his feelings in regard to these elections is given from his own statements to the writer. He said that he could not be Bishop of Indiana because he was not sufficiently opposed to slavery, and he was not elected Bishop of South Carolina, because he was not sufficiently in favor of slavery. And he added that if his views had been known in North Carolina perhaps he might not have been elected here. In this however, I took the liberty of saying to him that I thought he was mistaken, as there had always been in North Carolina among our best men a strong feeling akin to his own—that slavery was in fact a great disadvantage to the country, though it was difficult to see a safe way out of it.

Bishop Ives left the Diocese in the fall of 1852. In May 1853 the Convention of the Diocese, after seeming to hesitate for awhile between two of our own distinguished Presbyters, the Rev. Robert B. Drane, D. D., of St. James' Church, Wilmington, and the Rev. Richard S. Mason, D. D., of Christ Church, Raleigh, turned to the rector of Grace Church, Baltimore, which parish was an off-shoot from St. Peter's Church, of which Dr. Atkinson had become the first rector. He was consecrated in St. John's Chapel, New York, October 17th, 1853, during the session of the General Convention, by the Presiding Bishop (Brownell, of Connecticut) assisted by Bishops McIlvaine, Doane, McCroskry, and Otey. Two Bishops of the English Colonial Church, Drs. Spencer, of Madras, and Medley, of Fredricton, also joined in the Imposition of Hands.

In November 1853 Bishop Atkinson reached Raleigh, and shortly afterwards brought his family to the same city. But in the end of the year 1855 he removed to Wilmington, where an Episcopal Residence had been provided by the members of St. James' Church and there he made his permanent residence for the rest of his Episcopate.

The American Church has had few if any greater Bishops than Bishop Atkinson, in all the qualities of pure, strong, elevated, refined and consecrated Christian manhood; and it has had no Bishop more admirably fitted by divine providence in personal gifts and qualities for the peculiar situation of his particular work. Bishop Ives had begun his work upon the old High Anglican principles of Ravenscroft and Hobart and had powerfully quickened and popularized the work of his great predecessor in the Diocese. In the latter years of his administration he had been led astray by the mediaeval element in the Oxford Movement as many of the English Clergy were. In the hesitating counsels and inconsistent actions of Bishop Ives during his last years, the Diocese had in a measure found its advantage, for never did so able a man exert so little influence over a people who had been devoted to him. But while none of his people followed him, there was very great danger that his defection would discredit the sound principles of his earlier years, and drive the Church in North Carolina from that course laid out for it by the great Ravenscroft. It was so easy for the thoughtless and the ignorant to say: "Such were the principles of the Church, and see the result!" And personality is so much stronger than reason that it was hard to meet such a form of attack. But at the head of the Diocese, in the vacant place, another great and strong personality is seen. A broader character and a more capacious intelligence than Ravenscroft's, yet with all of Ravenscroft's immovable weight of principle and of loyalty to the Church; a sounder judgment, a more accurate discrimination, a more serene and lofty spirit than was found in Ives, yet with a logical power and a moral sincerity, and a spiritual force in the pulpit, which commanded respect and attention, at least equal, if not in the end superior, to the best efforts of his predecessor's best oratory—all this made the third Bishop of North Carolina a man raised up by God for the emergency and especially fitted for the necessities of that trying time. His very appearance inspired confidence, and every earnest and loving word strengthened the effect of his noble presence. Never had a Diocese of our American Church suffered such a calamity as seemed all but to overwhelm us in the defection of our eloquent and beloved Bishop; yet in an instant perfect confidence was restored and hope revived, and the life of the Diocese moved forward, under the influence of a

calm, earnest, clear-headed, and single-hearted leader in whom all at once recognized a man called of God to be an Apostle in His Church.

In the best sense of the words Bishop Atkinson was a great preacher, and an eloquent preacher. He commanded attention and his word was with power. And he set a high estimate upon preaching as a part of the ministerial function. This is what he says of this part of the Bishop's duty: "He speaks with authority. Every word rightly spoken by him tells. The people look to him with confidence for their food. How necessary, then, that he should be prepared to distribute this food, the sincere milk of the Word, the bread of Life. Not fossil skeletons of old sermons which he has dug up out of his closet, from which all life is departed, if they ever had life; not the hard stones of controversy with which to pelt opposers; not the chaff of mere declamation; not the vapid flowers of a gaudy rhetoric; but the bread of Life, carefully searched, and, as far as may be, winnowed from error; divine truth taught positively, taught with authority, with reference to the wants and dangers of his immediate hearers, their peculiar duties and temptations."

And such was his own preaching. It was living and powerful and piercing, gowing down into the heart and conscience of the hearer, and making an universal appeal. He was a strong and uncompromising Churchman, but his voice spoke to our common human nature. Upon his first sermon preached in Calvary Church, Tarborough, it is said that a prominent Baptist, strongly prejudiced against the Church, heard him, having gone from curiosity to hear the new Bishop, and as he went home from the service he could with difficulty be restrained from "shouting" on the streets.

But the story of that life and what it meant for North Carolina, and for the Church at large, cannot be even summarized here. It was the life of a great, a noble, a godly, an humble spirit, doing its work faithfully and well in high places and in low. Its characteristic—assuming recognition of its great intellectual and spiritual gifts, was poise, balance, sanity, a serene and intrepid yet humble confidence, not in himself, but in the Truth upon which he stood. No civil strife or confusion, no eclesiastical controversies, no religious prejudices, seemed able to obscure his vision of present truth and duty or to shake him in his steady and undeviating course. In our sad sectional war-fare he retained his moderation in its opening days of excitement, and kept his Diocese true to the principles of the Church; and at its close he let no rancour or sense of personal or public injustice and outrage keep him from speaking the word in season, which was the word of peace and of restored unity. Though wholly free from all desire for novelty, and to a great extent unappreciative of the attractiveness of much which the ritualistic movement has added to the services of the Church, he yet refused to put his name to the famous "Declaration" signed by many of our best Bishops—but long ago forgotten. It is difficult to point to any error of temper in all his long life, which knew so many trials and difficulties in Church and in State; and it is easy to show how time and again his word was the sure word of truth and of wisdom, and his act the act that at least helped, where it did not absolutely lead the way, to the final result of peace and safety and honor.

He was thoroughly devoted to his work in all its phases, and to all classes of his people. But specially the condition of the negro population after the war claimed his sympathy and enlisted his unfailing exertions in their behalf. Like all our Bishops he had been faithful in his ministrations to them in slavery, and had exerted his influence upon his clergy and upon the slave-owners in behalf of their spiritual welfare. After they were freed his interest was only deepened and his exertions in their behalf increased. It was largely through him that St. Augustine's School was established at Raleigh, and the colored parishes and congregations in the Diocese he regarded with peculiar solicitude. As soon as young colored men could be found and properly instructed he ordained them to the ministry; and perhaps it was largely owing to his influence that our colored people, both lay and clerical, have always from the first enjoyed their proper place in our Diocesan Conventions.

The part he took in the reunion of the Church North and South in 1865 is too well known, and has been too recently told in these columns by the present writer to need to be repeated. Many things might be said in proper appreciation of his noble character and of his saintly life. The pen which traces these lines needs to be restrained when it enters upon its efforts—how inadequate! to describe him and his work. But perhaps the words on the Corner-Stone of the Church of the Holy Comforter—"the Atkinson Memorial" at Charlotte, are those which represent him in the character which meant most for the Church at large, and in which he will be best remembered beyond the bounds of his own Diocese.

"Beati pacifici quoniam filii Dei vocabuntur."

CAUSES WHICH DETER YOUNG MEN FROM ENTERING THE MINISTRY

To the Editor of The Carolina Churchman:

Having talked with many students on the subject of the Ministry, I believe that the chief reason that more of our young men do not respond to the Call is that in many cases the question does not, under present conditions, come before them for consideration, or, if it does, not at all in a right and fair light. After many years of experience and investigation, Mr. Mott, in writing of the causes which deter able young men from entering the Ministry, says "the lack of proper effort to lead men into the Ministry is the principal cause." Misunderstanding the nature and opportunities of the Ministry, many pass it by with only a glance, and are not prepared to hear the Call however much it may be ringing around them. These hardly have an opportunity of knowing whether it is what the Lord would have them do or not.

However much may be done in the college world to meet this condition, the greatest opportunity is before the rectors all over the country. Recently published statistics show that of 416 candidates for the Presbyterian Ministry, 300 decided before they went to college. This indicates that most boys are considering the question of life-work before they enter the college period. Consequently rectors and those teaching in our boys' schools have the great responsibility of making wise and proper use of their wonderful opportunities.

It is not simply the call for more men but especially the call for strong men that, it seems, will yield the greatest results. The more the Church emphasizes quality, the more will both quality and quantity improve.

While much may be accomplished by sermons on the Ministry and especially by those preached to parents, it is also of great importance that the subject should be brought definitely to the attention of those individuals that seem to be especially well-fitted for such work. The Church places upon rectors, vestries and bishops the responsibility of saying which individuals shall not enter the Ministry. Surely she expects them also to render the more constructive service of bringing the subject definitely to the attention of those persons that they feel should enter it. It is interesting how many of our ablest and most efficient clergy apparently were enabled to hear the Call in just this way.

Believing that they will be useful for such a purpose not only in colleges but also in parishes, the Board of Missions has published the pamphlets of the Service Series. These set forth in a clear and interesting way the opportunities of the Ministry and in the mission fields. Among them are those entitled **What is the Call to the Ministry** by Dean Hodges, **The Ministry a Sphere for the Whole Man** by Bishop Guerry, and **The Ministry a Field for Service** by Dr. Slattery. The announcement of the whole set may be found on the last page of the Spirit of Missions.

JOHN J. GRAVATT, JR.,
Student Secretary.

Church Missions House, New York.

Our missionaries in Brazil inhabit a land of beautiful distances. Some conception of its vastness is given by the report Bishop Kinsolving makes of the establishment of a new mission in Pernambuco, whereby, he says, the Church's firing line is extended a distance of 2,000 miles. He tells also of receiving a request for Prayer Books from a band of Christian folk at the head waters of the Amazon. They were sent and travelled 5,500 miles before reaching those to whom they were consigned.

TWO TABLETS UNVEILED

The exercises of the unveiling of the two tablets at St. Paul's Church and the Court House Monday, Dec. 5, 1910, consisted of a programme carefully planned and well rendered.

Visitors from a distance were here to witness the impressive ceremony.

The dark, disagreeable day and down-pouring rain prevented the carrying out of the program in full. It was intended to hold the exercises out of doors and have a parade from the Church to the Court House consisting of the entire School, Military Company, Cavalry and Infantry, and Masons, Town Council, County Commissioners, and others with fifteen banners but the Masons and the Military Company were the only organizations that could face the weather.

At St. Paul's the people were met at the doors by Mrs. Patrick Mathew, Regent of the Penelope Barker Chapter of the Daughters of the Revolution, and were shown seats by the ushers, Dr. Richard Dillard, famous as North Carolina historian, Messrs W. B. Shepard, and J. N. Pruden.

As the choir sang an appropriate hymn, this Chapter's banners were borne in by Frederick Philips Wood, Linwood Bond, and James Leary, descendants of Colonial men eminent in matters of Church and State, followed by Rev. R. B. Drane, rector St. Paul's, Bishop Strange, and Rev. Benjamin Skinner Lassiter.

Bishop Strange in his usual eloquence on behalf of the Daughters of the Revolution made the presentation speech. The speech of acceptance which we give below was made by Rev. R. B. Drane in behalf of the Church. Rev. B. S. Lassiter, of Hertford, N. C., assisted in the ceremony.

DR. DRANE'S SPEECH

Reverend Father in God: It is my privilege to respond to your address which is so full of kind feeling and of the spirit of loyalty to Church and State, and of lessons from the past for the present.

In behalf of the rector, church wardens, and vestrymen of St. Paul's Parish, and indeed of the whole Parish, I accept at your hands this interesting tablet erected by Penelope Barker Chapter of the Daughters of the Revolution to help us know and appreciate what we have here in this venerable Church building.

Its record is so plain that "he who runs may read," and so simple that a child may understand it.

This tablet appeals to the artistic sense of the proprieties in its every feature of form, and colour, and ornament. It harmonizes with its setting. It recalls the satisfaction with which one looks upon those other old memorial stones near by, as Gov. Eden's, lying just over there, nearest us: We are surprised at the tenacity of that stone for the slightest marks put upon it so long ago.

You may read upon Eden's tomb this sentiment:

"Vivit
post funera
Ille
Quem virtus non marmor
in eternum
Sacrat."

"He lives after burial whom virtue, not marble, commemorates."

Eden's friends wrought better than they knew, perhaps, when not to marble, but to that Slate Stone they entrusted his epitaph, which is so legible to-day, after 188 years.

Standing now before this latest memorial, and hoping it will endure till the end of time, we thank the Daughters of the Revolution that they were wise to give us just this fine example of the Colonial use.

More than that, however, more than that, are we moved by the memories which stir at the reading of this testimony to the piety of the early residents here and to their will to do with their might what their hands found to do for God, in erecting His House. The wall of this tower, in which the tablet is set, is three feet thick. The side walls of the Church are two feet and a half thick. The building is placed, not according to the course of the town streets, but truly East and West, with its Holy Altar in the East, the region of light, where the Church has ever looked for the Sun of Righteousness to appear.

How ought these signs of reverence and honesty in details of workmanship and in fine points of symbolism move us to look deeper than the surface of things.

Ah, Bishop, if we cultivate the disposition of thoughtfulness, of investigation, of reflection, we shall learn from many things, familiar to us as is this old Church building, much that is needed there, only awating the search of the patient, honest lover of truth.

Every citizen of the Good Old North State rejoices that our own people and the world are continually, these days, learning more and more of the interesting and important facts of our past, whose significance is honor to the land which our ancestors bequeathed us.

Honor to those, whether individuals like Mr. James R. B. Hathaway, whose memory we cherish, and Mr. Connor and Dr. Dillard who are with us to-day, whose patient study and gifted pens have discovered for us and illustrated subjects of local interest and of State-wide and National importance: and honor to associations like our Penelope Barker Daughters of the Revolution who erect the tablet and place the unfading wreath of memory and appreciation where it is justly due.

We of this parish, we of this community, accept this tablet, in trust for a higher regard for this old Church and Churchyard and for the other historic places hereabout. And through you, Sir, we thank those who have given it.

In the East window of St. Paul's Church is this inscription:

"In honour of God, to the Memory of Josiah Collins by whose efforts mainly this Church, when in ruins was restored. Died May 19th, 1819."

The ceremony concluded, the congregation went outside for a few minutes where the handsome slate tablet was unveiled by George Browning Dixon and William Blount Shepard. There for ages to come can be read the following inscription:

THIS BUILDING, BEGUN A. D. 1736 AND FIRST USED IN A. D. 1760, IS THE THIRD CHURCH OF ST. PAUL'S PARISH, CHOWAN PRECINCT, EDENTON.

THE FIRST, A. D. 1701-02, STOOD A MILE HENCE ON THE SOUND SIDE. IT WAS THE FIRST CHURCH BUILDING IN NORTH CAROLINA. THE SECOND WAS BUILT IN A. D. 1708.

D. R. 1910.

The crowd then marched to the Court House, were seated inside, and called to order by Dr. Dillard, the same boys bearing the banners and the Military Company and the Masons marching in in the same order as at the church. The audience arose and sang our National hymn, America, accompanied by Mr. C. B. Elliott, cornetist. All were requested to remain standing while Bishop Strange led in prayer. Hon. C. S. Vann, then, instead of Mr. W. D. Pruden who was on the program but called away by telegram, gracefully delivered the presentation speech on behalf of the Daughters of the Revolution and County Commissioners.

The acceptance speech, an eloquent address was made by Mr. W. M. Bond who gave many interesting historical facts, and who in concluding introduced Hon. R. W. D. Connor of Raleigh, member of North Carolina Historical Commission.

Mr. Connor's speech will be given in part or in full in a subsequent issue of this paper. After the exercises the people went out and witnessed the unveiling of the Court House tablet by the little Misses Sarah Badham Wood and Bessie Coke Hoskins.

The exercises over, an enjoyable luncheon was served in the Colonial Hall, above the Court room in which LaFayette danced with the former belles of Edenton. Meantime another luncheon was served at the historic Cupola House for the Sons and Daughters of the Revolution, at which excellent addresses were made by Miss Mary Hilliard Hinton and Col Chas. Earl Johnson.

The out of town visitors to this occasion were: Miss Mary Hilliard Hinton, of Midway Plantation, Raleigh; State Regent Daughters of the Revolution, guest of Mr. and Mrs. W. D. Pruden; Miss Maud Grace, of the Sir Walter Raleigh Chapter Daughters of the Revolution, Elizabeth City, guest of Miss Sophia Wood at "Haynes"; Col. and Mrs. Chas. Earl Johnson, descendant of Rev.

Daniel Earl and Hon. R. W. D. Conner, guests of Mr. and Mrs. Patrick Mathew; and Mr. W. W. Croxton, guest of Mr. and Mrs. A. T. Baker; and Rev. and Mrs. Benj. S. Lassiter, of Hertford, guest of Rev. and Mrs. R. B. Drane.

Regrets were received from Mayor McCarthy and Mr. Bradham of Newbern; Hon. Jno. H. Small of Washington; Chief Justice Walter Clark of Raleigh and others.

THE MORTALITY OF A MILLION

A generation on the march from the cradle to the grave is an instructive spectacle, and we have it carefully presented to us in the report by Dr. Farr, an English physician.

Let us trace the physical fortune which any million of us may reasonably expect. The number to begin with is made up of 511,745 boys and 488,255 girls, a disproportion which, by-and-by, will be redressed by the undue mortality of the boys and will be reversed before the close of the strange, eventful history.

More than a quarter of these children will die before they are five years old—in exact numbers, 141,387 boys and 121,795 girls. The two sexes are now nearly on a level.

The next five years will be much less fatal. In the succeeding five years—from ten to fifteen—the mortality will be still further reduced. Indeed, for both sexes, this is the most healthy period of life; the death rate, however is lower for boys than for girls. There will be some advance in deaths in the next five years, and still more in the five that follow, but 634,045 will certainly enter on their twenty-sixth year.

Before the next ten years are at an end, two thirds of the women will have married. The deaths during that period will be 62,053, and of these no fewer than 27,134 will be caused by consumption. Between thirty-five and forty-five a still larger "deathroll" will be paid, and little more than half the original band—in exact numbers, 502,915—will enter on their forty-sixth year.

Each succeeding decade, up to seventy-five, will now become more fatal, and the numbers will shrink terribly. At seventy-five only 161,124 will remain to be struck down, and of these 122,559 will have perished by the eighty-fifth year of the march. The 38,565 that remain will soon lay down their burdens, but 2,153 of them will struggle on to be ninety-five, and 223 to be 100 years old.

Finally, in the 108th year of the course, the last solitary life will flicker out. Such, then, is the average lot of a million men and women.—The Virginian.

GROWTH OF THIS CHURCH

These figures were given by the President of the House of Deputies when he took his seat.

In 1850 there were twenty-nine Bishops and twenty-nine Dioceses. Now there are one hundred and four Bishops and ninety-six Dioceses and Missionary Districts. In 1850 there were ninety deputies, now there are five hundred and four. In 1850 there were 80,000 Communicants, now there are 950,000. During this period of sixty years, the population of the United State has increased 400 per cent. and we have increased 1200 per cent. or three times as fast as the population!

INFLUENCE OF THE BIBLE IN LITERATURE.

No other book in the world has had such a strange vitality, such an outgoing power of influence and inspiration."

"In the Old Testament we have a happily made collection of the best things in the ancient literature of the Jews, and in the New Testament we have another anthology of the finest narratives and letters which were produced by certain writers of the same race under a new and exceedingly powerful spiritual impulse."

"The fountain-head of the power of the Bible in literature lies in its nearness to the very springs and sources of human life—life taken seriously, earnestly, intently; life in its broadest meaning, including the inward as well as the outward; life interpreted in its relation to universal laws and eternal values."

"The hunger for happiness which lies in every human heart can never be satisfied without righteousness; and the reason why the Bible reaches down so deep into the breast of man is because it brings news of a kingdom which is righteousness and peace and joy in the Holy Spirit."

"There is no other book which reflects so many sides and aspects of human experience as the Bible, and this fact alone would suffice to give it a world-wide interest and make it popular."

"Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere."

"Though there have been many brilliant censors and assailants, no one has surpassed, or even equaled, in the estimation of the world, the literary excellence of the book which they attacked.

"The largest and most important influence of the Bible in literature . . . comes from the strange power of the book to nourish and inspire, to mold and guide, the inner life of man."—Henry Van Dyke in the October Century.

A SHORT SERMON ON LOVE

The following beautiful sentiments are translated from the French.:

You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

"If you cannot bear with your brother, how will he bear with you?

"It is written of the Son of Mary, that 'having loved His own which were in the world, He loved them unto the end.'

"For that reason love your brother, who is in the world, and love him unto the end.

"Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out, the fuller its fountain.

"Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for His brothers. Have you given away everything you possess? Go and give up your life also if needed!

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love!

"The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

"Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. Oh, if you knew what it is to love!"

THE FATHER IN THE HOME

There are many pictures of fathers in the Bible. Jacob gives us one when he cries, "Me ye have bereft of my children." David gives another when he cries, "O Absalom, my son." The father of the Prodigal adds a new touch of beauty to the picture when he calls for the best robe to be put upon his boy. I allow no one to go beyond me in paying tribute to a mother's love, but I desire in some special way to pay tribute to the devotion and consistency of a father. There are special requisites which must be made without which no father can maintain his God-given position. He must be a Christian. He must be a man of prayer. No man can bear the burdens of life, or meet its responsibilities properly if he is a stranger to prayer. He must be a man of Bible study. He must also erect in his house a family altar. I know that many business men will say this is impossible, but it is not impossible. If your business prevents your praying with your children, then there must be something wrong with your business. If your life prevents it, then you ought to see to it that your life is made right, and that quickly.—Rev. J. Wilbur Chapman, D. D.

The love of Christ is not an absorbing but a radiating love. The more we love Him, the more we shall most certainly love others.—F. R. Havergal.

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BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL

The coincidence of Christmas with Sunday made the day doubly a holy day; and those who observed the day at all in keeping with its character must have been impressed not only by the spiritual atmosphere of the day but by the spirit of joyful praise. To observe the peace and joy of such a holy day well kept cannot fail to impress even the thoughtless and indifferent and even the hostile. And it must impress the professed followers of the Christ with the need for such proper observance.

There is a great danger, lest the very popularity of our great days shall be their undoing.

Thanksgiving, by many, means little more than a good dinner and a day off, while Easter has become the watchword of the trader, eager to seize upon any opportunity for his sales and so too, Christmas appeals not only to the trader but to the merry-maker, regardless of creed. And even the elect are largely influenced by the worldly standard when, as leaders they should be moulding higher ideals.

We want all our feasts to be popular in the highest sense; but we cannot pay the high price of lowering the feast to the level of the unbelieving feaster.

It is good to feel, as we must, that the spirit of the Christ is ever more and more ruling the world even where men do not consciously bow the knee to Him and call on His Name.

THE CALL TO THE MINISTRY

From Sewanee has come a timely request for definite and concerted action by our Southern Church for the calling of Young Men to the Ministry. Bishop Cheshire has appointed the 22nd of January as the day for his Diocese and our other Bishops will doubtless do likewise. That will mean that all our Southern churchmen on one Sunday will hear the call to the ministry earnestly presented and if they can only realize the joy of the service and the opportunities that the ministry presents to uplift the life of the world, there must come a response from many eager lips of strong young men and noble young women. "Here am I, send me."

NOTICE TO SUBSCRIBERS

On December 6th, 1910, we sent to all subscribers who are eight months or more in arrears a bill for such arrears, accompanied by a personal letter, in a sealed envelope. The law requires us to discontinue such unpaid subscriptions, and therefore we shall be obliged to strike from our list all these subscribers who do not remit within the present month.

Bills are inserted in the paper itself two or more times a year, and we will appreciate the favor of a remittance promptly when such bill is received. With the paper we print, at the small price that is charged for it, we cannot afford to mail individual bills, in a sealed envelope, under a two cent stamp. Kindly co-operate with us in this matter by letting us have your subscription when bill is found in your paper. Address all business letters to Rev. Wm. E. Cox, Business Manager.

The new Board of Missions has held its first meeting and organized for work. Bishop Lloyd took his place as President and nominated as Secretaries Mr. John W. Wood and the Rev. Hugh L. Burleson, with the Rev. Joshua Kimber as Associate Secretary. The Treasurer nominated as Assistant Treasurer Mr. E. Walter Roberts, whose efficient service in this capacity for the past 34 years was recognized by the Board. All these were duly elected. An Executive Committee was selected which has also held its initial meeting.

The result of this re-organization is immediately apparent in the stimulus given to missionary progress. A Forward Movement has been called for, and definite information concerning it sent throughout the Church. It aims to reach every congregation and individual with an opportunity to contribute to the Church's Mission, and it is hoped that this year the effort will produce at least $500,000 in addition to the apportionment.

Twenty-five years ago Bishop Ferguson, our Negro Bishop in Liberia, was called to the episcopate. Then 1,800 had been baptized, since then nearly 7,000: to the 1,035 confirmations then recorded, 3,367 have been added; the 419 communicants have become 2,400; the nine schools of that day are now forty-one, and the six churches twenty-two; the clergy, lay-readers and catechists which then numbered thirty-two, are now ninety-six; and the Church property has increased from $23,000 to $121,000. The people are more and more learning self-support, and give generously when they have the money, but most of them are very poor.

On September 23rd a cable message reached the Church Missionary Society in London telling of the burning of Mengo Cathedral in Uganda. Thirty-five years ago Uganda was a land of pagan darkness without a Christian inhabitant. To-day there are 70,000 followers of Christ and a native ministry of over 2,000. The burned cathedral held 5,000 and was filled to the doors every Sunday. It was built by the people themselves.

The roll of the Department Secretaries, recently made complete by Dr. Harding's acceptance of the Second Department, has now two vacancies. The Rev. Mr. Sanford will soon be consecrated Bishop of San Joaquin, and the Rev. Dr. Hopkins has become rector of a parish in Chicago. Both have done admirable work, for which those in charge of the Church's mission work are most grateful.

The apportionment to Alaska for this year was $100. To September 1st the congregations have given $874.41. The apportionment made to Alaska for the coming year is $300. Bishop Rowe has already made out his detailed apportionment list and distributed it through the district. He asks the congregations to give $1,105 for the coming year instead of the $300 apportioned by the Board of Missions.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BISHOP'S LETTER

My dear Brethren:

The morning after the meeting of the Executive Missionary Committee in Washington, I made my visitation to Chocowinity; and, in the afternoon, I took the train for Bellhaven, where I officiated in St. James' that same night and the next morning. I confirmed five at the night service and administered the Holy Communion at the morning service. They were finishing a needed improvement, enlarging the Church with shallow transepts; a recess chancel and a vestry room. The new part will add to the efficiency and the appearance of the Church. In the morning before Church I went to the handsome new Graded School and made an address to the children. That night I was at our colored mission, St. Mary's, preaching, and confirming ten persons. The next Tuesday night, on my return from Hyde, I administered the Holy Communion to the same people in a most impressive service. This work is in charge of Rev. Robert I Johnson who has come to us from the Methodists. In addition to the charge of the Church, he has a flourishing parish school. He is also in charge of two other colored missions, one in Aurora and the other in Greenville. He is one of our most promising colored clergymen. The Rev. Lucien Malone and I went by boat to Sladesville, over which he has charge, Thursday morning, and had service in the Church there morning and evening. At night I confirmed a man and his wife. We talked about ceiling and completing the Church; and I trust that I shall find it so finished at my next visitation. Both at Bellhaven and Sladesville the people have become very fond of Mr. Malone and are much pleased with his work. Friday Mr. Will Wahab drove me to Fairfield. Mr. Johnson met me there and we had service that night and Saturday morning. Saturday afternoon Mr. Johnson drove me to Mr. Walter Gibbs' in the neighborhood of St. George's. Sunday morning and night we had large congregations. At night I confirmed four persons. I found the parish had built a comfortable vestry room which has been needed for some time. Last June I sent Mr. Johnson, a Postulant and Lay Reader, down to Hyde on trial. From the testimonial of the vestry and from the evidence before my own eyes, I came to the conclusion that Mr. Johnson has stood the test and has been doing good work. We drove the next day to Swan Quarter. There in the afternoon I administered the Holy Communion to our faithful little flock and at night preached to the village in the Methodist Church. I missed dear Mr. Barber at Swan Quarter. He used to look forward to my annual visits and gave me ever a cordial welcome. I always enjoyed my stay at his sweet little home and my chats by his fireside about the Church and her progress. Wednesday morning, the 23rd, and the next morning, Thanksgiving Day, I held service with Mr. Eborn, preached and confirmed in the Church of the Advent, Roper. Wednesday night I preached and confirmed at the colored mission to a large and hearty congregation. The good work among the colored people in Roper is still going forward. Under the supervision of Archdeacon Avant they are building a nice Church which has been framed and raised. Mr. Thomas W. Blount has given them a lot, and is helping them to finance the building. God will surely bless the white laymen who show such active interest and sympathy in christianizing and elevating the negro.

Thanksgiving afternoon Dr. Speight again carried me to my appointment in his automobile. This time it was to Plymouth, where I preached to a large congregation who had gathered chiefly to pay their respects to Mr. Gordon in this his last service. I confirmed a class of eight, making 35 which Mr. Gordon has presented for Confirmation in Plymouth in the last three years. After service I had a very interesting and encouraging meeting with the vestry on the matter of a successor to Mr. Gordon. They say the opportunity for the Church in Plymouth is open and they wish her to occupy the ground. I am glad to say that after a week's consideration I have been able to make the arrangement which they desire. The next morning, immediately after breakfast, I went to see Mr. Hampton, who had returned from the hospital after a most serious operation. He was not able to go to the Church, and I confirmed him at home. At ten o'clock we had the Holy Communion and a short sermon in the Church. This was my last service with the Rev. Mr. Gordon, as he was to take charge of his new work the first Sunday in December. I regret exceedingly to lose him from the Diocese. He has done beautiful work in Plymouth, Williamston and Hamilton, his first field of labor, and I pray God's blessing on his efforts in the up-raising and conversion of the factory people in Spray. From Plymouth I went by train to Columbia, joining Mr. Eborn again for service that night and the next morning. We used the new Church which is not yet entirely ceiled. I was much pleased with the convenience of the site and with the beauty of the Church; and I was surprised and gratified over the work accomplished by our faithful little band. I rode Saturday afternoon with Mr. Eborn, in Mr. Phelps' carriage, driven by his bright little son, to the rectory near St. David's. There we had a sweet Sunday, service, sermon and Holy Communion in the morning at Old St. David's and service and sermon at night in Christ Church, Cresswell. Monday morning I took the train for Elizabeth City. That night I held service alone in the colored church; the next morning Mr. Smith and I drove down to Mocksville, where I confirmed one person. That night we drove over to Camden for service. Wednesday morning we went to the Graded School for a talk to the children; and, later in the day, we dropped in on the Methodist Conference, where we were cordially greeted and presente dto the Conference. I made a short speech of courtesy and acknowledgement and the Bishop presiding over the Conference replied in the same kindly, brotherly tone. Wednesday night I preached in Christ Church, confirming one person; this being the second confirmation during the year in Christ Church Parish, which is going forward so steadily and so harmoniously under the wise leadership of Mr. Smith.

Two things I would like to say to the Diocese, and especially to the Clergy, in concluding this letter. First, the Retreat this year will be, God willing, on Wrightsville Beach, from Monday, June 26th, to Saturday, July 1st. Last June we concluded it would be wise to confine the Retreat to a week, hoping that we could all then start and finish together. The chief subject of our papers and discussions will be the Sacraments. I will send out the subjects of the papers later.

The other matter is the letter from the Committee of the Board of Missions urging the special needs of the heathen world to-day, and setting forth a definite plan of information, solicitation and collection for every parish, of which a missionary committee of men is the chief factor. I hope every clergyman and every vestry will carefully consider this plan proposed by the Board of Missions, and, wherever practical, adopt it.

Finally, I would give notice to the Diocese that I have appointed a Vice-President of the Woman's Auxiliary and Parochial Society for the Convocation of New Bern, Mrs. Dr. H. M. Bonner of Aurora.

Faithfully yours,
ROBERT STRANGE.

ST. JOHN'S—FAYETTEVILLE, N. C

A Mission was held in St. John's parish, Fayetteville, N. C., opening Sunday, November 27th, and continuing through Sunday, December 4th. The Rev. James Marshall Owens, rector of St. Paul's parish, Norfolk, Va., was the missioner, assisted by the rector of the parish, the Rev. Charles Noyes Tyndell. The mission proved successful to the highest degree. The congregations were large, enthusiastic, and spiritual, and grew steadily as the week progressed. The result is very apparent in the devout and spiritual tone pervading the parish, as well as the deep earnestness characterizing the work of the people. In addition to the regular services of the mission, there was a Quiet Hour for the women workers of the parish and a special celebration of the Holy Communion for the B. S. A. on St. Andrew's Day.

A black walnut reredos, the product of R. Geissler,

was installed on December 7th in St. John's Church, Fayetteville, N. C. In this parish, on S. S. Simon and Jude's Day, a handsome white marble credence was dedicated "to the glory of God and in loving memory of Thomas Deveraux Haigh." On Sunday, October 30th, a handsome black walnut and brass pulpit was dedicated "to the glory of God and in loving memory of James Cameron McRae." On All Saints' Day a fine altar service book, in loving memory of Henry Nutt Parsley, was used for the first time.

A DINNER UNIQUE IN CHARACTER BUT FRAUGHT WITH GREAT POSSIBILITIES

In response to the following invitation seventy-five men, connected with St. John's Episcopal Church, or the Parish, gathered at the LaFayette hotel last evening and enjoyed a splendid supper, several excellent short addresses and a hearty good fellowship, that was inspiring in the highest degree:

S. John's Parish, Fayetteville, N. C.

"The Board of Wardens and Vestrymen of St. John's Parish and the St. John's Chapter, Number 593, of the Brotherhood of St. Andrew request the pleasure of your presence at supper in the LaFayette hotel at quarter after eight o'clock the evening of Tuesday, the thirteenth of December, 1910.

"Guests of Honor: Mr. Benjamin F. Finney, of Savannah, Ga.; the Rev. James Marshall Owens, of Norfolk, Va.

"James S. McNeill, David H. Jones, Committee of Vestry; Warren W. Horne, L. C. Wooten, Committee of B. S. A.; Charles Noyes Tyndell, Rector."

When all the guests had assembled at the sumptuously laden and beautifully decorated tables, the scene was one not only to delight the eye, but to fire the imagination—all these men, whom we see every day in their usual walks of commercial or professional life, gathered together in an effort to aid their church, the Christian religion in general and for the moral uplift of their community.

May their works equal their fondest ambitions.

The object of the supper was to gather the men interested in St. John's parish together in a purely social and informal manner that they may become better acquainted and also to effect an organization of the men that they may work intelligently and effectively and prosecute a strong work in the city and community.

The rector of St. John's Church, Rev. Charles Noyes Tyndell, presided, and set forth in a few graceful words the object of the supper, the gist of which is set forth above.

Major B. R. Huske, as director of the Brotherhood, then introduced Mr. Benj. F. Finney, of Savannah, field secretary of the Brotherhood of St. Andrew, who made a short but interesting address on the general work of men for the Church.

Mr. H. R. Horne, as senior warden of the parish, then introduced Rev. James Marshall Owens, of St. Paul's, Norfolk, who delighted his hearers with an eloquent, remarkably strong, and interesting address on "Laymen's Work."

The addresses of both these distinguished gentlemen, who were guests of honor, were listened to with great pleasure and profit.

Just before the supper party broke up Mr. H. R. Horne offered a resolution, pledging the support and hearty co-operation of the men of the parish to the Bishop of the Diocese, and Mr. F. R. Rose offered a resolution pledging the hearty co-operation and support of the men of St. John's Church to Rev. Charles Noyes Tyndell, the rector, who during his short stay in Fayetteville has established for himself a commanding position and won the love and respect of the entire community, regardless of religious affiliations.

As a result of the gathering the following committees were appointed:

1. Lookout Committee, to keep an estimate of attendance, note absentees and endeavor to establish a relation with every family in the parish.
2. On statistics, to prepare a complete census of the parish, to be used as the basis for a card index parish register, and to be revised annually.
3. On Civic Relations.
4. On Parochial Improvement Fund.
5. On Work Among Boys, especially in connection with the Sunday School and Bible classes.
6. On Hospitality and Welcome.
7. On organization.
8. On Parochial Missions.
9. On a Church Club.

The work and scope of these committees thus effects an organization which furnishes the rector with a complete working body, the special object of the Committee on Organization being to keep in touch with all the other committees and any other work which may grow out of the work of the general organization.—Fayetteville Daily Observer, Dec. 14th, 1910.

INFORMAL RECEPTION

Tuesday night at 7:30 o'clock, a number of the pupils of the Episcopal Sunday School and members of the Woman's Auxiliary assembled at the rectory to spend an hour with the rector and his family, as it was his last evening in town before leaving for his new field of labor.

Mr. A. D. Mizell, Superintendent of the Sunday School made a most appropriate talk, expressing the feelings of those present and giving a brief sketch of the progress of the work since the coming of Mr. Gordon to the parish. Miss Louise Fowden in a few choice words, presented a clock to the family as the gift of the Sunday School. The Woman's Auxiliary sent a purple stole which was presented by Miss Hattie Thrower. Gold stole clasps were given by Miss Emily Whitley in behalf of the Daughters of the King and the Junior Auxiliary represented by Miss Essie Rivers Peele gave Miss Elizabeth Gordon a handsome bar pin. There were other gifts from friends, among them a red stole. Mr. Gordon expressed his thanks for the loyal support of his parishoners and the gifts. He spoke most encouragingly of the work here for the future and then addressed a few words to the younger members of the Sunday School. Later in the evening refreshments were served and then good byes were said.—Williamston Enterprise.

PASTOR LEAVES US

There has gone out from our midst this week two men whose lives and characters have shed an influence over the town, (the one for four years, the other for three and a half) which has greatly deepened the spiritual and moral life of this people. Williamston has been singularly blessed for many years in the coming to it of men with earnest consecration to the cause of the Master, and these two have stood in the forefront of those who served best, and though shepherds of different flocks, have worked side by side to bring about the Kingdom of God among men. In the social life, in questions of State, in educational advancement, they gave their thought and best effort, shirking not because of criticism, but always speaking the truth in love as did Christ when on earth.

That other co-laborer, Rev. W. J. Gordon, came to us fresh from his preparations for the work of the ministry and filled with the earnest enthusiasm of the young man, whose heart had felt for years the warmth of the missionary spirit. There has been no faltering in his desire to help his Church and the community at large. In all things he has maintained the high standard of the Christian gentleman.

As rector and friend, he has been true to the vision which is guiding and directing his life's work. He goes to a larger field of the work that appeals to him so strongly and those he will serve are counted blessed indeed. The Diocese of North Carolina is fortunate and the parish here and the Diocese have lost a man of splendid parts.

We have been in close touch with both of these men and feel deeply our own personal loss, and shall miss their friendship and pure influence, which has done so much for the town. Wherever they may go, our interest will be there also, and we bespeak for them both a future full of good works.—Williamston Enterprise.

The Rev. John Benners Gibble, rector of St. Thomas' parish, Windsor, N. C., and of several parishes in the counties of Bertie, Gates and Hertford, has accepted a call to the rectorship of St. Athanasius' parish, Burlington, N. C., and will enter upon his duties on February 1st, 1911.

RESOLUTIONS OF REGRET

Williamston, N. C., Nov. 1st, 1910.

To Rev. W. J. Gordon,
Williamston, N. C.

Reverend and Dear Sir:

The Vestry of the Church of the Advent having accepted your resignation as Rector of this Parish, desire to express its regret officially and personally that you have felt it to be your duty to engage in work for the Master in other fields of Church activities.

You will carry with you the assurance of our appreciation of your valued and successful Rectorship of this Parish.

To its upbuilding you have been, under Providence, the instrument of an increase in Communicants, in extension of our Parochial Mission Work, of establishment of Country Sunday Schools, and large increase in contributions for Church Work in all departments of its organization.

You have been a faithful worker in the Lord's Vineyard and have endeared yourself to all by a correct and godly walk and conversation.

As evidence of our esteem and affection, and wishing you all happiness and success in your new field of labor, We subscribe ourselves,

Your friends,
WILLIAM G. LAMB, Senior Warden.
J. S. M. SITTERSON, Junior Warden.
A. D. MIZELL, Secretary.
B. T. COWPER,
W. G. LAMB, Jr.,
FRANK F. FAGAN, Treasurer.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

THE BISHOP TO THE CLERGY

Dear Brethren:

I desire to call your attention to one or two matters.

1. During the session of the General Assembly of the State of North Carolina for 1910 the Congress of the United States will also be in session. The clergy are therefore requested in using the Prayer for Congress to insert the words—" and for the General Assembly of the State now in session," after the words "in Congress assembled." This form has for more than fifty years been set forth for use in the Diocese of North Carolina, and any other form is unauthorized.

2. The Sewanee Missionary Society has requested the Bishops of the Southern Dioceses to recommend to the attention of the clergy the importance of setting before the people the claims of the Sacred Ministry, and the need of more clergymen to do the work of the Church. I gladly comply with the request, and suggest as a fitting time that Sunday, January 22nd being the Sunday next to the Feast of the Conversion of St. Paul, be specially devoted to setting before the people of our Diocese the subject of the Holy Ministry and its claims upon our young men and the blessedness of the life devoted to serving at God's Altars.

3. I call the attention of all Churchmen of the Diocese to the notice printed in another column of this paper concerning the distribution of the Journals of the General Convention, also how copies of the Constitution and Canons of the General Convention may be obtained. Every clergyman and every vestry should have a copy of the Canons.

4. I expect to be absent from the Diocese almost the whole of the month of January, having been requested and authorized by the Presiding Bishop to attend the Consecration of the Churches rebuilt in the Island of Jamaica since their destruction by the earthquake a few years ago. The Archbishop of the West Indies desires to have a Bishop present representing our American Branch of the Church as also Bishops from Canada and England, and I have promised to attend these services.

I ask the prayers of my clergy and people for a safe journey to and from that island.

Your friend and servant in the Lord,
JOS. BLOUNT CHESHIRE...

Raleigh, N. C., St. Stephen's Day 1910.

DISTRIBUTION OF THE JOURNALS

Every Bishop and Deputy in attendance at the Convention is entitled to receive a copy of the Journal. Copies bound in cloth will be sent to each of them as soon as received from the printer, and also to the secretaries of the Diocesan Conventions and of the Standing Committees. Any other clergyman of the Church may have sent him a copy of the Journal in paper binding, or of the "Constitution and Canons" in separate form, by remitting to the secretary, the Rev. Dr. Henry Anstice, 281 4th Avenue, New York, sufficient stamps to cover the postage, 21 cents for the Journal, or 6 cents for the Constitution and Canons. If he prefer to receive a cloth bound copy, he should add 50 cents for the larger and 25 cents for the smaller book.

The regular prices of the books to the laity and for additional copies to the clergy are, as for many years past, for the Journal in paper $1.00, and in cloth $1.50, and for the separate Constitution and Canons in paper 40 cents, and in cloth 75 cents, postpaid.

Notice will be given in the Church papers of the date of publication, but advance orders may be sent, accompanied by the stamps, and will be filled in the order of their receipt.

SEWANEE MISSIONARY SOCIETY

St. Luke's Hall,
Sewanee, Tenn.,
Dec. 20, 1910.

To the Southern Bishops:

At the last regular meeting of the Sewanee Missionary Society—an organization among the students at this seminary—the feasibility of a plan whefeby the Clergy throughout the South should, on the same day, present the claims of the Sacred Ministry to their respective congregations was discussed. As a consequence, and in the hope that such a movement would bring forth fruit, a committee was empowered to communicate with the Bishop of each of the Southern Dioceses, and request that—should the plan commend itself—he bring it to the attention of his Clergy, and that the Sunday nearest the Feast of the Conversion of St. Paul be set aside for such sermons.

Respectfully,
J. M. STONEY,
H. D. BULL,
JNO. MOORE WALKER,
Committee.

IN MEMORIAM

Mr William Edgar Brady, who died at his home on the 6th of November, was the son of General Allen G. Brady and his wife Lucinda, nee Chandler, and was bor nin Connecticut April, 1843.

His father, General Brady, served with distinction in the Union Army, in which he also was a soldier, becoming Sergeant-Major.

Coming with his parents to Fayetteville, N. C., after the war, he married Miss Mary Campbell of that city. Two children survive that marriage, Mrs. Owen Love, of Chicago, and Mrs. Donald Armfield, of Fayetteville.

After the death of his first wife he became a citizen of Henderson, and on February 10th, 1891, married Miss Lucy Davis, daughter of Mr. Archibald Davis and his wife Lucy, nee Debnam, of this city.

On account of the advancing years of his parents, and especially by reason of the invalidism of his mother, a woman of most beautiful Christian character, he again moved, with his devoted wife and their two children, Lucile Chandler and Allen Grainger, to their home near Fayetteville.

After the death of both father and mother he returned with his family to Henderson. While not in perfect health for some months, his decline toward the last was very rapid, until he fell peacefully to sleep.

While Mr. Brady was a man of quiet manners, he was gentle and genial and courteous always, and his best friends were those who knew him best.

He was a staunch member of the Church of his early affection.

He was buried from the Church of the Holy Innocents

on the afternoon of November 7th, the Rector, Rev. Isaac Wayne Hughes, officiating. The pallbearers were: Messrs. Edwin Stephens, S. E. Sturges, K. W. Edwards, W. H. Jenkins, A. C. Zollicoffer, R. S. McCoin. Honorary Cols. W. E. Gary, and Henry Perry, Capt. W. K. Sturges, Messrs. E. W. Ellis, M. Dorsey, and E. G. Davis.

Members of the Henry L. Wyatt Camp of Confederate Veterans acted as an escort of honor carrying the many flowers most beautiful in kind and design, while Commander J. T. B. Hoover placed the Stars and Stripes above the grave at the conclusion of the service.

No greater devotion could have been accorded than that bestowed upon him by his devoted wife, and she and her two children, just arriving at young womanhood and manhood, have the full sympathy of the community.

CONVOCATION OF RALEIGH

Receipts of W. L. Wall, Treas.,—October and November.

Nov. 4.—Special Offering—T. H. Webb, Duke		$ 25.00
7.—St. John's—Williamsboro		5.00
—Womans' Auxiliary—Through Mrs Blair		21.50
10.—St. Stephen—Duke		12.50
12.—Holy Innocents—Henderson		75.00
—St. John's—Battleboro		3.55
18.—St. Timothy—Wilson		20.00
—Good Shepherd—Raleigh		30.00
—Offering taken at Convocation		26.70
21.—St. Mark's—Gulf		2.00
—Calvary—Tarboro		25.00
—Heavenly Rest—Middleburg		6.50
25.—St. Timothy—Wilson		3.00
26.—Good Shepherd—Rocky Mount		18.55
28.—Christ Church—Raleigh		40.00
Dec. 1.—Balance on hand		$111.22

FIRE AT CHRIST CHURCH

A slight fire caused by the ignition of supposedly fireproof material covering the furnace underneath Christ Church and intended to act as protection to the woodwork, created no little uneasiness among the worshippers who attended the morning service there Sunday.

The service had been in progress but a short time when knowledge of the situation was conveyed to the rector, Rev. Milton A. Barber, who immediately as a measure of precaution requested the audience to retire quietly from the church.

There was a very large attendance but any excitement or confusion in making egress from the sacred edifice was happily avoided. The anxious fears of the congregation, however, were shown in many tear-dimmed faces and hundreds stood near to render aid or to make sacrifice if it became necessary, in order to help in the work of saving their beloved church.

An alarm sent in from box 42 was promptly responded to by the fire department, which held itself in readiness to give needed assistance; fortunately, however, the fire gained little headway, and was soon extinguished with no perceptible damage to the valuable property.

Many of the congregation lingered inside the church, and after all danger was seemingly passed, were bidden to prayer by the rector, who asked that they join him in a brief service of thanksgiving for deliverance from what might have proved a great and serious loss.

Christ Church is one of the most beautiful edifices architecturally in the South, and is rich in historic interest and association. Many of the most distinguished citizens in the State's history have from a very early time been enrolled among its members.

Steps were at once taken to protect the church from a like occurrence.—Raleigh News and Observer, Dec. 12.

THE TENTH ANNUAL MEETING OF THE CONVOCATION OF CHARLOTTE

Held in St. Barnabas' Church, (now Holy Trinity) Greensboro, N. C., Nov. 30, Dec. 1-2

The opening service was held in the church Wednesday night November 30th, St. Andrew's Day, at eight o'clock. Present in the chancel besides the vested choir were Reverends T. G. Faulkner, S. J. M. Brown, W. H. Ball, C. P. Wilcox, Archdeacon Osborne, and the Right Rev. Bishop of the Diocese, Jos. B. Cheshire. The opening sermon was preached by the Rev. C. P. Wilcox from St. Matt. 22; 9 and 10.

Thursday morning, Dec. 1st, a celebration of the Holy Communion was held in the Church at 10 a. m. by the Bishop, assisted by the Ven. E. A. Osborne. Address by the Bishop on the work of the General Convention at Cincinnati in October. As soon as possible after the service, the Convocation was called to order for regular organization, the Bishop presiding. The Rev. Francis Osborne being absent, the Rev. C. P. Wilcox was asked to act as Secretary, pro tem. On order, the Secretary pro tem made note of those present as follows: The Right Rev. the Bishop of the Diocese, the Venerable Archdeacon of the Convocation, the Revs. T. G. Faulkner, Greensboro; W. J. Smith, Charlotte; H. T. Cocke, Winston; S. J. M. Brown, Cooleemee; W. J. Gordon, Leaksville-Spray; C. P. Wilcox, Mayodan; and Mr. E. W. Copeland, Greensboro; also Rev. W. H. Ball, Monroe. Rev. Francis M. Osborne came in the next day.

Dec. 1st, 3:30 p. m. The Convocation re-assembled at 3:30 p. m. and the report of the Committee on the Archdeacon's and Tresurer's reports was made the special order. The Committee offered the following report; and resolutions:

Your Committee appointed to consider the reports of the Archdeacon and Treasurer beg leave to report that they consider the condition of the Convocation as decidedly distressing, in that so many missions are without pastoral care, save the occasional visits of the Archdeacon, and have been so for many years; and also because many of the larger parishes have contributed nothing toward doing away with this condition.

In view of the prevailing conditions, we present the following resolutions:

1. Resolved: That it would be well to appoint a "Look-out Committee, to assist the Archdeacon through suggestions, and in other ways, to fill the vacant places at once.

2. That letters be sent to the Secretaries of the vestries from the Archdeacon, to be read at a regular meeting of such vestries, setting before them the conditions as they exist in the Convocation, and the duty of the parishes to do away with this condition by meeting their apportionments regularly for the Convocational Missions.

3. That the Archdeacon from time to time visit the parishes to present the work and needs of the Convocation, the rector of such parishes to supply one mission for the Archdeacon if necessary at that time.

A. R. BERKELEY,
T. G. FAULKNER,
H. T. COCKE,
Committee.

The report of the Committee was discussed under its various heads, and its recommendations adopted.

At. 3:55 the Rev. Mr. Berkeley presented the Rev. Mr. Gordon to the Convocation. The Rev. Mr. Wm. Gordon has just taken the work of Leaksville and Spray. The Bishop made some commendatory remarks in regard to Mr. Gordon, and his proposed work, to which Mr. Gordon made a very brief response.

On call of the Chair the reports of the ministers present were heard, and on the whole their work was shown to be in very good condition.

After the disposal of a few minor matters, including the question of supplying boxes for the Advent offering, the Convocation adjourned at 5:20.

Thursday Dec. 1st. Evening Prayer was said in the church by the Revs. Smith and Gordon, and there was a beautiful Confirmation service at which fifteen candidates were presented by the Rector, the Rev. T. G. Faulkner. Archdeacon Osborne gave "A Survey of the Field," his appointed subject, and he was followed by the Rev. A. R. Berkeley in a stirring and vigorous address on "The Responsibility of the Church to the People." This concluded the day.

Friday Dec. 2. A Celebration of the Holy Communion at 7:30 a. m. by the Rev. T. G. Faulkner, rector of the parish, assisted by the Rev. C. P. Wilcox, of Mayodan.

Friday Dec. 2. Morning Prayer having been said by the Rev. Messrs Gordon and Ball, the following subject was discussed:

"Forwarding Missions in this Convocation."

(a) The Duty of the Parish and Parochial Clergy, Rev. H. T. Cocke.

(b) The Duty of the Mission and the Missionary, Rev. Francis M. Osborne.

(c) What the Women can do, Rev. Geo. M. Tolson.

At noon the Litany and Prayers for Missions were said by the Bishop.

At 12:15 "The Church's Work Among Deaf Mutes" was discussed by the Bishop and volunteer speakers.

The following Executive Committee was elected: Rev. T. G. Faulkner, Rev. A. R. Berkeley, Mr. I. Hardiman, Mr. Jas. Ker, Jr., Mr. L. S. Holt, Jr. And also the following officers to be ex-officio members of this commitee: Mr. C. E. Frick, Treasurer, Rev. Francis M. Osborne, Secretary.

The following were appointed on the "Lookout Committee": Rev. Messrs Berkeley, Faulkner and Cocke.

Rev. Mr. Berkeley then read a communication from the Business Manager of the Carolina Churchman, and urged a better support of this paper by the Church people in this State.

At 3:30 the subjects, "Thompson Orphanage" and "St. Mary's School" were discussed by the Rev. Walter J. Smith and Rev. Geo. W. Lay. A general discussion followed.

After a vote of thanks to the Greensboro people, the meeting adjourned.

Friday, 7:30 p. m. After a special service, the following topic was discussed: "The Laymen at work in the Church," by the Ven. E. A. Osborne, and Mr. Jas. Ker, Jr.

The session of the Convocation closed with a delightful reception extended to the Clergy and delegates by the ladies of Greensboro, at the Y. M. C. A. rooms.

DINNER AT ST. SAVIOUR'S

If there was a jollier place than St. Saviour's mission rooms yesterday afternoon the writer could not locate it in Raleigh. The occasion was the Thanksgiving dinner to the grown-ups and the children of St. Saviour's, and to be sure they were all there. The recollection of the delightful dinner a year ago brought everybody out and 231 were fed sumptuously. St. Saviour's is a very practical sort of a place. There is the chapel and the mission building, and Wednesday evening the congregation had decorated the chapel in the most appropriate way, giving it a true Thanksgiving touch.

Rev. Percy Eubanks, assistant of Christ Church parish, is in charge of St. Saviour's and is certainly doing a great work there. Mr. Eubanks has certainly every reason to be thankful for the success of St. Saviour's, for the Sunday School has 150 members, having doubled its size in the past six months. Then there is a brotherhood which is a very vital force, and which, beginning four months ago with four members, now has thirty-six. Then there have been more baptisms in the past six months than in three years previous and the congregation has nearly doubled in the past nine months.

But this is getting away from yesterday's dinner—away from the fine sight the mission room presented with four long tables reaching all its length, and even then not seating all, so that three rooms and the stage had to be utilized, 200 persons eating at once, after Rev. Milton A. Barber, rector of Christ Church had said grace. There was a second sitting and another bountiful supply of food was put before the Brotherhood of St. Saviour's. Good things were sent to the sick in all that section of the city. There were numbers of children at the feast. The ladies worked indefatigably to make everything exactly right and they succeeded most admirably. They were the hostesses to exactly twice as many people as at last year's dinner. The congregation of Christ Church provided the feast and a number looked in to see the happy feasters.—Raleigh News & Observer.—Nov. 25.

A BEAUTIFUL THANK OFFERING

The rarest of Christian virtues is gratitude—real, true, substantial gratitude that is more than a passing flash of feeling and flash of emotion. Our Lord once healed ten lepers and one returned to give thanks. Our Lord continues to heal hundreds and thousands and ten per cent. is an overestimate of those who take the pains to thank Him for his mercy and goodness. Our Lord recognized and commented on the conduct of the leper who came back to thank Him. Therefore we should recognize and encourage the spirit of gratitude. We want to recognize and approve the plans of Mr. J. H. Robinson of Durham who as a thank offering to God for His goodness in restoring him to health (when doctors despaired of his life) is raising money to purchase a set of chimes for St. Philip's Church, Durham.

Recently we wrote to Mr. Robinson to ask him how he is getting on with his task and thus he replies:

My plan is to raise $4,000, which the bells will cost. I set out to do this, with faith that God would bless the move and give me the bells in His own good time. My faith has never wavered. I have now on hand $1,815.50 which is out on interest, working as hard for the bells as I am. I have received contributions from one cent to fifty dollars, and it has come from all parts of the United States—a twenty-five dollar check from Paris, France, and among the sweet incidents of the movement was ten cents from a little girl in St. Helena, Cal., who wanted to "have a jingle in the bells." The motive is that all who feel grateful for special blessings, and desire to memorialize that gratitude in the tones of the chimes are asked to do so, and join me in the gratitude I feel over my life being spared, when it was despaired of by all human agencies.

Now we have this to say—that whether we are interested in chimes, or St. Philip's, or Durham especially or not here is something that must touch a responsive cord in every heart. Every one who has a spark of gratitude must extend to Mr. Robinson his cordial sympathy and desire to help by a tangible expression in the shape of a contribution.

FRANCIS M. OSBORNE.

Charlotte, Dec. 20, 1910.

CHOIR AND ORGAN RECITAL

A choir and organ recital was given at St. Philip's Church, Durham, Sunday evening, December 18, at 8:00 o'clock, this being the Twenty-fifth Anniversary of Mrs. J. M. Manning's voluntary service with organ and choir.

Mrs. Manning gave the silver offering (brought or sent) to extend religious work amongst the deaf. The only class who cannot enjoy the music of organ and choir.

MONROE

This month sees the end of the Rev. W. H. Ball's first half year amongst us. Although there is not much to relate, still there are several things to be deeply thankful for, as the Church books show. In June when he came we had nothing in hand towards our new Church, now we have in hand and promises over $3,000. This in spite of the fact that some who should have been the first to contribute, have not yet said what they will give. The plans and specifications are drawn and paid for. The number of communions made in June was 35 and the collections for the month amounted to $6.99. November's record shows 45 communions made, and $16.60 given at the collections in Church. This is apart from money sent outside the Parish. If every member of the Church would remember to do all in their power by faithful attendance and almsgiving, precept and example; the future (New Year) of this Church would be bright indeed.

THIS CHURCH AND THE DEAF MUTE BY REV. O. J. WHILDIN (DEAF MUTE)

This historical record would be incomplete were I to overlook the strong claims the services and ritual of our Church have upon the deaf and dumb who hear though the eyes and speak through the hands. No other church can lay before them such advantages as can our Church and that they acknowledge this is seen in the hundreds that come every year to her font for baptism and to her altar for confirmation. With our Book of Common Prayer in his hands it is possible for a deaf mute to feel that he is in his "Fther's House," though all around may be impenetrable silence. Upon his knees he sends forth his petitions and they ascend on High in unison with the petitions of those about him, not in articulate speech but in the language of mute eloquence, which indeed the Father heareth. Happily many of the deaf, and many of their pastors among the denominations, understand this and give the work their most cordial support.

Let us rejoice that the prayers of the voiceless people can thus ascend to Him. Let us rejoice that the glad tidings can enter into their souls and that they can at least in a language of mute eloquence swell the song of Moses and the Lamb.

May their hearts ever be open to heed the message and obey the will of the Father, To Whom be Honor and Glory, Praise and Power, now and forever, Amen.

CHRIST CHURCH—RALEIGH

A record of which Church people in this State must be interested and may be proud was established by Christ Church, Raleigh, on Thanksgiving Day when its offering for the Thompson Orphanage reached the noble sum of $256.45. The Church of the Good Shepherd gave over $125.00. These two church congregations gave to our Orphanage on that day more than the aggregate given by all the denominational congregations of the city for their own similar institutions. Why should some of our own people accuse our own people of not being loyal to our own?

St. Paul's Parish, Winston-Salem has recently let the contract for a new rectory to cost $5,000.00.

Rev. Francis J. Mallet, recently of Sharon, Pa., is now living at Salisbury having accepted the call to St. Luke's Parish.

The local Assembly of the Daughters of the King held a meeting at St. Peter's Church, Charlotte, Dec. 7th. In the morning there was a celebration of the Holy Communion and a sermon by Rev. Mr. Mallet of St. Luke's, Salisbury, in the afternoon a business conference and social reception at the home of the Rector of St. Peter's Parish.

On Thanksgiving Day the congregation of the Church of the Holy Comforter, Charlotte, gave up their temporary quarters, which had been used as a place of public worship, and have moved into the Sunday School room in the crypt of the Bishop Atkinson Memorial Church. This is a spacious and well lighted room, which will serve the congregation until the church is completed and furnished.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THOMPSON ORPHANAGE

THOMPSON ORPHANAGE ROLL OF HONOR FOR NOVEMBER 1910

Senior Department—Savannah Pulley, Janie Adams, Eva Bland.—Sarah E. Hanks, Teacher.

Primary Department—Annie Campbell, Leta May Turner, Roy Yates, Sallie Wallace, Katherine Sherbet, Flossie Anderson, Ivie Smith, Mary Wade, Wiley Lamm.—L. M. Tomlin, Teacher.

THOMPSON ORPHANAGE

Number of children, 59.

Contributions from November 15th to December 15: Colonial Club, Charlotte, $11.00; the Young Christian Soldiers, Hope Mills, $2.00; Mrs. Ella Cameron, ditto, 25 cents; W. A., St. Matthias' Church, Toccoa, Ga., $1.50; St. Philip's, Germanton, $6.50; Mrs. Lardner, Charlotte, $50.00; Earl Barringer Wolfenden, Marion, (for donkey fund), $1.00; Mrs. F. M. Hewlett, Wilmington, $5.00; collected in Hillsboro by Miss H. P. Collins, $15.55; J. A., St. John's, Fayetteville, $2.00; W. A., St. Philip's, Durham, (for turkeys), $14.00; Miss Fannie Woodroffe, Mt. Airy, $2.00; Mrs. Herbert W. Jackson, Richmond, Va. (for building fund), $25.00; estate of the Wood children, Rowan County, $32.04; Mr. F. J. Hill, Washington, D. C. $5.00; Miss Josephine Ashe, Wadesboro, $5.00; Mr. and Mrs. Thomas H. Sutton, Fayetteville, $1.00; Dr. S. S. Morrill, Farmville, $1.00; "Asheville No. 1", (for building fund), $5.00; St. Luke's Guild, Salisbury, $14.00; Mr. J. P. Meacham, Rockingham, $7.00; Mr. Melville Dorsey, Henderson, $5.00; Oriental Mission, $1.50; Miss Mary Evans, Clinton, Ark., $1.00; Mrs. L. D. Bonner, Bonnerton, $5.00; W. A., and Ladies Parochial Society, Clinton, $15.00; Charlotte Graded Schools, $11.58; Primary Department, Elizabeth College, $3.00; Elkin Memorial Church, $5.00; Mrs. C. D. Taylor, Valle Crucis, $1.00; A friend, Wilmington, $1.00; Mr. J. G. Bragaw, Jr., Washington, (building fund), $10.00; Mrs. Fannie Joyner, Farmville, $1.00; St. Luke's Sunday School, Winterville, $1.00; Miss Kathryn Whitley, Dillon, S. C., $5.00; Dr. L. H. Schubert, Red Springs, $1.00; St. Agnes' Mission, Franklin, $1.00; Mr. C. S. Easter, Oxford, $2.00; Mr. Arthur H. London, Pittsboro, $5.00; Mrs. Geo. T. Williamson's family, Graham, $6.50; Mr. Ruffin Smith, Charlotte, $1.00; collected in Charlotte by Mr. J. G. Shannonhouse, $3.50; Church of the Messiah, Rockingham, $6.85; Mrs. T. W. Bickett, Louisburg, for Leta May Turner Scholarship, $25.00; Miss Elizabeth C. Cochrane, Black Creek, N. Y., $5.00; St. Paul's, Monroe, $13.50; "Some of the Girls," Salem Academy, $4.00; J. A. No. 2, Henderson, $1.00; T. O. G. Scotland Neck, $5.00; Mr. Wm. Haywood Ruffin, Louisburg, $5.00; J. A. St. James', Belhaven, $10.00; W. A. Grace Church, Weldon, $20.00; Trinity Church, Statesville, $13.50; Mrs. Ficklen's S. S. Class, St. Paul's, Greenville, $5.50; Church of the Holy Spirit, Blowing Rock, $4.00; Mr. Joseph P. Pippen, Littleton, $5.00; Church of the Saviour, Jackson, $16.41; Mrs. James M. Allen, Louisburg, $5.00; St. John's, Fayetteville, $72.87; Church of the Good Shepherd, Rocky Mt., $47.98; Christ Church, Hope Mills, $1.50; Mr. Henry Perry, Henderson, $10.00; Grace Church, Morganton, $33.91; St. Gabriel's, Faison, $5.00; Grace, Trenton, 25 cents; Waccamaw, $1.00; St. John's, Wilmington, $95.54; "In His Name," St. John's, Wilmington, $5.00; St. Mary's Guild, State Normal School, Greensboro, $1.00; Mr. G. R. Jetter, Shelby, 50 cents; St. Bartholomew's, Pittsboro, $17.00; St. Alban's, Littleton, $20.00; Mrs. Geo. H. Roberts, New Bern, $2.00; Girls' Friendly Society, New Bern, $3.00; Rev. G. W. Lay, Raleigh, $5.00; St. Mary's School, Raleigh, $51.53; Calvary Parish, Fletcher, $16.15; Middleburg, $1.00; Trinity S. S., Statesville, $3.00; Mr. C. A. Hunt, Lexington, $10.00; Grace Church S. S., Lexington, $10.00; Miss Emmie Capehart, Kittrell, $1.00; St. Paul's, Greenville, $8.29; Church of the Good Shepherd, Raleigh, $173.89; of which $25.00 for building fund; Trinity Church, Mt. Airy, $5.60; S. S., ditto, $1.25; Mrs. L. G. Tripp, Bonnerton, $1.50; St. Saviour's Chapel, Raleigh, $6.00; St. Mary's, Speed, $6.00; Grace Chapel, Lawrence, $62.60; Parker Mission, $4.00; Emmanuel S. S., Farmville, $4.00; Mrs. R. H. Dykers, Waynesville, 50 cents; St. Stephen's, Duke, $8.95; S. S., ditto, $2.43; W. A. Trinity, Scotland Neck, $22.38; W. A. Christ Church, Raleigh, $33.00; W. A., Church of the Good Shepherd, Raleigh, $5.00; Church of the Epiphany, Leakesville, $10.00; St. Thomas', Reidsville, $9.45; Clayton Mission, $2.00; W. A., All Saints, Concord, $20.60; St. Luke's, Salisbury, $76.50; St. Stephen's, Oxford, $22.27; Church of the Heavenly Rest, Middleburg, $16.65; Trinity Parish, Scotland Neck, $39.24; St. Peter's, Charlotte, $153.51; Christ Church, Arden, $6.43; Church of the Redeemer, Shelby, $4.80; St. Luke's, Chunn's Cove, $2.00; Grace Mission, Grace, $8.00; All Saints, Ronda, $4.25; Holy Trinity, Greensboro, $50.70; St. Barnabas, Snow Hill, $16.00; Christ Church, New Bern, $72.21; St. Martin's, Hamilton, $6.30; St. Paul's, Beaufort, $8.10; Mrs. J. M. Linnehan (for donkey fund), Middleburg, "In Memoriam", $1.00; Waynesville Public Schools, $6.75; St. Martin's Chapel, Charlotte, $7.82; St. Luke's, Winterville, $10.00; Christ Church, Raleigh, $247.45, of which $25.00 for building fund; St. Paul's, Winston-Salem, $20.00; St. Mark's S. S., Mecklenburg County, $7.25; W. A., Spencer, $4.50; St. John's S. S., Wilmington, $5.57; Smithfield S. S., $5.00; Mr. C. M. Hawkins, Richmond, Va., $10.00; J. A., and Guild, Williamston, $1.00; St. Agnes' Guild, Fassifern School, Lincolnton, $5.50; Joseph, Harriet and Hugh Hardison, Fayetteville, $3.00; Christ Church, Rowan County, $4.95; St. George's, Woodleaf, $2.30; St. Philip's, Mocksville, $1.05; Church of the Good Shepherd, Cooleemee, $7.98; Calvary Parish, Tarboro, $50.00; St. Mathew's, Hillsboro, $55.75; Trinity, Asheville, $136.61; St. Philip's, Durham, $55.45; W. A., Church of the Advent, Williamston, $10.00; Zion Parish, Beaufort County, $13.89; St. Paul's, Edenton, $123.30; St.

Thomas', Windsor, $42.24; St. David's, Scuppernong, $2.81; St. Luke's, Roper; $9.11; St. James', Wilmington, $332.09; Church of the Advent, Williamston, $11.35; Christ Church, Elizabeth City, $65.52; Holy Cross, Valle Crucis, $2.50; J. A., Christ Church, Elizabeth City, $65.00; St. Agnes Guild, Christ Church, Raleigh, $20.00; "Messengers of Hope" S. T. S., $8.00; Hamlet Mission, $3.25; Archdeacon Osborne, Charlotte, $7.00; "In Memoriam," Wilmington, $10.00; Col. W. E. Holt, Lexington, $100.00; "A Milton Friend", $2.00. Total $3,381.72.

Contributions in kind: Seven turkeys through Mr. J. G. Shannonhouse, one of which was given to Superintendent; bundle of clothing, Mrs. R. M. Person, Charlotte; a hat, Miss Constable, Charlotte; 31 Prayer Books and Hymnals, the Rev. G. M. Tolson, Reidsville; barrel of apples, Mr. McD. Watkins, Charlotte; package of clothing, dress goods, etc., Mrs. Fannie Joyner, Farmville; barrel of clothing, etc., J. A., St. John's, Fayetteville; package of clothing and a turkey, Mrs. W. B. Rodman, Charlotte; package of clothing, quilt, etc., W. A., St. Luke's, Salisbury; fresh fish for breakfast, Thanksgiving's Day, Mr. J. H. Lillycrop, Charlotte; sandwiches, etc., T. O. G., Charlotte, one bushel sweet potatoes, Miss Mary Evans, Charlotte, package of clothing, Mrs. Dr. Newell, Charlotte; lot of pantry supplies, Graded Schools of Charlotte; groceries and table supplies, collected by Mr. J. G. Shannonhouse, Charlotte; two jars of preserves, Mrs. W. O. Kibble, Charlotte; box of clothing, towels, soap, etc., J. A., St. Luke's, Winterville; barrel of clothing, etc., Holy Trinity, Hertford; nine loaves of bread, Lomax & Rainwater, Charlotte; 126 yards cloth, Pilot Cotton Mills, Raleigh; package of Gowan's Remedy, from the Company; 8 pairs of gloves and 8 caps, _____; 2 quilts, _____, Cleveland; box of clothing, dress goods, soap, etc., W. A., Grace Church, Weldon; quilt, cloth and 12 pairs hose, Woman's Club, Winton; box of dress goods, buttons, shoestrings, etc., W. A., St. John's, Winton; box of clothing, dress goods, stockings, etc., W. A., and J. A., St. Thomas', Windsor; farm supplies valued at $4.55, International Harvester Co., Charlotte; box of clothing, St. Alban's, Littleton; 2 bolts of cloth, Salisbury Cotton Mills; box of clothing, etc., W. A., Trinity Parish, Scotland Neck; barrel of clothing etc., Girls Friendly Society and J. A., Christ Church, New Bern; package of clothing, Mrs. Normand J. Weeks, Charlotte; box of clothing material, etc., W. A., Emmanuel Parish, Warrenton; package of clothing, St. Mary's Guild, Normal College, Greensboro; package of ginghams and cheviots, Locke Cotton Mills, Concord; box of groceries, St. Stephen's Parish, Goldsboro; box of clothing, etc., W. A., Church of the Good Shepherd, Raleigh; box of clothing and groceries, J. A., Ridgeway; package of clothing, Mrs. Joe Garibaldi, Charlotte; bunch of bananas, Miss Mary Terry Bland, Charlotte; 5 pounds, Miss Alwilda VanNess, Charlotte; package of clothing, Miss Mary Dixon of the Primary class of Elizabeth College, Charlotte; barrel of clothing, etc., W. A., Holy Trinity, Greensboro; box of clothing, etc., Ladies Aid Society, St. John's, Bonnerton; box of clothing, etc., Ladies Guild, Church of the Advent, Enfield; package of clothing for Lena and Uldine Allsbrook, W. A., Grace Mission, Lawrence.

ORPHANAGE NOTES

Thanksgiving Day has come since our last Notes were written, and it brought so many good things to the children, and such large offerings for our support fund that we feel like having another day appointed for giving special thanks for what has been done for us. Some of the parishes have excelled themselves, and some of the rectors have taken a pride and pleasure in seeing them do so. Some places without a rector, and some where there was no service sent an offering all the same, collected by individuals. We wish we had space for some of the touching letters, and memorials that have come to us. We have had assurances from several quarters that the circular letters did good, though some may not have received them, and others may not have cared to use them. The idea was suggested by a good brother in East Carolina, and a good layman in Asheville, the latter undertaking to place one in the hands of every member of his parish which resulted in a large offering, notwithstanding the loss of their Church building by fire.

A few of our friends have volunteered to pay their arrearages on the Messenger of Hope, and we have collected some from others which we propose to divide with the Carolina Churchman.

We hear good accounts of our girls at Valle Crucis, and they seem to like it up there and yet they have a warm place in their hearts for the Orphanage. One of them in a recent letter says "I never will forget what a dear place the T. O. was to me, and I wish I could repay you all for your kindness." Without quoting all the nice things Miss Horner, the principal of the school wrote about them I will just say that she concluded by saying "I am much pleased with them."

Elizabeth Cochrane, one of our old girls who is now a trained nurse at Black Creek, N. Y., wrote us a nice letter lately, inclosing five dollars for the Orphanage. Another old girl, who is happily maried, sends us five dollars every year.

The Mecklenburg Live Stock Association, of which the Thompson Orphanage is a member, held its first sale at the Fair Grounds in Charlotte, on December 17th, and was well attended. We put in only one Berkshire pig, five months old and it brought $23.00.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	143.71
Amount still to be raised	31.29

(Contributions from November 12th to December 12th).

Ascension Sunday School—Davie County	$ .50
Young Christian Soldiers—Winterville	.25
Sallie Lou and Pattie Plummer Macon—Louisburg	1.00
St. James' Mission—Ayden	1.50
Jas. J. Pettigrew and Allen R. Pettigrew—Atlanta	1.00
Young Christian Soldiers—Middleburg	.20
Junior Auxiliary—Windsor for Oct., Nov. Dec.	.75
Marion-Frances and Katherine Alston—Arkansas	.25
Penelope Biggs—Williamston	.25
Mrs. W. T. Picard and Mrs. H. B. Hardy—Jackson	.50
Junior Auxiliary—Ridgeway	.25
Junior Auxiliary—Warrenton	.80
Young Christian Soldiers—Winterville	.25
Ascension Sunday School—Davie County	.50
Total	$8.00

My dear children:

We have not done as well as I had hoped we would but it is too late to talk about it now.

The first money came from the ever loyal and trustworthy Ascension Sunday School, and I am not allowed to print those letters so we can only say thank you, and well done! With all our hearts.

Then Winterville follows a close second, a fact that you will observe again before we finish—Esther says:

Dear Aunt Becky: Enclosed please find twenty-five cents (.25) for sewing teacher's salary, from the Young Christian Soldiers, Winterville. I remain,

Yours truly,

I am very glad the Young Soldiers are so faithful my dear. No deserter in your ranks.

Your are what the beloved J. E. B. Stuart would call "Mine to count on" and I could not give you higher praise!

The next letter is from new comers and as we have very few recruits these days they are doubly welcome.

Dear Aunt Becky: I enclose $1.00 for the Orphans to be used as most needed, from my two little girls, Sallie Lou and Pattie Plummer Macon.

We live away out in the country and rarely have an opportunity to atend our church.

My family have been Episcopalians for generation after generation, in fact always, and I am anxious for my children to come up in my mother's and father's church.

I want to make something for the utility sale. Would crochet belts be saleable do you think?

With best wishes for a happy Thanksgiving for you and the dear little Orphans.

I am sincerely yours,

I am very glad of your help dear madam, and delighted with your loyalty to the Church of your fathers. Ah if

all had felt that way there would not be so many rents in the seamless garment of our Lord, that garment that even the heathen Roman soldiers would not rend asunder.

I am too far from Charlotte to be able to tell you what is deemed most saleable. I can only say if I was to be the purchaser of a crochet belt if it was black would commend itself to me.

I hope you will come again.

Then here is another new name from Ayden.

Dear Aunt Becky: Enclosed find $1.50 from children of St. James' Mission, Ayden for Thanksgiving Offering.

Yours truly,

Thank you very much my dear sir. It comes in a good time for the Orphanage is wofully behind hand financially at this time. Then from the little Pettigrews, whom I grudge to Georgia for Pettigrews belong to North Carolina.

Comes a dollar via Roanoke, Virginia, through the medium of that devoted North Carolinian and friend of the Orphanage their "Auntie."

So say thank you all round. Middleburg comes next, brief and to the point.

My dear Miss Cameron: Enclosed please find 20 cents from Young Christian Soldiers, Middleburg, N. C.

Very truly,

Always welcome, my dear young lady, but never quite as much needed as right now when Mr. Smith is over four hundred dollars overdrawn and prices are climbing up to the moon for everything that has to be eaten.

The Windsor Juniors beg not to be published, so I can only say thank you and come again. I am very fond of Windsor. My mother's mother's people hailed from Bertie.

Texarkana comes next:

Dear Aunt Becky: Enclosed you will find twenty-five cents (25c), as our dues for November. We hope you are as well as usual. With love, I am,

Yours affectionately,

I am always glad to hear from you children. Kiss the baby for me and give my love to my June Rose, if you know who she is. Do you?

Another of the ever faithful says:

Dear Miss Cameron: I enclose twenty-five cents for the sewing teacher's salary for November. I hope you are well and enjoyed Thanksgiving Day.

Yours,

I am afraid Penny dear, I've lost the art of enjoying things, except good, faithful, honorable children like—why, like you honey.

Ridgeway has this to say:

My dear Miss Cameron: I am sending our dues for the sewing teacher's salary for December.

Yours with best wishes,

You are, also, among the honorable ones, who show all good fidelity my dear lady. Give my love to the Juniors please.

The next was one of the not to be printed ones. I hope with you my dear friend, that those who can will remember the Orphans at the blessed Christmas time, for indeed, indeed it is more blessed to give than to receive. Give my love to your household please, and take all good Christmas wishes for each one.

Warrenton comes in with this:

My dear Aunt Becky: Enclosed please find check for eighty cents (80c). How are you feeling this cold weather?

The money is for the sewing teacher's salary, from the Junior Auxiliary of Warrenton North Carolina.

Very sincerely,

Cold weather cripples me up at a great rate, like all rheumatics, but I am quite limber enough to count a great many pennies if only they would come to be counted!

Winterville makes a second appearance on the stage saying:

Dear Aunt Becky: Enclosed please find twenty-five cents (25c) for the sewing teacher's salary from the Young Christian Soldiers, St. Luke's, Winterville.

Yours truly,

Ah my bonny queen Esther I wish I had a great many more like this!

Do you remember I said take notice that you and Advance were running side by side? Well, Advance came in to the running post with you again and as you see, closes the list for this year.

It is a good word to close with. Let us take it as our motto for next year. Advance!

God bless and keep you all in health and body and soul, and grant you each one your heart's desire and joys..

Your loving,

AUNT BECKY.

Address:

Miss Rebecca Cameron,

Hillsboro, N. C.

THE ORPHANAGE UTILITY SALE

The Thompson Orphanage Guild of Charlotte held its Utility Sale during the Thanksgiving season. Several guilds and individuals in other towns sent substantial contributions to the sale, which are heartily appreciated by the Charlotte Guild. About $150.00 was cleared, in fact there was practically no expenses as the places for holding the sale, on two days, were given free.

Some valuable suggestions for new buildings have recently been received. The promoters of the project feel encouraged at the increased interest manifested in substantial ways.

JULIA J. ROBERTSON,

Cor. Sec. Thompson Orphanage Guild.

Charlotte, N. C., Dec. 13, 1910.

REV. W. J. SMITH—A CORRECTION

In the December issue, a slight error occurred in the account of Rev. W. J. Smith's 25th anniversary. A "T" was omitted from his middle name and his work at the Orphanage was dated from 1899, when it should have been 1898. We are glad to make the correction—Editor.

IN MEMORIAM

It is with a sad heart I attempt to write the obituary of our little darling, Benjamin Solomon Pender, Jr., son of B. S. and Helen Pender. He was indeed a bright little boy and loved by all who knew him. All that a kind doctor, a loving mother, father and aunt could do would not save him; God had come to take him to dwell in Heaven.

While I am sure he was taken for some good purpose it was hard for us to give him up. The Lord giveth and He taketh—"Blessed be His name."

Little Solomon was born January 13th, 1909, died November 6th, 1910, making his stay on earth one year, nine months and twenty-three days. He was only sick six days but suffered, oh! so much with that dreadful disease, pneumonia.

May the Lord bless and comfort his much grieved parents.

Safely, safely gathered in,
Far from sorrow, far from sin,
God has saved from weary strife,
In its dawn, this fresh young life,
Now it waits for us above,
Resting in the Savious love;
Jesus, grant that we may meet,
There, adoring, at Thy feet.

MRS. BESSIE JONES CLARK.

On St. Andrew's Day, November 30, the Very Rev. George Allen Beecher, in the cathedral at Omaha, was consecrated Bishop of Kearney in succession to the Rt. Rev. Anson R. Graves, D. D. At its meeting on November 18th the Executive Committee voted to Bishop Graves, as his retiring pension, the sum of $2,000.

IN MEMORIAM

At a meeting of the Rectory of the Chapel of the Cross, Aurora, Beaufort county N. C., the following resolutions were unanimously adopted.

Resolved, 1. That in the death of Mr. Josephus Peed this Parish has lost not only its oldest member but the

Church a faithful, loyal and devout Communicant. Born and reared in Beaufort county Mr. Peed has lived his long life of over four score years in his native county and was justly regarded as one of her most upright and best citizens.

Resolved, 2nd. That as a Churchman he was one of the original founders of the Parish at Aurora, and gave liberally of his means and of his time for the work of the Master and the building up of the Parish.

Resolved, 3rd. That a copy of these resolutions be sent to The Carolina Churchman, with the request to publish the same and that a copy of them be forwarded to Mr. Peed's family.

A MESSAGE TO MEN

Alfred E. Marling of New York, speaking as a business man to business men, says: I have just been reading of a road in Iowa, 180 miles long, which was built in one hour. By a concerted plan bodies of men turned out all along the line, set to work at the same moment, and at the end of the hour the road was finished. Can't we get together and build a highway for the King? Money is stored-up personality. If not linked with personality it is useless. A pile of gold dollars has no power until someone takes hold of them. The question is not what I make of my money, but what I let it make of me. Making money is a good game, but using the money you have made, that it may be turned into power, is a better one. Link it with the Kingdom. A man without a vision is only a drudge, and the best vision is that which our Master shows us. His Kingdom can't advance without us. We have Him whom we call life eternal; shall we not share Him? "I say to you men, and especially to the younger ones among you (for I'm sorry that the vision came to me so late): You've got only one life to live for your Master. Live it!"

BISHOP CHANNING MOORE WILLIAMS

(Consecrated, October 3d, 1866)

On December 2nd, in Richmond, Va., Channing Moore Williams, our pioneer missionary in Japan, and afterwards Bishop of Yedo, passed to his reward. This announcement will mean little to many of our readers. Patient and faithful in his labors, quiet and inconspicuous to the point of self-effacement, Bishop Williams was never a prominent figure in the eye of the Church, but the results of the more than fifty years which he gave to her service—all of them in Japan—are written in the Lamb's Book of Life. As a pioneer, facing with unswerving purpose the years of seeming failure; as bishop, helping to gather in the harvest when the great opportunity came; and last of all, as the quiet missionary retired from episcopal dignity and responsibility, he lived only for Japan and the Church. The land of his adoption became the home of his heart and into her Christian fabric he wrought with lavish generosity all that he possessed of character, knowledge and purpose. The people of Japan will understand, as the people of America perhaps can never do, how much is due to this simple, sincere, self-forgetting, patient man of God. May he find light and peace in the presence of the Master whom he served.

MEN SHOULD PRAY ALWAYS

In our day, as in the past, there is an urgent call for steadfastness in religious devotions. The temptation is to grow remiss in their performance, or to neglect them altogether; but the necessity for constancy becomes more imperative as the years come and go. We cannot dispense with them, either with safety to ourselves, or with credit to our Christian profession. Our Lord tells us, "men should always pray." Paul declares, "in everything give thanks." Prayer and praise are ever becoming and necessary. They are to be engaged in with fervor, frequency, delight, intelligence and persistence. Faint-heartedness is pitiable at any time, but in religious matters it is doubly reprehensible. It is a blessed and honorable thing to be a frequent, regular and devout suppliant and worshipper. Our communion with God should be tender, sweet, confiding, uplifting and helpful day by day and hour by hour.—Southern Churchman.

PRINCIPLES OF ANGLICANISM

(By the Right Reverend Frederick Joseph Kinsman, D. D., Bishop of Delaware. Crown 8vo. pp. xii:184, price, $1.00 net; by mail, $1.08. Longmans, Green & Co., Publishers, 449 Fourth Avenue, New York.)

The addresses included in this volume were delivered by the Bishop of Delaware on various occasions during the year preceding their publication. They have special reference to the Episcopal Church in the United States, for members of which they were originally written; but this reference is not exclusive. They deal in a general way with the fundamental principles of the Churches of the Anglican Communion and of the bearings of these principles on questions of the present and future. Of six papers in all, three discuss the history of the Reformation in England in its conservative and its progressive aspects; the fourth, the Principles of Holy Orders; the fifth, the Strength and Limitations of Protestantism; and the last, the Unity of the Church.

It will be of special interest to the clergy and laity of the Carolinas, who were present at St. Mary's Conference last summer, to see the above announcement of the publication of the lectures that were then heard with so much interest.

Five of these lectures were delivered at St. Mary's Conference; and a request was then made that they be published.

Bishop Kinsman's lectures made a deep impression on the Conference both by reason of the nature of the lectures and the spirit of the lecturer and everyone then present will be glad of this opportunity to get the lectures in permanent form.

All through the darkness of the worldliness we chose to enter, up the high mountains of pride and obstinacy where we wilfully climbed, far away to the barren fields which our passions and desires led us, the tender Shepherd with tears and bleeding feet, sought the wanderer whom He loved.

CHRIST'S NATAL DAY

O Holy Day and blessed,
  Proclaiming Christ is come,
By Angel host confessed
  The Prince of Peace and Love—
On Thee, with holy gladness,
  We lift the voice of praise,
Forgetting all earth's sadness,
  And grateful hearts upraise.

'Twas sweet angelic voices
  That chanted first the strain;
Now every soul rejoices
  To swell the glad refrain
Of Glory in the Highest
  To God, and Peace on Earth.
Awake, sad heart that sighest,
  Behold thy Saviour's birth!

Emmanuel's Day Keep holy,
  Ye pilgrims of the night,
To Him who came so lowly
  From Heaven's resplendent light.
Shout out in exultation
  The tidings He doth bring;
Lift high your jubilation,
  For Christ is born a King.

O Natal Day! thou bringest
  The Day-Star of our hope,
Whose glorious rays thou flingest
  To earth's remotest slope.
Bright Morning Star of Glory
  Is Christ, Messiah, King,
To whom, in song and story,
  Let earth its tribute bring.

We have in our work in China, and particularly in the district of Shanghai, the best educational work which is being done in that country. This is proved by the fact that the Chinese government itself has taken our institutions as the models on which to form its own.

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Trains leave Wilmington, Effective Nov. 6th, 1910.

No. 45—5:30 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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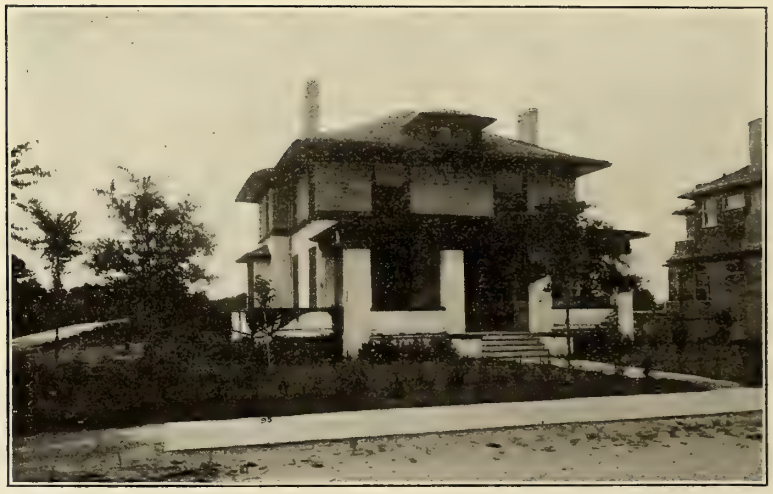

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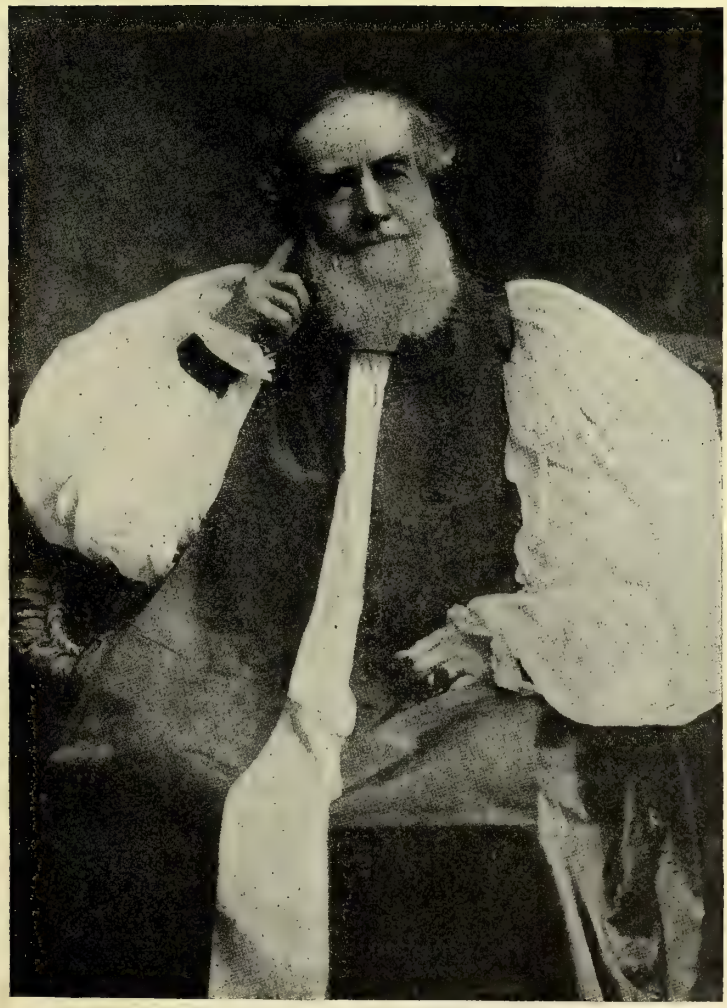

THEODORE BENEDICT LYMAN
FOURTH BISHOP OF NORTH CAROLINA

[Reduced reproduction from Haywood's "Lives of the Bishops of North Carolina," A. Williams & Co., Publishers, Raleigh, N. C.]

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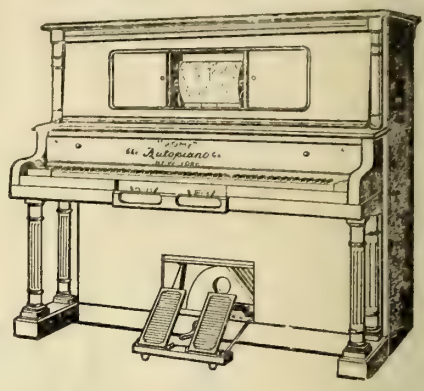

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The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, FEBRUARY, 1911 No. 5

CALENDAR FOR FEBRUARY

2. Purification Blessed Virgin Mary. (White).
5. Fifth Sunday after Epiphany. (Green).
12. Septuagesima. (Violet).
19. Sexagesima. (Violet).
24. St. Matthias. (Red).
26. Quinquagesima. (Violet).

THE BISHOPS OF NORTH CAROLINA—WHEN THE STATE WAS ONE DIOCESE

By Rt. Rev.JOSEPH BLOUNT CHESHIRE, D. D.

BISHOP LYMAN

The nearer in time any character stands to us the more difficult it is to write of him. As time passes, and the pervasive personality of a man whom we knew ceases so strongly to affect us, the more striking qualities and the more important incidents of his life seem to come out into more distinct view; and we are the better able to form in our own mind, and to present to others, a clear and consistent summary of the man in his most important and characteristic features. And so I find myself more at a loss how to present to the readers of The Carolina Churchman an account of our late Bishop Lyman, whom so large a number of them knew personally and remember most distinctly, than I felt in writing of those Bishops who preceded him, and who are less remembered by the present generation.

Theodore Benedict Lyman was born in Brighton, Massachusetts, November 27th, 1815. He was the son of Asa Lyman, a Congregational minister, and Mary Benedict, his wife. Both father and mother were of distinguished New England ancestry. The name Lyman in particular is prominent in the early history of Connecticut and Massachusetts, and has had many notable representatives in all parts of the country during later days.

In 1837 he was graduated at Hamilton College, Clinton, N. Y., being the Valedictorian of his class. The particular influences under which he became a member of the Protestant Episcopal Church are not known to the writer; but almost immediately after his graduation he entered the General Theological Seminary, being a member of the graduating class of 1840. During this period of his life he was intimately associated with the young Arthur Cleveland Coxe, also the son of a distinguished Calvinistic divine, but afterward the eloquent and accomplished Bishop of Western New York. Young Coxe was of a highly imaginative and poetical temperament, and in the effervescence of youthful genius seemed, to his more sober-minded friend, too much in love with his poetical pursuits. Young Lyman expostulated with him upon the subject, and urged the higher claims of the Holy Ministry, speaking rather disrespectfully of his friend's rhymes and jingles. In the end they became fellow students in the Seminary. The "rhymes and jingles" however were not abandoned, but the excellent gift of verse making was consecrated to the service of God and the Church; and "Coxe's Christian Ballad's" were a beautiful contribution to the literature of our American Church. The writer of these lines trusts that he may never altogether forget the impression made upon him by having these Ballads read to him when he was too young to read them himself.

In the General Theological Seminary Bishop Lyman came under the influence of a man who became one of the most devout and learned of all our American Bishops, William Rollinson Whittingham. Three days after being consecrated Bishop of Maryland, Bishop Whittingham ordained his late student to the Diaconate in Christ Church, Baltimore, September 20th, 1840; and December 19th 1841, advanced him to the Priesthood in St. John's Church, Hagerstown, where he had served his diaconate, and of which he now became the rector. For ten years he continued in this, his first parish, years of faithful and fruitful service, marked by some dissentions and difficulties, in which the young rector bore himself with a patient yet firm discretion, which commended him to both his Bishop and his people, and won over even his opposers in the end.

The most notable achievement of this Hagerstown period was the part he bore in the establishment of St. James' College, some six miles from Henderson. Much of the credit for the original project and for its successful accomplishment belongs to Bishop Lyman. Its eventual destruction as a college, one of the sad results of the war, in no way detracts from the honor due him for his successful work in its behalf.

During his residence in Hagerstown he received a call to become rector of St. James' Church, Wilmington, probably in 1843, at the time when that parish became vacant by the removal of its rector, the Rev. Dr. Drane, who by the way, was himself a Hagerstown man. In 1843 Dr. Drane removed for a short time to Kentucky, but soon returned to Wilmington, where he remained until his heroic death in 1862.

In 1850 the Rev. Mr. Lyman accepted the rectorship of Trinity Church, Pittsburg, Pa., whose rector, Dr. Upfold, had just been made Bishop of Indiana. He continued in this charge ten years, and during his incumbency his parish sent off the strong off-shoot of St. Paul's Church, making a new parish in the city.

During the earlier part of his life Bishop Lyman had been a man of frail physique and delicate health. His twenty years of hard and continuous labor as a parish priest, ever responsive to the many calls of a large and increasing work, made him feel that he needed, and had fairly earned, a period of rest and refreshment. June 24th, 1845, he had married in Baltimore Miss Anna Margaret Albert. He had now (in 1860) a family of four sons and one daughter, but Mrs. Lyman's ample patrimony enabled him to take his family for a residence of several years in Europe and thus enjoy the advantages of foreign travel, without the severance of domestic ties, or the discontinuance of the home life.

It was in May 1860 that he sailed for Europe, intending to return after an absence of two years. When the two years had expired, the spring of 1862 found this country involved in the "War between the States." He therefore postponed his return, and eventually remained abroad with his family for ten years, returning to America in the summer of 1870.

These ten years in Europe were not without their reasonable share of diligent service in the proper work of his holy calling. There is no space for any particular account of this service in these columns, but it may be memtioned that Bishop Lyman was the real founder of an American Church in Rome. For several seasons he acted as Chaplain to the American Ambassador in Rome, holding regular services, attended by large numbers of American visitors and residents, in the apartments of the Embassy. But in the fall of 1867 he took a four years lease of a building outside the walls of Rome, not being allowed to rent a building for such services within the city, had it fitted up as a Chapel, and began there the services which he kept up for a year and a half, and which were regularly continued until they developed into the present Church of St. Paul, our American Church in the City of Rome.

Upon his return to America in 1870 he accepted the rectorship of the important parish of Trinity Church, San Francisco. He took his place at once among the first clergymen of the Diocese and was sent as a Clerical

Deputy from California to the General Convention of 1871 in Baltimore. In the protracted and exciting debates upon questions touching matters of ritual, he took a prominent part, and offered the series of resolutions which in the end were adopted by the Convention, and which ended the debate—though they did not at all settle any of the questions at issue.

It should also be mentioned that just before his return from Europe the Trustees of the General Theological Seminary elected him Dean of the Seminary. He felt however obliged to decline this most important and honorable post.

For some years the Diocese of North Carolina had been discussing the question of how to obtain additional Episcopal ministrations for its widely extended territory and its scattered congregations. Bishop Atkinson had strongly urged the advantage of smaller Dioceses and a closer relationship between Bishop and people. The Diocese had been thoroughly indoctrinated with this teaching but the practical difficulties of providing for the support of two diocesan organizations seemed for the time insuperable. The Convention of 1873 therefore resolved to elect an assistant Bishop. But at the same time a resolution was also adopted pledging the Diocese to erect a new Diocese, as soon as the same might be practicable, in case the Bishops and standing committees should give their approval to the election of an assistant Bishop. May 30th, 1873, in the Convention of the Diocese of North Carolina, on the thirty-fourth ballot, the Rev. Dr. Lyman was chosen assistant Bishop of the Diocese. Among the persons receiving votes in this election were five other distinguished priests, who afterwards were raised to the Episcopate, the Reverends Alfred A. Watson, Wm. Stevens Perry, Jno. H. D. Wingfield, Hugh Miller Thompson, and Geo. F. Seymore.

Bishop Lyman was consecrated in Christ Church, Raleigh, December 11th, 1873, by Bishops Whittingham, Atkinson, and Lay. Bishop Lay preaching an eloquent and deeply suggestive sermon on "The Ardent Longing," being almost a prophecy of the present earnest movement for unity among divided forces of Christendom. Immediately after his consecration the assistant Bishop threw himself zealously into the work of visiting the parishes and missions of the Diocese of more than fifty thousand square miles. Though fifty-eight years of age he had all the fire and enthusiasm of youth, and twenty years he bore the burdens and anxieties incident to the administration of a Diocese, rich in opportunities for development and growth, but with narrow resources for the maintenance of the work.

The story of these twenty years of faithful and unremitting labors offers few striking incidents for relation. Until January 1881 he was assistant to Bishop Atkinson. This relation of Diocesan Bishop and assistant has often been found one of difficulty and discomfort to both parties. It may be said in this case however that throughout its continuance the most perfect harmony prevailed between these two excellent men. The election of Bishop Lyman had been effected by the vote of Bishop Atkinson, who had known him in the early days of his ministry in the Diocese of Maryland, and perfect cordiality and mutual sympathy and co-operation continued between them to the end. In 1877 a strong movement was made for the erection of a new Diocese out of part of the extensive territory of North Carolina, in fulfilment of the resolution of the Convention of 1873. This would have given Bishop Lyman an independent jurisdiction, which must needs be attractive to a man of his energy and practical ability. It was understood therefore that he strongly favored the proposed new Diocese. But though carried by a large majority both of the clergy and parishes, there was determined opposition on the part of an influential minority of the Convention. The first session of the Convention of 1877 was held in St. Peter's Church, Charlotte, May 30th. Though the motion for the new Diocese was carried by a decisive majority of both orders, it was found difficult to agree upon a line of division by which the new Diocese should be cut off from the old; and the Convention adjourned without having settled the question, and resolved upon an adjourned meeting in Christ Church, Raleigh, to be held September 12th following. After long and at times heated discussions and contentions, Bishop Lyman, seeing that it was impossible to reach any agreement except at the price of deep and possibly permanent dissatisfaction and mortification of some most excellent men and loyal Churchmen, made an address to the Convention urging the postponement of the matter until a more general approval could be secured for it. Bishop Atkinson, being appealed to, gave the same counsel. It was known that Bishop Lyman had expected a new Diocese to be erected, of which he would have been the Diocesan. Indeed he had a moral right to ask this of the Convention. But he generously put aside his own wishes and sought only the peace and welfare of the Church. Largely as a result of his action the whole matter was postponed.

Upon the death of Bishop Atkinson in 1881 the question of the new Diocese was revived. By this time Bishop Lyman's judgment had come to be that a division was unnecessary and even undesirable from some points of view. But the Diocese had been too long committed on the matter, and in 1883, the Diocese of East Carolina was erected.

But though the cutting off of East Carolina greatly lessened the extent of territory under his jurisdiction it did not greatly lessen his labors. Before 1883, he had bestowed his faithful and unremitting labors upon the vast field, without being able to reach the whole in any annual visitations. After 1883 in the smaller Diocese he worked as diligently, and could succeed in covering the territory in a manner within the year. And such has continued to be the experience of subsequent diocesans. The Bishop's labors are not greatly lessened, but his labors, by every lessening of the territory under him, are more effective by affording more adequate Episcopal service in the parishes and missions.

From his first coming into the Diocese Bishop Lyman was deeply interested in the subject of Christian education, and was most desirous of establishing Church Schools. St. Mary's School enlisted his hearty sympathy and he delighted in visiting it, and in presenting its claims to the people in North Carolina and elsewhere. He was also desirous of establishing a School for Boys of a corresponding character. Both in Morganton and in Asheville he made earnest and continued efforts for the accomplishment of this noble purpose. Many things conspired to disappoint his hopes and frustrate his efforts. Perhaps the Bishop himself did not fully realize the very limited financial resources of the Diocese, and his bouyant spirits and optimistic temperament hurried him on to attempt the impracticable. But he set before his people a noble example of zeal, and enterprise, and devotion, and it is only fair to say that more of those qualities in the people of his Diocese might perhaps have enabled him to write success—where now we can only read failure.

In another branch of aggressive work he was more successful. He was a great promoter of Church building, and during his twenty years of administration he consecrated a large number of new Churches in the mission field, many of them largely the result of his own generous and timely aid and co-operation. The total number of Churches consecrated by him during his twenty years Episcopate was forty, an average of two each year, and though in some cases they were new Churches built to replace old ones, yet in the greater number of cases they represented new work, and the gaining of territory before unoccupied by the Church.

He was specially interested in extending the work of the Diocese througout our beautiful mountains. Notwithstanding the difficulties and discomforts of mountain travel in Western North Carolina thirty or forty years ago, he was most diligent and untiring in visitations in their remotest regions whither our hardiest missionaries had penetrated; and was more than once in danger of life and limb in these expeditions. He was keenly alive to the natural beauties of this part of the State; its invigorating atmosphere seemed like a stimulating cordial to his spirits; its forest clad mountains had an irresistable fascination for him; he felt that he should like to settle down to enjoy the charm of each peaceful valley in a permanent home among them. And above all he longed to see the services of the Church and its benign and elevating influences brought to bear upon all the people of that interesting country. He could hardly restrain his enthusiasm within bounds of prudence under the exhilerating influences of vitalizing breezes of their

upland lawns. And he left his memory here and there among these mountains in Chapels and Churches formed under the inspiration of his enthusiasm and built largely by the help of his generous and ready hand.

And his interest in the spiritual welfare of our colored people should not be forgotten. Some of the best of our colored clergy were trained under his direction and by means of his sympathetic co-operation and assistance in St. Augustine's School; and he was ever ready to encourage and to give material assistance to every effort to extend the influence of the Church among them, and to establish missions and schools for their benefit.

His long residence on the Continent of Europe, and his intimate acquaintance and association with the efforts to establish Churches in Rome, Florence, Paris, and elsewhere, for the benefit of English and American Churchmen who in increasing thousands throng the chief cities of Europe, made him specially the one to have charge of our few American Churches in Europe. He discharged this duty by appointment of the Presiding Bishop for three years, (1886-1889), during which time he made two visitations to those Churches, and among other official acts, Consecrated the American Churches at Dresden, Paris and Nice.

But the life so full of abundant labors was pouring out vital forces which could not be renewed, and the vigorous frame which maturity had developed into vigor began to show signs of decay. In the Convention of May 1893, Bishop Lyman asked for assistance in his Episcopal labors; at a special session in June of the same year an assistant Bishop was elected, and Consecrated October 15th, following. Barely two months later, December 13th, Bishop Lyman died at his house in Raleigh, and was buried December 15th, from Christ Church, in that city. December the 11th, he had completed the twentieth year of his Episcopate, and the 27th of the preceding month had been his seventy-eighth birth-day.

The first Mrs. Lyman had died April 13th, 1889. February 6th, 1893, Bishop Lyman married Miss Susan B. Robertson, of Buncombe County, daughter of the late Alexander Robertson, formerly of Charleston, S. C. Bishop Lyman should ever be gratefully remembered as an able and effective preacher, a devoted enterprising and self denying Bishop, a diligent and vigorous administrator, an affectionate pastor, and a man loyal and true to his adopted State and Diocese of North Carolina.

NOTE: Bishop Cheshire desires us to say that his sketch of Bishop Lyman was written in great haste as he was compelled to leave home about that time, for a prolonged visitation out of the country, and he feels that the sketch is less adequate than it would have been, could more care have been given it.

We feel that the entire series of papers have been very satisfactory—in fact, just what we had wanted from Bishop Cheshire, who is not only well qualified for this kind of work, but does it in a very interesting style.—Editor.

THE FORWARD MOVEMENT

The Board of Missions has called upon the church for a Forward Movement and has put forth the following definition what it means thereby:

1. It is an endeavor to place frankly before the Church, and especially before its men, the true situation of missionary affairs, taking them into the confidence of those charged with the conduct of missions, with the conviction that the men of the Church will recognize the Church's opportunity and bestir themselves to supply the Church's need.

2. It is a call to the Church as the Body of Christ to realize more fully the opportunities which lie before her, that she may make the same forward movement which we all make in our conscious life and growth, moving onward into a new sphere of larger effort and better understanding, and filling more nearly the circumference of our opportunity. It is such a forward movement as all vital, growing, things must experience if they are to remain in health and usefulness.

3. It aims at a better organization of the forces within the Church which must be relied upon for carrying to a successful issue the great business for which the Church exists; and particularly it sets itself to enlist the co-operation of the men who call Christ Master, in a systematic and practical effort to establish His Kingdom in the earth.

4. Lastly, the Forward Movement contemplates a gift of $500,000 in excess of all apportionments upon parishes, Woman's Auxiliary and Sunday Schools, and all other sources of revenue. Only by some such effort can the new obligations of the present be fairly met, and any advance made in achieving larger results.

HOW THE MORTGAGE WAS LIFTED

There is a Presbyterian Church in El Paso, Texas, which has existed for many years careless of the claims of foreign missions. Local necessities seemed to press so hard that of course it was impracticable to consider calls from far away. There was a debt of $23,000 resting upon the church, and the congregation was not particularly large or wealthy. Yet the claims of foreign missions were not altogether neglected, for the church took an offering last year, and sent $51 for that purpose.

Then came the Laymen's Missionary Movement, sweeping through the South. Its wave of enthusiasm and consecrated knowledge caught up the men of this church. They listened to its story; they thrilled with its message; then they began to ask one another questions. As a result they determined that it was high time for the congregation to take its part in sending abroad the Message. They canvassed the church for subscriptions, adopting the methods proposed by the Movement. This resulted in pledges amounting to $1,500.

This was wonderful, but it was not all. Under the impetus of the movement, and realizing for the first time the seriousness of a Christian congregation's duty, they faced their own financial condition, and were ashamed. They determined to remove the incubus that oppressed them; they set themselves about it vigorously, paid off the debt of $23,000 and lifted the mortgage, raising $19,000 for this purpose at a single service.

CHALDEAN PRIESTS AS BEGGARS

(Letter from the Missions House, New York)

My dear Bishop:

I have just read yours of the 4th and write at once to say with regard to the Chaldean priests, "don't." If you choose to give them a dime or a quarter when they come, why of course that is all right; but you may be sure that the chances are all in favor of any offering you make for their work going into a private till.

Of course I don't mean to say that there are no genuine people among them, but I know that the results of our investigations have been very discouraging. In any case nobody has a right to go up and down in the Church asking for help in the name of the Church without proper credentials, and the sooner these people find out that they must secure testimonials from sources that we can verify before they can expect to live on the generosity of the Church, the better it will be for all concerned.

Above all things, do not give any of them a piece of paper with your name on it. The chances are all in favor of its being used for the filching of the tender hearted. If you follow my suggestion you may fail to relieve some worthy person, but just the same it is my opinion that the limit of your responsibility to any appeal of this sort ought to be the relief of the present necessity of the person asking.

Wishing you all blessing in the new year, I am,

Very truly yours,

A. S. Lloyd.

The Right Reverend Robert Strange, D. D.,
Wilmington, North Carolina.

The February issue of The Spirit of Missions will be the annual Children's Number. The edition last year reached 150,000 and may go beyond that figure this year. It will be an attractive number and should find a ready sale. Orders for it must be placed without delay.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

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COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL

THE FUTURE OF THE CAROLINA CHURCHMAN

As the end of the Council year draws near, it behooves those interested in the publication of the joint Diocesan paper seriously to consider its future. The call for such consideration is based upon its present status, which while not desperate, it as least not what it was hoped it would be at this stage of its career. It is fair to say that those immediaely responsible for its success, and upon whom the burden of the work of its publication falls, had every reason to expect that this year would be its best. And certainly from the standpoint of its contents and general make-up they were fully justified in their expectations. Through the generous contribution of his excellent and interesting articles on the Bishops of North Carolina, illustrated at special expense, Bishop Cheshire has greatly enriched the paper for the year; and it was confidently expected that this feature alone would enhance its value and increase the number of its subscribers materially. Nor has the rest of the paper been behind in its items of interest, both in the Church at large and in the State. We know of no better local Church paper in the whole Church than The Carolina Churchman has been during the past year of its existence. And yet, instead of surpassing its financial record of last year, there is every prospect that it will fall behind considerably. A part of the support from the Dioceses, upon which it is dependent, has been withdrawn, not willingly but of financial necessity; and in spite of added labor in collecting subscriptions, this source of revenue has fallen off: so that, if the year is ended without indebtedness, the business manager will feel himself fortunate.

A few facts in this connection demand attention. First, it is hardly realized, by those who have had no experience in managing this class of publication, how much labor is involved. The securing of advertisements upon which every paper is most largely dependent for support, the mailing of each issue to about 2,000 addresses, the issuing of bills made necessary by the failure of subcribers to remit promptly, the correspondence necessarily entailed in the conduct of the paper—all these duties fall upon one man, the business manager. And he has done his work uncomplainingly, and with more success financially than we have ever known any one in a like position to do. For this he has received no compensation whatever, except the silent appreciation of those who may faintly understand the burden of the task that has been laid upon him. His management and voluntary service has made the paper the cheapest we know of.

The Church Militant of the Diocese of Massachusetts, we were told some years ago, cost about $3,000 of which the Diocese had to pay about half; and The Diocesan Journal of Southern Virginia, of which the writer was editor and manager, cost about $1,800 of which the Diocese paid about $1,000. Neither of these papers, in point of dress or contents, were superior to The Carolina Churchman; neither was so large, and their circulation was only about double, the second half of the issue, however, being of inconsiderable expense. And yet, our own paper has cost only about $800 a year, for which the two Dioceses through their Bishops have contributed at no time more than $200, and this year only $100. Of course, a part of the difference in cost, of the two papers mentioned and our own, is due to the fact that in both the other instances some remuneration was made to the business managers. But the fact of the voluntary service of our own manager should have laid an additional burden of responsibility upon the rectors and laity of the Church in the Diocese for securing adequate support. That such responsibility has not been felt seems evident from the present status of the paper.

When the present combination of the different diocesan papers in The Carolina Churchman was effected, it was probably felt that the paper would take care of itself after the manner of other general Church papers. That this was a mistaken impression, if it existed, is shown by the present condition of affairs. That such more or less local publications as this can only exist by the active interest and support of rectors and churchmen, is the unvaried experience of the past. The Methodists, who make their local Church papers a vital factor in the life of their Church, are thoroughly alive to this fact, and attach almost as much importance to the success each minister has had in securing subscriptions to their Conference paper, as they do to the number of converts reported. We cannot afford to put the responsibility upon much lower plane, if the present venture is to succeed, and not go the way of almost all such papers in the past.

Two serious alternatives present themselves, therefore: Either the paper must support itself as other larger and general Church papers do through the number of its paid subcribers, if the combination under the title of The Carolina Churchman is to continue; and this can only me effected by an active canvass of the parishes for paid subscriptions, made under the supervision of the rectors in the State, somewhat after the Methodist fashion. Or else, the Councils in the State at their next meeting will be obliged to consider seriously the advisability of returning to the former plan of separate diocesan papers, published by each Diocese, supported largely out of the missionary funds of each Diocese, and edited not so much for the general information and instruction of

the people in Church affairs at large, as for the upbuilding and fostering of the missionary and local interests of each diocese.

The latter alternative would undoubtedly, it seems to the writer, be productive of the largest results in the practical and forward movement of diocesan interests. It would, however, be a step back in the circulation of general Church information, so much needed among our people, who, Churchmen though they delight to call themselves, take fewer Church papers than any Christian denomination, and are, perhaps, less informed about what is going on in their Church at large than any other Christian people.

Whichever alternative is adopted, the question must be faced shortly, and be answered one way or the other—a general Church paper or a Diocesan organ? Each alternative has its advantages: if there were any sort of general dissemination of Church information among our people, we should say unhesitatingly, the last would be wisest; but if the present paper received adequate support, our decision would be in favor of the first. So that after all, the final settlement probably rests upon a financial basis. And if that is not satisfactorily provided for before the beginning of another year, the second will prove itself inevitable.

The issue now is clearly before the Church in the Carolinas, and a little thought and resolution on the part of her representatives to the next Councils, will illuminate the discussion at those times, and perhaps determine the wisest action in view of the premises.

WM. H. MILTON.

A HANDBOOK OF THE PROTESTANT EPISCOPAL CHURCH

Clergymen are constantly on the lookout for good books or booklets for use in the preparation of classes for confirmation and for general distribution among people who ask for information about our Church. They want something full enough to state the facts clearly, and yet be brief enough to insure its being read. And above all things they want something trustworthy as to the facts presented, stating our position fully and strongly, and at the same time with that saneness and kindliness of spirit that makes it suitable for any reader.

There has recently come to our notice the best thing of this kind we have ever seen; and our own appreciation of it moves us to mention it in these columns for the benefit of our fellow clergymen who may be looking for just such a pamphlet. The pamphlet referred to is one entitled "A Handbook for the use of the Members and Friends of the Protestant Episcopal Church," by the Rt. Rev. Geo. W. Peterkin, D. D., Bishop of West Virginia. It is a fifty page booklet, size page, six by nine inches, well printed in clear open type ,on good paper, with a very neat paper cover. In substance it is a gem. It is sufficiently full to be of real instructive value; sufficiently brief not to be tiresome; so charmingly written that to begin it is to read it through; and so kindly in its spirit, though strong in its teaching, that it will not jar anybody. It is most admirable for general distribution—among Churchmen who want a terse statement of the position of the Church; to candidates for confirmation; and to those who are more or less interested in the Church, and want to know just what she stands for.

What is more, it is put out at a price that enables the poorest pastor to use it as a missionary tract. It may be obtained from Miss Fannie P. Brady, 60 Fourteenth Street, Wheeling, W. Va., for $1.00 a dozen, postage paid; or for five cents each in lots of one hundred or more, the purchaser to pay express charges. Send ten cents to Miss Brady for a sample copy.

Viscount Terauchi, Japan's governor-general in Korea, announces himself as one "who fully appreciates the good work of foreign missionaries."

THE EPISCOPAL CHURCH IN AMERICA

(Reprinted by permission from "A Handbook of the Protestant Episcopal Church." By Bishop Peterkin.)

America was, in the early days, largely settled by those who, from various causes, had left, or were leaving the Church of England, the Church of their Fathers.

In asserting the cause of popular rights and liberties against the Crown—in the times of Elizabeth (1559-1603), James I. (1603-1625), and Charles I. (1625-1649)—owing to the connection of Church and State, many persons unfortunately, came to look upon the established Church as their enemy, and to make it, equally with the State that supported it, the object of their assaults.

And no doubt they had cause for complaint, for the great principles of religious liberty were not understood in those days—not understood or accepted either by those who remained in the Church of England, or by those that left her fold.

But at all events, when these settlers came to this country, they naturally brought their old controversies with them, and handed down to their children their bitter prejudices against the Episcopal Church; and such opposition must in a great many ways have hindered her growth in this country.

So it was that the years passed on, and the Revolutionary War came, and yet this Church had no complete organization in the New World. Many of the colonists strongly opposed the introduction of a Bishop among them, and although the Mother Church of England extended a nursing care to her daughter here, yet it was hardly possible for us, crippled and suspected as we were, to keep pace with the growth of the country.

The Revolutionary War, coming just when it did, was a heavy blow to the Episcopal Church. Some of our ministers returned to England whence they came. There was no one to commission and ordain others to take their places, and there was no authority to control or restrain and direct those who were still in the field, and there was no one to administer the apostolic rite of confirmation.

Under these adverse circumstances it is no wonder that by the time our independence was achieved, the Episcopal Church was in many parts of the country almost extinct.

And there can be no doubt that to-day there is a vast deal of prejudice against the Episcopal Church in this country (in this State and community, as elsewhere) because there are other churches around us so much larger. Ought we not to think twice before we allow ourselves to form opinions so hastily? We must know very little about the world at large, and particularly about those great settlements of English speaking people, the world over, if we suppose that in this respect they all exactly reproduce our own little corner of it.

An appeal to numbers is after all but a common and worldly test, but to remove a prejudice that often arises against the Episcopal Church, because in certain localities it has but a small following, it may be well to remind those who read this, that careful estimates give to the Episcopal Church a larger number of adherents than to any other among English speaking people, and when you consider the great part these people are now playing in the history of the world, the fact is deeply significant.

Everywhere that English speaking people have gone, this Church has also gone, and has become firmly established. It will be found great and powerful not only in Great Britain and her thirty-eight colonies, including Canada, India, New Zealand and Australia, but also in the United States and its dependencies, and it was never more active and useful than to-day.

When it is remembered that before the Revolutionary War, the centre of unity for the clergy and laity of the Church of England in America was the recognition of the Bishop of London as their diocesan, and that by that war, this allegiance was wholly destroyed, we can form some idea of how the Church suffered in every quarter. There was no Bishop to confirm or ordain, to administer discipline or exercise oversight. It was to be expected then, that in the interruption of services, the failure in the supply of clergy, the withdrawal of grants from the Society for the Propagation of the Gospel, and the odium

attaching in the revolted states to everything connected with the mother land, the Church should be greatly depressed, and in some quarters well-night extinct.

In Virginia, where prior to the Revolutionary struggle, there were upwards of one hundred and sixty churches and chapels, with nearly a hundred clergymen ministering at their altars, owing to the causes mentioned, in connection with the ordinary ravages of war, the close of the contest found ninety-five parishes extinct, and of the remainder, nearly one-half without ministrations. Less than thirty clergy were to be found at their posts when the war ceased, and many of the Church buildings had been destroyed, or converted to other uses.

The work of revival in Virginia, and throughout the country was necessarily slow. The Church though no longer even by name a dependent of England, was distrusted and disliked By 1790, however, there were Bishops consecrated for Connecticut, Pennsylvania, New York and Virginia. From that day the progress of the Church has been, with varying fortunes, pushing steadily forward. Its missions at home and abroad have been multiplied. Its literary institutions have taken root on every side. Its Dioceses have increased by the erection of new Sees, and the division of older and larger ones. Its charities have reached a magnitude and importance, receiving the praise of all philanthropists, and so the Episcopal Church in America has entered upon its second century with a new vigor and promise. Giving proof of its adaptation to all classes and condition of men, its future bids fair to be as its past, only more abounding in influences for good.

In this connection it may be interesting to note the following statistics, in round numbers, which exhibit fairly well the condition of our Church at this time:

Whole number of clergy	5,400
Communicants	900,000
In the Sunday Schools	550,000
In Parish and Industrial Schools	26,000
Parishes and Missions	8,000
Church buildings	7,500
Church hospitals	75
Collegiate, Theological and other Institutions	125
Money raised yearly for all purposes	$18,000,000

HOW MUCH OWEST THOU?

The path made smooth beneath thy feet,
The way made plain before thy face,
He brings thy soul, with patience sweet,
Unto His Love's appointed place.
And how much owest thou?

The thing thou could'st not be, He is;
The goal thou could'st not, He has won;
About thee throng His ministries,
Before thee shine the lights of home.
And how much owest thou?

Yet thousands wander, far from light;
Poor sheep look up, and are not fed.
His loved ones perish in the night—
Thy brothers faint for lack of bread.
Then how much owest thou?

H. L. B—In "The Spirit of Missions."

THANKSGIVINGS

"We thank thee"—

For the way whereby thou hast led us hitherto, and for thy loving kindness and mercy which have followed us all the days of our lives.

For life, and health, and the knowledge of thee; for love and work; for the sweetness of service; and the opportunity of sacrifice.

For the good examples of thy servants who have been the choice vessels of thy grace and the lights of the world in their several generations.

For the visions and ideals of service which the past year has set before thy Church.

For the way in which thy blessing upon our work has outrun our eagerness to perform it, and for the call to larger service which thou art making to each one of us.

TRUE BLESSEDNESS

There was once a learned man who longed and prayed full eight years, that God would show him sone one to teach him the way of truth. And, on a time, as he was in great longing, it was said unto him, "Go to such a church porch, and there thou wilt find a man that will show thee the way of blessedness." So thither he went, and found there a poor man, whose feet were torn and covered with dust and dirt, and all his apparel scarce three hellers' worth. He greeted him, saying "God give thee good to-morrow." Thereat made he answer, "I never had an ill to-morrow," Again said he, "God prosper thee." The other answered, "Never had I aught but prosperity." "God bless thee," said the doctor, "how answereth me so?" "I was never other than blessed." "Explain to me this, for I understand not." "Willingly," quoth the poor man. Thou wishest me good to-morrow. I never had an ill to-morrow; for, am I hungered, I praise God; doth it hail, snow, rain, is it fair weather or foul I praise God; and therefore had I never an ill to-morrow. Thou didst say, "God prosper thee". I have never been unprosperous, for I know how to live with God; I know that what He doth is best; and what He giveth, or ordaineth for me, be it pain or pleasure, that I take cheerfully from Him as the best of all; and so I had never adversity. Thou wishest God to bless me. I was never unblessed; for I desire to be only in the will of God and I have so given up my will to the will of God, that what God willeth, I will. Then said the doctor, But what if His will should be to cast thee into hell? What wouldest thou do then? Cast me into hell? His goodness holds Him back therefrom. Yet, if He did, I should have two arms to embrace Him withal. One arm is true humility, and therewith am I one with His holy humanity. And with the right arm of love, that joineth His holy divinity, I would embrace Him, so that He must come with me into hell likewise. And even so, I would sooner be in hell and have God, than in heaven and not have Him. Then understood this master that a true resignation to the Divine will, with utter humility, was the nearest way to God. Moreover, the master asked, "From whence comest thou?" The poor man answered, "From God." "But who art thou?" asked the doctor. "I am king," said the poor man. "My kingdom is my soul. All my powers, within and without, do homage to my soul. This kingdom is greater than any kingdom on earth." "What brought thee to this perfection?" "My silence, my heavenly thoughts, my union with God. For I could rest in nothing less than God. Now I have found Him, and have everlasting rest and joy."—Selection from Tauler.

The crucial points of work among the Negroes have been excellently put by Bishop Strange of East Carolina in the following words: "Salvation from sin is found in present righteousness. This is the lesson most needed by this backward race, so surrounded by temptations, so weak in its morality, and so prone to emotionalism. To secure such moral training it is the conviction of these who best understand the Negro race that industrial training must go hand in hand with the intellectual. Heart and hand, as well as brain, must be disciplined and developed. The Negro is still close to the savage, who always hate work. Freedom, when it came to them, was largely understood to mean freedom from work: and education became synonymous with book-learning. We must teach them the dignity of labor. A noble beginning has been made in St. Paul's and St. Augustine's Schools. The Church can and does give them effective moral training. The conduct of the young people in our schools is a lasting credit to these institutions.

One of Chicago's leading business men has spent $7,500 during the last two years in maintaining a campaign among the Presbyterian congregations of his section for the introduction of the every-member canvass and weekly offering for missions. He has paid the salary and travelling expenses of a layman for this work. As a result, the offerings of Presbyterians in the territory covered have greatly increased, not only for foreign missions, but for congregational support and all home causes. This business man is convinced that he never made a better investment.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BISHOP'S LETTER

My dear Brethren:

Thursday, December 1st, I went from Elizabeth City to Hertford. I confirmed two that night and administered the Holy Communion the next morning. Friday afternoon I went on to Edenton, and officiated at St. John's the Evangelist that night, confirming three. Saturday morning I attended the Corn Show of the public schools of Chowan county, where the prizes were given to the boys who raised the greatest amount of corn to the acre. I saw one small boy of fourteen who had raised 128 bushels of corn on one acre. I welcome these Corn Shows, and I think these prizes are wisely given: they are doing much to stimulate our farmers, and to teach them what our lands can yield under diligent and intelligent cultivation. Thence I went by invitation to speak to the African-Methodist Conference. I spoke on the subject of Christian Morality, teaching that the religion of Christ is power from God to enable us to keep the Commandments. My audience gave me earnest and respectful hearing; and the colored Bishop made a fitting and eloquent response.

Sunday morning I preached in St. Paul's, administered the Holy Communion and confirmed six. That afternoon Mr. William Capehart took me over to Avoca in his launch, where Mr. Lassiter read Evening Prayer and I preached. The next morning in Edenton I took part in a patriotic celebration in memory of the building of St. Paul's Church. The Daughters of the Revolution gave to the church an appropriate tablet set in the wall of the tower. After a short special service in the Church I presented the tablet for the Daughters of the Revolution and Dr. Drane received it for the Vestry. The second Sunday in December I was in Williamston, where I missed Mr. Gordon very much in the morning and evening service. At night I confirmed two persons and after service met the Vestry. After some discussion of Mr. Gordon's probable successor, I presented to them for Mrs. Staton the rough plans of a beautiful little brick church which she offered to build for the Parish. The Vestry accepted the offer with grateful appreciation. Monday evening I arrived in Edward, and with Mr. Crosby held service that night, confirming four persons. The next morning I drove to Bonnerton, administered the Holy Communion and confirmed five persons. Mr. Crosby and I drove that afternoon to Aurora, and in the Chapel of the Cross I confirmed five persons that night and administered the Holy Communion the next morning. Last February Mr. Crosby took charge of Aurora, Bonnerton and Edward, the outgrowth of the old Parish of St. John's, Durham's Creek. He has endeared himself to the people by his warmth of heart, diligence as a pastor and ability as a preacher. Wednesday night I preached in our colored Mission in Aurora and confirmed five. After service I had a satisfactory meeting with the members on ways and means. The next morning I took the early train for Washington, ate breakfast with Mr. Harding and drove out to Zion with Mr. Fulford in time for service, at which I confirmed four persons. That afternoon we drove to Pinetown, where I preached that night and the next morning. Mr. Fulford and I arranged to repair the Church and make it comfortable. We drove to Yatesville Friday afternoon for service that night and the next morning. Sunday we were in old Bath, administering the Holy Communion with full service in the morning, attending to important matters of discipline in the afternoon, preaching, confirming and meeting the Vestry at night. We made an early start for service and Holy Communion at Zion Monday morning. Monday night we held the leaflet service and preached in Hawkin's Schoolhouse. This was my first visit to that important mission point; and a large body of people greeted me. The next morning we drove to the Brotherhood Hall, where we held a brief service and I preached a short sermon, on account of the bitter cold in the hall. I am much interested in the important work which Mr. Fulford is doing in the northern part of Beaufort county, and I am much pleased with the way he is doing the work. It is the wise and earnest effort to bring the religion of our Lord Jesus Christ to bear on the life and civilization of the people in their individual, home and community life. He is bringing the Church in touch with every phase of the life of the community. We hope to have before long a deaconess at work with him, especially as a kindergarten teacher and a Parish visitor. With his good wife and with such an assistant, Mr. Fulford will steadily build the Kingdom of God among his people, leading them into righteousness, peace and joy in the Holy Ghost. From Zion I went on to Vanceboro Tuesday afternoon. Having regard to the weather, I had good congregations that night and the next morning. The people are much attached to Mr. Malone and are pleased with his ministrations. I left Vanceboro on the morning train, spent a few hours in Newbern pleasantly with Mr. Huske, and arrived in Wilmington that night to be with my wife and children for Christmas.

Faithfully yours,

ROBERT STRANGE.

MEETING CONVOCATION OF WILMINGTON—CHURCH OF GOOD SHEPHERD

The Convocation of Wilmington will hold its next session at the Church of the Good Shepherd, Wilmington, beginning Tuesday, February 21 and continuing through Thursday.

It is expected that a very large attendance of the Auxiliary and Parochial Societies will add special interest to this meeting.

A feature of this Convocational meeting will be the Men's meeting, at which a number of laymen will speak.

A church club will probably be organized at this meeting for the Wilmington Churchmen.

PROGRAM

Tuesday, Feb. 21, 8:00 p. m.—Evening Prayer and Sermon, Preacher—Rev. C. N. Tyndall, Fayetteville.

Wednesday, 11 a. m.—Holy Communion and sermon Preacher—Rev. N. C. Duncan, Hope Mills.

Wednesday, 3 p. m.—Children's Service, Speaker—Rev. C. N. Tyndall.

Wednesday, 8:00 p. m.—Men's Meeting, Dr. W. H. Milton presiding.

Thursday, 11:00 a. m.—Morning Prayer and Sermon, Preacher—Rev. Edward Wootten.

Thursday, 3:30 p. m.—Woman's Meeting—Mrs. Nixon Davis presiding.

Thursday, 8:00 p. m.—Reception by Good Shepherd to the Convocation members and St. James' Parish.

All meetings public and all are cordially invited.

MISSION SERVICES IN EAST CAROLINA

Messages of appreciation, pleasure, and helpfulness, come from all who have had the privilege of attending the "Missions" conducted by the Rev. John R. Matthews, the Missioner for East Carolina. A letter from St. Mary's, Gatesville, printed elsewhere, tells of his splendid work there. The same tidings come from Lewiston, Windsor, and other places where Mr. Matthews has been during the month of January; and this spreading enthusiasm seems to deepen and intensify the anticipated pleasure with which those who are privileged to have him in the future look forward to his coming to them. His appointments are as follows:

Tuesday, Jan. 31st_____Holy Trinity, Hertford.
Tuesday, Feb'y. 7th_____St. Luke's, Roper.
Tuesday, Feb'y. 14th_____St. James', Belhaven.
Tuesday Feb'y. 21st_____Grace, Plymouth.
Tuesday, Feb'y. 28th_____Zion, Beaufort Co.
Tuesday, March 7th_____S. Thomas', Bath.
Tuesday, March 14th_____St. Paul's, Vanceboro.
Tuesday, March 21st_____St. Paul's, Beaufort.
Tuesday, March 28th_____Mission, Oriental.
Tuesday, April 4th_____The Redeemer, Edward.
Tuesday, April 11th_Chapel of the Cross, Aurora.
Tuesday, April 18th_____St. George's, Hyde Co.
Tuesday, April 25th_____Emmanuel, Farmville.

Tuesday, May 2nd_____St. Barnabas', Snow Hill.
Tuesday, May 9th_____St. Mary's, Kinston.
Tuesday, May 16th_____St. James', Ayden.
Tuesday, May 23rd_____ Council
Tuesday, May 30th___Christ Church, Hope Mills.
Tuesday, June 6th___St. Stephen's, Red Springs.
Tuesday, June 13th_____Mission, Lumberton.
Tuesday, June 20th_____Mission, Mt. Olive.
Tuesday, June 27th_____Mission, Fremont.

Offerings will be taken at these services for the support of the missioner. The Executive Committee are expecting the people to pay by their offerings the salary of the missioner. We are thus taking a step forward in the missionary life of the Diocese, and are depending on the hearty sympathy and co-operation of our people.

EX. MISS. COMMITTEE.

RECEIPTS FOR THE BUDGET—DIOCESE OF EAST CAROLINA

The following is a table of assessments on the Diocesan Budget of Expenses for the year ending May 1st, 1911, together with the receipts in the hands of the Treasurer of the Diocese at the end of the third quarter of the year. A careful study of its contents should be made by the rectors and vestries of every parish in East Carolina:

	Assessment.	Receipts.	Due for Yr.
Chapel of the Cross, Aurora	$ 100.00	$ 25.00	$ 75.00
St. Thomas', Bath	40.00	-- --	40.00
St. Paul's, Beaufort	100.00	21.75	78.35
St. James', Belhaven	75.00	40.00	35.00
Holy Trinity, Beaufort Co	30.00	-- --	30.00
Zion, Beaufort Co	75.00	-- --	75.00
St. John's, Bonnerton	50.00	20.00	30.00
St. Paul's, Clinton	85.00	-- --	85.00
S. Paul's, Edenton	375.00	223.55	151.45
Christ Church, Elizabeth City	400.00	--- --	400.00
St. John's, Fayetteville	550.00	275.00	275.00
St. Joseph's, Fayetteville	75.00	-- --	75.00
St. Mary's, Gatesville	80.00	60.00	20.00
St. Stephen's, Goldsboro	225.00	--- --	225.00
St. Paul's, Greenville	200.00	--- --	200.00
St. Martin's, Hamilton	50.00	--- --	50.00
Holy Trinity, Hertford	175.00	--- --	175.00
Christ Church, Hope Mills	40.00	10.00	30.00
St. George's, Hyde Co	50.00	9.04	40.96
St. Mary's, Kinston	200.00	42.00	158.00
Holy Innocent's, Lenoir Co	50.00	--- --	50.00
Christ Church, Newbern	550.00	100.00	450.00
St. Cyprian's, Newbern	50.00	--- --	50.00
St. John's, Pitt Co	90.00	--- --	90.00
Grace Church, Plymouth	75.00	25.00	50.00
St. Luke's, Roper	75.00	13.39	61.62
St. David's, Scuppernong	85.00	20.68	64.32
St. Phillip's, Southport	20.00	5.00	15.00
St. Paul's, Vanceboro	35.00	2.46	32.54
St. Peter's, Washington	500.00	200.00	300.00
Church of the Advent, Williamston	175.00	60.65	114.35
Good Shepherd, Wilmington	100.00	--- --	100.00
St. James', Wilmington	2200.00	1500.00	700.00
St. John's, Wilmington	450.00	250.00	200.00
St. Paul's, Wilmington	75.00	--- --	75.00
St. Mark's, Wilmington	75.00	--- --	75.00
St. Thomas', Windsor	135.00	100.00	35.00
St. John's, Winton	40.00	20.00	20.00
Grace Church, Woodville	85.00	63.75	21.25
S. James', Ayden	25.00	5.00	20.00
St. Thomas', Atkinson	36.00	--- --	36.00
Mission, Aurora	20.00	--- --	20.00
Holy Innocent's, Avoca	24.00	--- --	24.00
St. Andrew's, Columbia	30.00	5.07	24.93
St. Joseph's, Camden	24.00	5.57	18.43
St. Thomas', Cumberland Co	16.00	16.00	--- --
St. Thomas', Craven Co	12.00	--- --	12.00
St. Clement's, Beaufort	20.00	--- --	20.00
St. Mary's, Belhaven	20.00	--- --	20.00
St. Jude's, Boardman	24.00	10.00	14.00
St. Mary's, Burgaw	16.00	5.00	11.00
Redeemer, Edward	35.00	10.00	25.00
St. Phillip's, Elizabeth City	16.00	--- --	16.00
All Saints', Fairfield	20.00	--- --	20.00
St. Gabriel's, Faison	16.00	1.00	15.00
Emmanuel, Farmville	--- --	--- --	--- --
Mission, Goldsboro	12.00	--- --	12.00
St. Andrew's, Greenville	8.00	--- --	8.00
St. Phillip's, Fayetteville	24.00	--- --	24.00
St. Augustine's, Kinston	20.00	--- --	20.00
St. Matthew's, Maxton	12.00	12.00	--- --
Mission, Lake Waccamaw	12.00	13.05	--- --
Mission, Oriental	10.00	--- --	10.00
St. Barnabas', Murfreesboro	16.00	12.00	4.00
St. Mark's, Roxobel	52.00	39.00	13.00
St. Stephen's, Red Springs	20.00	--- --	20.00
St. John's, Sladesville	16.00	12.00	4.00
St. Barnabas', Snow Hill	50.00	15.00	35.00
Mission, Shawboro	5.00	6.05	--- --
Mission, Stonewall	10.00	--- --	10.00
St. Peter's, Sunbury	20.00	17.00	3.00
Mission, Swan Quarter	12.00	--- --	12.00
Grace Church, Trenton	36.00	9.30	26.70
St. Luke's, Winterville	36.00	12.00	24.00
St. Paul's, Washington	20.00	--- --	20.00
St. Luke's, Washington Co	--- --	--- --	--- --
Mission, Watha	10.00	--- --	10.00
St. John's, Weeksville	24.00	7.20	16.80
Good Shepherd, Winfall	12.00	--- --	12.00
St. Matthew's, Yeatsville	24.00	--- --	24.00
Totals	$8645.00	$3285.53	$5362.49

By reference to the books of the Diocesan Treasurer, we find that the receipts for the various items of the Budget to the same date last year were about $2,400.00, which makes the receipts this year for the same priod about $800.00 in excess of that amount. Careful analysis of the above table also shows that four congregations have paid their assessments for the whole year, and that seven have paid all that is due to the end of the third quarter. These facts are encouraging, but are comparatively overwhelmed by the further fact that thirty-seven churches have sent in nothing for the year; and that the majority of those remaining have remitted only a small percentage of their assessments.

If the system adopted at the last Council, and made mandatory by its action, has been applied at all even in the majority of the parishes, we cannot help but think that in many cases the treasurers of parishes have failed to send in money, contributed through the envelopes, at the end of each quarter; and are delaying their remittances until later, as has been the custom in the past. If we are right in our conjecture, then the sooner such parishes conform to the law of the Diocese, the sooner will our present system be effective, and the easier it will to be to meet the various obligations of the Diocese promptly, and the less need for borrowing at interest to meet the demands as they fall due, as is now necessary of the Treasurer.

But one more quarter remains in which to meet the expectations of the last Council, and to satisfy its desire to go forward in the work of the Church. We trust that this reminder will be sufficient to call for immediate action.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

ALL SAINTS, CONCORD

(Mecklenburg District of the Convocation of Charlotte.)

The 25th Regular Meeting of the Mecklenburg District of the Convocation of Charlotte was held in All Saints Church, Concord, on Thursday, Jan. 5th, with the following members present, viz: the Rev. E. A. Osborne, Archdeacon, the Rev. W. J. Smith, secretary, the Rev. W. H. Ball, and the Rev. Francis M. Osborne. The Rev. W. F. Dickinson, M. D., of Hillsboro, Md., was also present as a visitor and rendered valuable assistance, besides remaining over for service the following Sunday. On Wednesday evening a preliminary service was held at which a practical and impressive sermon was preached by the Rev. Mr. Ball, from the text "Lo, this is our God; we will wait for Him," etc. At eleven o'clock on Thursday the Holy Communion was celebrated by the Rev. Mr. Ball, the Rev. Mr. Dickinson reading the Epistle and the Rev. Mr. Smith, the Gospel. The appointed preacher being absent, Dr. Dickinson kindly consented to take his place, and preached a good sermon, appropriate to the Season of Epiphany. At the conclusion of the service the Conference was called to order by the Archdeacon, and duly organized. The report of the treasurer showed $9.07 on hand. The Rev. Mr. Smith read a letter from the Rev. Mr. Cox in regard to the Carolina Churchman, and after some discussion of the question Mr. Locke Erwin took the matter up, and raised eight subscriptions then and there, which he afterwards very generously offered to pay for the first year himself. At 3:25 p. m., the Conference was again called to order, and heard the reports from the clergy and treasurers. The Rev. Mr. Ball stated that plans and specifications for a new church at Monroe, with a seating capacity of 250, had been drawn, and that the contract had been let for $4,100. He also stated that St. Timothy's Mission,

Olive Branch, had been given an organ and bell, and that the church had been painted through the kindness of some lady friends at the north. He also said that much interest was manifested by the grown people in the Sunday School at Rockingham.

The Rev. Francis Osborne reported that on Thanksgiving's Day the basement of the Bishop Atkinson Memorial Church in Charlotte was used for worship, and that the Sunday School choir was proving to be a help in his work there. Shortly after Christmas the Mystery Play of the Nativity was given at St. Martin's Church, and was largely attended. He also stated that large congregations attended the services of St. Andrew's, Seversville, one of the attractions being the regular presence of the Vested Choir of St. Martin's. His Brotherhood Chapter in Dilworth is active, and he uses in his Sunday School there the New York System.

The Rev. Mr. Smith reported services at the Chapel of Hope and St. Michael and All Angels, besides his regular work at the Orphanage.

Mrs. Gibson gave some account of the work in Concord. The parish had lost by removals, and there was no rector, the Sunday School was small.

An invitation from the Rev. Francis Osborne to hold the next meeting in Seversville was accepted.

At 7:00 p. m., after Evening Prayer by the Rev. Messrs. Ball and Dickinson, the Rev. Francis Osborne preached a forceful sermon from the words "And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Altogether it was a pleasant and helpful conference, and the visitors appreciated, and enjoyed the kind hospitality of the good people of Concord.

RECEIPTS OF W. L. WALL, TREASURER OF THE CONVOCATION OF RALEIGH—DECEMBER 1910

Dec. 2	Good Shepherd, Rocky Mt	$ 1.50
12	Special Offering, E. G. Muse, Durham	12.50
14	Special Offering, Enfield	4.00
14	Special Offering, Weldon	1.55
14	Special Offering, Wendell	5.35
14	Special Offering, Cunningham	4.20
17	St. Timothy, Wilson	14.50
23	Advent Offering, St. Mary's, Raleigh	15.05
24	Christ Church, Raleigh	85.00
24	St. Bartholomew, Pittsboro	16.25
24	Advent, Enfield	7.50
24	Emmanuel, Warrenton	7.50
28	Advt. Off., St. Bartholomew's, Pittsboro	2.90
28	St. Luke's, Gaston	1.50
29	Trinity, Scotland Neck	12.50
29	Special Offering, Warrenton	11.00
29	Church of the Saviour, Jackson	6.50
29	St. Mary's, Orange County	1.25
29	St. Alban's, Littleton	6.50
30	St. Matthew's, Hillsboro	18.75
31	St. Mark's, Halifax	5.00
	Total	$240.80
	Balance on hand January 1, 1911	$ 3.22

NEW RECTOR AT ST. LUKE'S—SALISBURY

The Living Church, published in the interest of the Great Episcopal Church, in its issue of January 7th, has the following to say of Dr. F. J. Mallett, rector of St. Luke's Episcopal Church of this city:

"The nine years' rectorship of the Rev. F. J. Mallett at St. John's, Sharon, were marked on the material side by the putting in place of a memorial reredos and the erection of a fine rectory of stone and brick veneer at a cost of over $10,000, exclusive of the lot. On the spiritual side the communicant list was almost doubled, the parish being left with almost 500 members. As was previously briefly noticed in these columns, Dr. Mallett has become rector of St. Luke's Church, Salisbury, N. C. Previous to his arrival there the church had been almost wholly transformed by the erection of a new altar and reredos, the addition of a transept, and new seating, and several fine stained glass windows are now being installed."—Salisbury Evening Post, Jan. 10th, 1911.

TO VISIT THE HOLY LAND

Friends of Rev. Milton A. Barber, rector of Christ Church, not alone in his own congregation, but throughout the community, will be glad to learn of a very interesting and instructive tour that has been arranged for him, and that within the next few weeks he expects to sail from New York for an extended trip to Egypt and the Holy Land.

It is understood that Rev. Mr. Barber has been enabled to take this journey, which is coveted by nearly every clergyman, through the generous thoughtfulness of a few friends in his congregation; and at a meeting of the vestry, held Monday evening, that body, with hearty unanimity, voted to grant their rector a leave of absence for such length of time as might be required to make this desirable trip.

It is Mr. Barber's intention to sail from New York on the "Arabic," of the White Star Line, February 4th, returning to his parish shortly after the middle of April. The itinerary of the trip embraces short stops at Madeira, Cadiz, Granada and Seville, in Spain; various ports in the Mediterranean, including Gibraltar, Algiers, Constantinople and Smyrna, before reaching Palestine and the Holy Land. Landing at Caifa, the party proceeds to Damascus, Lake Galilee, Nazareth, Capernaum, Bethsaida, Tiberias, Cana, Joppa, Jerusalem, Bethany, the Dead Sea, the River Jordan, Jeriecho, Hebron and Samaria, these points being of unparalleled interest to the thoughtful tourist, because of their sacred associations. Returning, the itinerary includes visits to Cairo, Alexandria, a trip on the Nile and visits to the wonderful objects of historic interest in Egypt. There are also to be short stops at Naples, Rome, Nice and the Riviera, the "Arabic" afterwards continuing its journey to Liverpool, where the party will be transferred to one of the White Star liners that sail from that port for New York.

Around the Mediterranean cluster the most important landmarks of the ages. Its waters, washing the shores of three continents, afford access to those historic lands that successively evolved wonderful nations, peoples and civilizations, and touched by those waters are the lands of the Bible.

In visiting these sacred spots and localities in the Holy Land, Rev. Mr. Barber will complete a chain of travel of sublime and unbroken interest, and his parishioners and friends naturally rejoice that he is to be permitted to enjoy a trip of such inestimable privilege and value.

IN MEMORIAM

Entered into the rest of Paradise, at dawn on December 19th, 1910, from her home 320 North Blount Street, Raleigh, N. C., Martha Lydia Hawkins, wife of Dr. Alexander Boyd Hawkins, and daughter of the late Gen. William Bailey of Florida.

She showed in every action of her life, the Divine Grace of Compassion; she was a mother to the motherless, a friend to the friendless; her good works done in secret are known only to Him, who knows the secrets of all hearts.

Lord, make her to be numbered with Thy Saints in Glory Everlasting.

GO YE THEREFORE

His lamps are we,
To shine where He shall say,
And lamps are not for sunny rooms,
Not for the light of day.
But for dark places of the earth,
Where shame and wrong and crime have birth;
Or for the murky twilight gray,
Where wandering sheep have gone astray;
Or where the light of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we find
Clear shining through the night—
So bright we do not see the lamp,
But only see the light,
So we may shine—His light the flame,
That men may glorify His name.

—The British Weekly.

MISSION AT ST. MARY'S—GATESVILLE

Beginning January 3rd, and closing January 8th, a mission was held in St. Mary's Church, Gatesville, N. C.

This was a notable week in the history of this little church. The missioner was Rev. John R. Matthews, a man of much culture and ability. He came to us a stranger of whom we had never heard—when he said good bye to us, we felt as if we were parting with a personal friend whom we had known a long time. The mission was a splendid success. At his first service the congregation numbered eight people. Before the close of the week, he had attracted by his rare magnetism, and earnest, forcible preaching, large congrgegations, and at the last three services the church was crowded to its fullest capacity.

In his Bible readings at 10:30 a. m. Mr. Matthews showed a remarkable familiarity with the Bible, and these lessons were most instructive and helpful to all who heard him.

He is English by birth, but Irish by descent—a fact to which he probably owes his unusual oratorical powers.

The Diocese is to be congratulated for having secured the services of this Godly man, and able preacher.

We feel that much spiritual good has been accomplished in our midst, and we thank God for the message sent to us by this devout, consecrated servant of God.

At this time we are losing our beloved rector, Rev. John B. Gibble. He has been with us five years, during which time he has endeared himself not only to his own church people, but to all those of other denominations with whom he has been thrown in contact. Within the last three years we have spent about $2,000, on repairing, remodeling and refurnishing the church; this he will leave behind him as a memorial to his untiring effort, and dauntless courage in undertaking what at the time seemed no small thing to do.

By his enthusiasm and energy he has instilled new life in the Parish, and we hope to go on to a greater achievement of good work in the future than we have done in the past.

THE REV. HARDY HARDISON PHELPS

(Late Rector of Grace Church, Weldon, N. C.)

Entered into life eternal with the ushering in of the new day of January 10th, Hardy Hardison Phelps, at the Rectory of Grace Church, Weldon, N. C.

Mr. Phelps was born at Creswell, N. C., September 16th, 1852.

On November 30th, 1884 he was made Deacon by the late Rt. Rev. A. A. Watson, D. D., Bishop of East Carolina, priested by the late Rt. Rev. B. W. Howe, D. D., Bishop of South Carolina, at Pinopolis, S. C., December 17th, 1886.

On the 25th of August 1886 he was married to Miss Harriet Joyner, of a family of Priests, and a true helpmeet, by whom, with three devoted daughters just entering splendid womanhood, he is survived.

Naturally of unusual physical and mental vigor, Mr. Phelps early gave himself unreservedly to his high calling

With extraordinary application he completed the four years course at Union College, Schenectady, N. Y., in two years, and did his theological work with equal ability at the General Theological Seminary.

He was untiring in his labors, and gave himself without stint wherever he believed his duty called him. Always a student, pure-minded, and deeply spiritual, he preached with knowledge and keen perception. A true Priest, a tender shepherd, a broad-minded man, he was ever loved and respected. While his zeal for the Church was ceaseless, the breadth of his spirit and largeness of his heart made him not only tolerant of those who might differ from it and him, but considerate and charitable.

Although but a short time in his new field response to his loving service was immediate and extraordinary. He was universally admired and beloved, as was fully attested by the immense concourse at his funeral, and the evidences of sorrowing affection on every hand.

His illness was a protracted one, yet through it all he bore himself as "a faithful soldier and servant." Constantly on his lips were the words prophetic of his final triumph: "Praise the Lord, O my soul: and all that is within me, praise His Holy Name."

And so he fell asleep.

Taking part in the last services, which were from Grace Church, were the Rev. Francis Joyner of Littleton, the Rev. W. T. Picard of Jackson, and Rev. Isaac Wayne Huges of Henderson.

"Be merciful unto me, O God, be merciful unto me; for my soul trusteth in Thee: and under the shadow of Thy wings shall be my refuge."

DISTRICT OF ASHEVILLE

REV. E. N. JOYNER, Biltmore, Editor.

ASHEVILLE

(The Rt. Rev. Junius M. Horner, D. D., Bishop.)

The Christmas season in the Gaston County Missions is always a time of unusual activity, but never more so, than during the one that has just passed; the memory of which, will linger long with those whose good fortune it was to witness, as well as to participate in the beautiful services, and exercises that were held in each of the three missions under the care of Rev. William H. Hardin-priest in charge.

On Christmas Eve, just before midnight, a greater part of the communicants of St. Mark's Mission, Gastonia, assembled in the pretty little Church which had been tastefully decorated with wreaths and garlands of cedar and holly by loving hands, and as the clock struck the hour that ushered in the Festal Day, they gathered about the chancel rail—as has been the custom for several years past—to make their Christmas communions.

On this occasion, the minister was given a most delightful surprise, when the St. Mark's Chapter Daughters of the King, presented the church with an exquisite brass altar desk, the work of R. Geissler, New York.

The annual Christmas Tree at the "Episcopal Church," is looked forward to with great pleasure by the people of Gastonia, particularly the mill folk, and the past Christmas it was greatly augmented by the rendering of a sacred cantata by the pupils of the Sunday School.

Through the generosity of the Conn. Juniors, we were able to provide gifts for the large number of children present, all of whom went back to their respective homes, with happy, grateful hearts.

Appropriate exercises were also held at Bessemer City, and High Shoals in connection with the Trees, which were adjudged the prettiest ever seen in this section.

On Sunday night, January 1st, the Rev. John S. Moody, rector of the Church of the Ascension, Hickory, N. C., was the special preacher at St. Mark's Church, Gastonia. His theme was "The Working Man, and the Man on the Street. Why the Church Fails to Grip Him," using as the basis of his remarks, Acts 8.

Mr. Moody is a very eloquent and convincing speaker, and was heard with great pleasure and profit by the large congregation present, most of whom were men.

It will be a source of genuine regret to the many friends of the Rev. McNeely DuBose, rector of Grace Church, Morganton to know that he has been very much indisposed of late; in fact so much so, that he has been compelled to relinquish his parochial duties pending his restoration to health, which it is hoped may be speedily regained.

The Easter term of Christ School, Arden, the Patterson School, Yadkin Valley, and the Valle Crucis Industrial School, Valle Crucis, began the past week. These excellent institutions are being conducted along industrial lines, and are doing great things for the boys and girls of the mountains of Western North Carolina.

Industrial training is the only feasible solution of the educational problem as it relates to our long neglected brethren of the "hill country," and a careful survey of the field will convince the most skeptical, of the wisdom of our good Bishop's policy in establishing such institutions, and that he and his faithful co-workers are amply justified in the great effort they are making to maintain them.

As one whose sweet privilege it has been to give eight

of the best years of his life to carrying the Church's message to the many hundreds of spiritually destitute men and women living within the confines of the Jurisdiction; I can say without hesitation, that in my humble judgment, any sum expended for the cause of missions in this field, will yield a richer harvest in souls—dollar for dollar—than any other like area within the province of the American Church.

The youth of this section have the strong minds and bodies which their environment would naturally give them, and all that is necessary to develop them into the highest and finest type of citizenship, is education, coupled with the religious training which they receive at the hands of the Church. Surely in no other way can we hope to ultimately transform the "kingdoms of this world, into the Kingdom of our Lord, and of His Christ." W. H. H.

GLENDALE SPRINGS

How often the hard earnest work of the sower requires a time of cloud before the seeds burst, and the green appears! So here we are in full sunshine, and one beautiful day follows another, and the sun is our first visitor coming in through the great glass front of this big building—then at eight o'clock the first bell rings, for public school is in session, and our doors both front and back are unlocked, and a good fire burning, for from six to a dozen children find errands in to us every morning. The Mission is like a hut—all roads lead to it, and all children are welcome. Questions come quickly and about so many different things for we have several industries started, and also, the children bring us butter, eggs, and chickens, as we need them. At recess, the children crowd in again after a brisk run from the school house. Sometimes to borrow the balls, sometimes for a little treatment of cuts, bruises, and worse. Then comes the noon hour, when often twenty at a time come to the fire, and discuss what they are studying. Story books and study books, blackboard and chalk all help to make the children alert. They are very bright, but very far behind city children, because school is interrupted, and teachers change every year. Side-lessons in courtesy and cleanliness, with matter-of-course reference to the teaching of Christ and the Church, are part of the atmosphere of the Mission. Exchange of kindness, plenty of fun and games help to make the Mission house the center. There are other callers too. The patriarch, who "counts his age over a hundred years." The neighbor from "over the river," bringing fish to sell. Others on various neighborly errands. A few large children who have been out of school so much that they are discouraged, have worked for us, receiving payment in money, and so have gone again to school because they could clothe themselves.

Two afternoons every week are spent in "helping Santa Claus," for we are going to have a big tree, and our Woman's Auxiliary and Junior Auxiliaries are sewing for Christmas. Part of the work will be for the New Mission house, which is a secret, and must not be told. The Boys' Brigade is forming. The boys assist in the chapel every Sunday. And they can work like men, so they will be in line when the timbers are laid ready to give each a day's work, I am sure. And time means money here, for we are all industrious. While the children are in school, we go calling. We go up hill, no matter which road we take. All parishioners "live about a mile, I reckon," but it takes an hour to walk there, and quite as long to return for by some mysterious process, it is uphill coming back. But the welcome is as warm as the fire that always blazes on the hearth. We are urged to stay to supper, and all night. Not that we could accept, but courtesy is innate, and kindness ready.

The baptized members take pride in the Mission. Our four communicants are earnest, exemplary women. Shall we close the door, and let the fire go out for five months? Shall we risk all the children, and the young people, for five months, while Holy Trinity Church stands, empty, chilled and alone?

Pray ye therefore the Lord of the harvest.

Faithfully yours,
MAUD ADAMS,
Teacher in Charge.

GLENDALE SPRINGS

Much has been said and written about the work at Glendale Springs, but I having been one of the workers for the greater part of the past year, would like to add a few words.

Glendale Springs is one of the Valle Crucis Associate Missions. It is a rich field, certainly one which the Church cannot afford to neglect. With few exceptions the people do not need material help, but they do need to be shown how to use their many advantages. There is a great need for spiritual help and guidance, and how are they to receive it without the Church, and how is the Church to give it without the prayers and support of its members? In saying that the people do not need material aid, do not understand that the Mission can be conducted without financial support. $575.00 is needed immediately to complete the building fund for the new Mission house.

There is now a branch of the Woman's Auxiliary with a membership of ten; the Young Woman's and Junior Auxiliary, each numbering about twenty members. Of course these branches are not confined to Church members, for as yet the membership is small. Great interest was shown in the meetings as some of the women arrived several hours before the appointed time, invariably bringing several children with them. It was a pleasure to have the people come to the Mission as often as they did, showing that they felt at home and that they had a share in the work. It was indeed interesting to watch the children enjoy the books and games which were kept for their amusement.

Through the aid of several Auxiliaries and Societies there was a Christmas tree for the Sunday School. Great was the excitement on Wednesday afternoons when the Young Woman's Auxiliary met to dress dolls for the little girls' Christmas. The children were not permitted to see the dolls and many were the wistful glances directed towards the windows. The Junior Auxiliary made various articles as presents for their mothers; thus teaching the children the spirit of giving.

The Sunday School was well attended—from elderly men and women down to babes in arms came during the varying weather, and many were the calls for the loan of prayer books and hymnals. The questions asked showed that much thought had been spent on various subjects.

We have quite a nice library which is much enjoyed by old and young. A little boy of five came recently and asked for a book which he could "study at nights," as he expressed it.

Much of the success of the work is due to Miss Virginia Mitchell, who laid such a splendid foundation during her stay at Glendale.

The need of the Church's influence is very great. Will you not help to make it possible for Holy Trinity Mission at Glendale Springs to be a permantly established Mission?

LOUISE W. HARLOW.

CHRIST SCHOOL ARDEN

Editor Carolina Churchman:

Please allow me space in The Carolina Churchman to say a few words in mention of Christ School, Arden, N. C., in the Missionary District of Asheville, and ten miles south of Asheville.

Situated in the heart of the mountains, its location is ideal, and commanding a wonderful and uplifting influence upon the community surrounding it. It is a vital force in the development of many of the purest Anglo-Saxon people, whose opportunities have been few, and to whom the school is a blessing. The native mountain people, and others besides these, have found in it a blessing and are grateful for its existence.

The school was founded in 1900 by the Rev. Thomas G. Wetmore, who passed to his reward in 1906. The foundations were well and wisely laid and on these foundations those who were nearest and dearest to him have builded a monument to him and to their lasting memory. It aims at the physical, intellectual and spiritual development, and its aims are being realized. A visit to the school will convince any one of this. Every feature of it is real, and it stands for the best.

Four of the happiest years of my life were spent there,

two of these while Mr. Wetmore was living. I am glad and happy to here voice my appreciation of the benefits which I myself received. It was my good fortune to visit the place during the recent Christmas holidays. I noted so many improvements. With the present equipment it ranks with many of the leading schools of the State.

When I left there five years ago there were three buildings, with the Chapel just finished; to-day the main school building, three stories high, a stone dormitory, accommodating fifty boys, with electric lights, baths, etc., St. Mary's Mission House, for the girls and women, and for the ladies who work at Christ School; the beautiful stone chapel, fitted with pipe organ, and with elegant memorial windows, the St. Andrew's Brotherhood building, the carpenter shops where the boys make beautiful furniture, and the lovely rectory presents an imposing spectacle as one approaches it.

It is a credit to the Missionary District of Asheville, and a monument to those who inspired it. In addition to the academic studies, carpenturing, furniture-making, cooking, dressmaking and domestic sciences are taught. In every way it is admirably adapted to fitting its pupils for life. Mrs. Thomas Wetmore is principal, and the Rev. J. Norton Atkins, Priest in Charge. The school has found in Mr. Atkins an efficient loving priest.

I can not close this article without a personal reference to Mrs. Wetmore. When her faithful husband died, leaving his work behind, she took it up. Her loving, untiring efforts have made possible the splendid institution as it stands to-day. In the hearts and lives of those for whom she has labored stands the monument to her honor and glory. She has worked unceasingly, untiringly, not sparing herself, for the sake of those whom she loves to help. Many there are who will rise up and call her blessed. Even as I write these lines, this noble woman is away soliciting aid to keep the work going.

Christ School is a real work. I wish that all the people in the State knew about it.

Bishop Horner has a great work and it takes lots of money to run it; there is no more worthy purpose to which money can be applied. I wish that more of the "Special" were marked for the work in our own mountain district.

Faithfully yours,
N. C. DUNCAN.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THE THOMPSON ORPHANAGE

Number of children, 57.

Contributions received from December 15th to January 15th: J. A., St. Peter's, Washington, $5.00; Christ Church, Raleigh, add. Thanksgiving, $9.00; W. A., Grace Church, Woodville, $8.50; Emmanuel Church, Southern Pines, $16.60; For the little one's Christmas, from a member of St. James' Parish, Wilmington, $1.00; Mr. J. P. Meacham, Rockingham, $9.00; St. Luke's S. S., Winterville, $1.00; "A mite towards the Christmas dinner," $2.00; J. A., Church of the Good Shepherd, Raleigh, $5.00; Miss Mary Terry Bland, Charlotte, $5.00; Miss Amy Wheeler, Hickory, $5.00; Mrs. W. C. Henderson, Morganton, $5.00; Misses Catharine and Lucile Miller, Henderson, "A thank offering," $5.00; Mrs. E. H. Wallace, Phila., $5.00; In Memory of Chesney Reid Tucker, High Point, $5.00; Sherley Ellis Tucker, High Point, $2.00; Mary Walton, Jeannie Reynolds, William C. Jr., and Thomas R. Ruffin, Mayodan, $50.00; Mr. George H. Campbell, Charlotte, $2.00; Mr. P. C. Pope, Greensboro, $5.00; Mr. Arthur H. London, Pittsboro, $10.00; St. Matthew's, Hillsboro, $10.00; Mrs. F. J. Murdoch, Salisbury, for Christmas, $10.00; Mr. W. L. Stallings, Tarboro, $1.00; J. A., St. Paul's, Edenton, $1.00; Grace Church, Woodville, $33.83; W. A., St. Martin's, Hamilton, $5.00; St. Thomas', Atkinson, $3.00; Church of the Good Shepherd, Wilmington, $12.66; St. George's, Hyde County, $2.89; St. Paul's, Vanceboro, $3.28; St. Mark's, Roxobel, $30.00; St. James', Belhaven, $20.53; St. Mary's, Gatesville, $26.63; St. John's, Winton, $10.35; St. Thomas', Windsor, $1.00; St. John's, Sladesville, $2.00; Mrs. Chas. Root's S. S. Class, Christ Church, Raleigh, $2.00; J. A., St. Timothy's, Wilson, $5.00; Babies' Branch, St. Luke's, Roper, $5.00; Mrs. W. D. Pruden, Edenton, $10.00; Mr. W. L. London, Pittsboro, $25.00; Emmanuel Church, Warrenton, $21.00; "Our Babies' Memorial," $6.00; Mrs. T. W. Bickett, Louisburg, $3.00; Mrs. Bickett's little son, from his own money, 50 cents; Mrs. J. P. Smallwood, East Falls Church, Va., $5.00; Primary Department, St. Mary's School, $1.25; Miss Bessie Davis, High Point, $5.00; Church of the Holy Comforter, Charlotte, $18.50; S. S., Vanceboro, $2.00; S. S., St. Mark's, Halifax, $1.03; Southern Manufacturer's Club, Charlotte, $16.46; St. Andrew's, Bessemer City, $1.65; St. Clement's, Chandler, 65 cents; St. Mark's, Gastonia, $10.00; Ascension, Hickory, $20.25; St. James', Lenoir, $17.17; St. John's, Noah, $1.00; Holy Cross, Tryon, $34.36; Grace Church, Waynesville, $20.50; Chapel of Rest, Yadkin Valley, $3.46; S. S., Holy Innocents', Henderson, $20.00; "Messengers of Hope," S. T. S., $40.20; St. Stephen's, Duke, $3.22; Mrs. F. M. Hewlett, Wilmington, $5.00; Mr. C. M. Hawkins, Marion, $10.00; Mr. J. G. Bryce, Charlotte, $12.00; Chapel of the Cross, Aurora, $13.06; "Our Babies' Memorial", $3.00; S. S., St. Bartholomew's, Pittsboro, $1.65; "Mary Lippett Chapter", J. A., St. Bartholomew's, Pittsboro, $5.00; J. A., St. Bartholomew's, Pittsboro, for donkey fund, $1.00; Church of the Messiah, Mayodan, $20.15; St. John's, Madison, $4.50; Christ Church, Walnut Cove, $5.86; Emmanuel, Stoneville, $1.65; Knowlhurst, Stokes County, 51 cents; Mrs. S. V. Young, Charlotte, $5.00; Young Christian Soldiers, Hope Mille, $1.00; Ellen, Melissa, Nancy and Burks Yuille, Bronxville, N. Y., $30.00; T. O. G., Trinity Parish, Scotland Neck, $10.00; Chapel of the Cross, Chapel Hill, $32.71; R. H. Jordan & Co., Charlotte, discount, $2.57; Miss Emma V. Frick, Shelby, $1.00; St. John's, Fayetteville, $1.00; W. A., St. James', Wilmington, $10.00; J. A., St. John's, Wilmington, for building fund, $15.00; J. A., Grace Church, Woodville, $1.50; St. Paul's School, Beaufort, $10.00; W. A. and Parochial Society, Aurora, $5.00. Total, $862.08.

The following should have been acknowledged in the last issue: St. Mary's, Kinston, $50.00; St. Peter's, Washington, $53.22; St. Stephen's, Goldsboro, $20.00.

Contributions in kind: Box of clothing, etc., W. A., Church of the Good Shepherd, Raleigh; box of toys and books for Christmas,_____, Mt. Vernon, N. Y.; box of clothing, etc., W. A., All Saints, Concord; box of fruit and confections, Mr. and Mrs. Jas. A. Hardison, Wadesboro; box of oranges and box of raisins, Chas. Moody Co., Charlotte; box of oranges, Mrs. H. H. Boyd, Charlotte; box of oranges, Mr. F. C. Abbott, Charlotte; box of clothing and one-half box of oranges, Mrs. J. S. Thomas and Mrs. B. S. Drane, Charlotte; six barrels of potatoes, children of St. Paul's Parish, Winston-Salem; large turkey and roast beef, Mr. Samuel Powell, Charlotte; box of clothing, etc., for Sadie Bland, Chancel Guild, St. Paul's Parish, Greenville; package of clothing, J. A., St. Timothy's, Wilson; Christmas box for Hugh Jackson, from his Aunt and others; box of clothing, Christ School, Arden; Christmas box for Frank Hewlett, from his grandmother; sweater, knife, etc., from a few little boys of Mrs. Hughes' S. S. Class, Henderson; box of clothing, confections, etc., J. A., St. Martin's, Hamilton; box of clothing, dress goods, stockings, etc., J. A., Christ Church, Elizabeth City; box of toys, clothing, etc., pupils of Home School, Fayetteville; box of clothing, toys, etc., W. A., St. Phillip's, Durham; box of toys, etc., Babies' Branch, Gastonia; Confederate Souvenir Calendar, Corno Mills Co., St. Louis; "box for our little girl," J. A., No. 2, Holy Innocents, Henderson; box of toys, etc., J. A., St. Paul's, Edenton; box of toys and clothing, Miss Jackson and Miss Drew, Elizabeth College, Charlotte; doll for Harriet Marlin, J. A., Henderson; box of clothing, books, etc., J. A. No. 2, Henderson; box of oranges, Dr. and Mrs. B. S. Moore, Charlotte; box of oranges, J. N. McCausland & Co., Charlotte; roast beef, Mrs. K. S. Finch, Charlotte; box of clothing, etc., St. Agnes Guild, Christ Church, Raleigh; box of clothing, etc., and six dozen hose, Mr. and Mrs. W. C. Ruffin, Mayodan; one-half barrel of oysters in shell, So. Manufacturer's Club, Charlotte; boy's coat and cap, Mrs. C. L.

Hunter, Charlotte; ice cream for the whole Orphanage, Mrs. Stuart W. Cramer, Charlotte; lot of toys, Little-Long Co., Charlotte; Christmas box for Annie Campbell, from her mother.

ORPHANAGE NOTES

Miss Tomlin spent the Christmas holidays in Georgia, and attended the wedding of one of her friends. Miss Field went to her home in Statesville. The children had their Christmas tree as usual on the afternoon of Holy Innocents Day, and it was as pretty, if not prettier than usual. It was the first one that Mr. Ernest Jamison has put up for us, and he did it so well that we felt that the mantle of his father had fallen upon his shoulders. Some of the ladies of the Orphanage Guild of St. Peter's Parish did their good part as usual, too, and we are glad to see Mr. Kerr and Mr. Sexton with them. The windows were darkened, and when all was in readiness the tapers were lighted, and the children marched in singing "Hark! the Herald Angels Sing." After a few remarks from the Superintendent they sang "Once in Royal David's City," and then the presents were taken off, and put into eager hands to make happy hearts. Besides the other presents each child received a bag of nuts and candy, and two oranges. We hope their hearts were full of gratitude for what their good friends had done for their pleasure.

Charlie Shepherd has returned home to his mother. We hope he will be a comfort and help to her in the years that are to come.

Tracy Kiraker came in from Charlotte last month, and was placed in Thompson Hall.

The Friday afternoon exercises in the school room on the 20th of January were in memory of Lee and Jackson, at which time a handsome portrait of Gen. Lee was unveiled—the gift of Mrs. E. A. Morton, of Richmond, Va., who was for several years matron of Thompson Hall. The curtain was drawn by Robert Edward Lee Cox, one of our boys from Wilmington who has been with us for some time. A short address, appropriate to the occasion, was delivered by the Rev. Francis M. Osborne, rector of the Church of the Holy Comforter, Charlotte.

We wish to make special mention of a "Potato Shower" from the children of St. Paul's Parish, Winston-Salem, which resulted in six barrels of nice potatoes, both sweet and Irish.

Mr. Jamison has pruned the trees in the orchard, and done some ploughing when the weather was favorable, besides sowing some seeds in frames. We had the misfortune of losing a fine Berkshire hog, weighing about five hundred pounds, and also a young cow on the same day. Previous to that we lost a fine shote, the result of an accident, or improper food, we don't know which.

ROLL OF HONOR FOR DECEMBER—1910.

Senior Department—Lena Allsbrook, Savannah Pulley, Uldine Allsbrook.—Sarah E. Hanks, Teacher.

Primary Department—Annie Campbell, Flossie Anderson, Wiley Lamm, Olou Hawkins, May Parrish, Ivie Smith, Roy Yates, May Myers.—L. M. Tomlin, Teacher.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount pledged	$175.00
Amount paid in	183.91
Balance in hand	8.91

(Contributions from Dec. 12th to Jan. 12th.)

Katherine G. Batts, Speed	$ 2.00
Caroline Ashe McLendon, Wadesboro	1.00
Junior Auxiliary, Washington	1.00
Helen and Julia Delamar, Raleigh	2.00
Thompson Orphanage Guild, Burlington	25.00
"In Memoriam Maude Walling Moore," Berkeley	1.00
Annie S. Cameron, Hillsboro	.30
A. J. Cameron, "In Memoriam"	1.50
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson	2.50
S. S., Church of the Saviour, Jackson	.20
Bishop Gray Branch Jun. Auxiliary, Wadesboro	1.20
Penelope Biggs, Williamston	.25
Ascension Sunday School, Advance	
Wm. H. Knowles, Pensacola	2.00
Junior Auxiliary, Ridgeway	.25
Total	$40.20

My dear children:

First, a happy Ney Year to you, each one; and to all near and dear to you, and next lets all fall too and shake hands and toss up our hats; and say, Hurrah—for the salary was completed before New Year's day—and we start out with the brave sum of eight dollars and ninety-one cents to our credit in this year's work.

I wish we could make the salary $200.00 a year, that would be little enough! Who says they think so too? Speak quick! Now for the letters.

The first one came from Speed and says:

Dear aunt Becky: Enclosed please find $2.00 for sewing teacher's salary. Wishing you a happy Christmas and New Year,

Affectionately yours,

And then a little postscript said "This is Katherine's first letter written alone." And I wished that I could do as well if only for the sake of the printers and proof readers. And then, that was not all, either; for with the letter came the most beautiful booklet I have seen this year—I was delighted with it, but I have told Katherine all about that in a letter not half so well written as hers however.

The next letter I may not print, but one sentence I will steal: "When I read her your letter in the "Churchman" she was anxious to send you "Seventeen dollars." She thinks she works very hard for this money, picking up tiny baskets of chips."

Kiss her for me please and tell her she helps me greatly, and those baskets of chips turn into money here, but they will be stars in Heaven.

Little Washington says:

Dear Miss Cameron: Please find enclosed one dollar ($1.00) for the sewing teacher's salary for the month of December and January from Junior Auxiliary of Washington, N. C.

Respectfully,

Thank you my dear Louise, the money came in a good time, as you see, though it will discount next month's receipts by fifty cents—won't it?

And now here are some of my welcome recruits from Raleigh. Helen says:

"I am eight years old, named Helen, my sister is six, named Julia, we send this two dollars to help with the good work you are doing.

With love,

Thank you ever and ever so much my dear Helen. I am so glad to have you and Julia to help us in this big piece of work—you have such pretty names—one of the dearest of my girlhood's friends was named Helen and I have some cousins named Julia so you see, I love both your names. Come again won't you?

The next came from Burlington and says:

My dear Miss Cameron: You will please find enclosed a check for twenty-five dollars ($25.00). This to be used as our part of the sewing teacher's salary for the months of August, September, October and a part of November. We regret very much our inability to send check sooner and expect to send another in a short time.

Very sincrely,

It came in a good time my dear Madam. When it came I was in bed with a crippled back, but I sent it and some other money to Mr. Smith on the 30th of Dec., which paid up our salary in full as a New Year's exploit and left us a little balance and which has since grown to $8.91 a good start for this year's work.

The next was a memorial offering for the little lamb safely folded in the Shepherd's arms—but alas, mother's arms can never forget that they are empty.

I thank you for your good wishes which I heartily return.

The next letter I also may not print. I hope the sore thumb is not a bone felon—I had one once—I am so sorry! No, the omissions cost me no trouble; I was sorry that you had extra writing to do with that poor hand. Love and best wishes to you one and all. I am glad you will take the Sunday School offering under your wing too.

Then Wadesboro comes thus:

Dear Miss Cameron: Please find enclosed ($1.00) for sewing teacher's salary at T. O. This comes from the Bishop Gray Branch Junior Auxiliary, Wadesboro. Wishing you a bright New Year.

Yours sincerely,

A thousand thanks for your good wishes my dear Madam—I wish I had a new back! which does not seem apropos to anything except how I happen to feel.

Pennie says:

I send you twenty-five cents for the sewing teacher's salary for December.

Yours,

Thank you very much my dear, and very much also for the lovely card, one of my prettiest—I send all my cards to Rev. Wm. R. Savage, Blowing Rock, N. C. for the mountain children. He is associated with the Valle Crucis Mission, and my nephew, William Cameron, was very fond of him. Those children have so little in their homes that is bright and pretty and the most of us have so much that it seems selfish not to divide with them.

The next letter I may not print: I am sorry for it was so bright and pleasant, and so many of the writer's old friends would be glad to see it. I hope the naval ball to the German warships was a grand success. I know the music was splendid. German band music always is—I will write personally if my back and my wrist will let me.

The next letter is another that I may not print. I am sorry. Thank you very much dear lady. Advance is so faithful. We took it as our watchword for this year. Didn't we, children? The card you sent was so lovely a thousand thanks for it, and all good wishes for you.

Last comes Ridgeway saying:

My dear Miss Cameron: I am sending our dues for the sewing teacher's salary for January. We all wish for you a happy New Year.

Yours most sincerely,

You and your Juniors are always very faithful and very kind, my dear lady, and I return your good wishes with interest.

That ends the letters, and now I have a word to say to some of my grown-up readers.

There has just passed from among us, one whose heart was always open to the appeal of children. He paid $25.00 a year to the Thompson Orphanage to buy meat for the children. Who will volunteer to give that twenty-five dollars now? The need is just as great for it to-day as it was when my first appeal was met with the quick response: "I will pledge $25.00 a year Miss Rebecca, to be all spent for meat."

Let his good example inspire some one else to "go and do likewise." Always remembering that word "In as much as ye have done it unto the least of these my brethren ye have done it unto Me."

With love and all good wishes.

AUNT BECKY.

Address Miss Rebecca Cameron,
Box 32, Hillsboro, N. C.

THOMPSON ORPHANAGE GUILDS

The Federation of Thompson Orphanage Guilds desires to call the attention of the various guilds to the federation meeting in Charlotte in April. It is hoped that there will be a large attendance as this will be a very interesting meetin.

On December 15th, at Waco, Texas, the Rev. Edward Arthur Temple was consecrated as the Bishop of North Texas. Three more domestic missionary bishops will be consecrated in January. On the 18th, in Trinity Church, Boston, the Rev. Julius W. Atwood will become Bishop of Arizona, while on St. Paul's Day, January 25th, the Rev. Louis C. Sanford in San Francisco and the Rev. Theodore P. Thurston in his home parish in Minneapolis, will be consecrated Bishops of San Joaquin and Eastern Oklahoma respectively. With these the domestic field of the Church will have its full complement of leaders as planned by the General Convention.

FIGURES THAT TALK

(From the "Spirit of Missions")

OURSELVES—AND OTHERS

For ourselves:

$15,654,370

For all others in the U. S. For all others outside the U. S.

$2,017,989 **$737,161**

How shall we make the two lower lines meet?

OUR CLERGY AT HOME AND IN THE FOREIGN FIELD

Clergy at home, 1910:

5,400

American Clergy in Foreign Field, 1910:

91

Population of United States:

91,000,000

Population of districts abroad where we have work:

142,000,000

In the U. S. one clergyman for every 17,170 people:
In our districts abroad, one for each 1,560,000.

THE CONGREGATIONS AND THE APPORTIONMENT

Congregations in the Church:

6,671

Giving apportionment or more:

2,773

Giving less than their apportionment:

2,218

Giving nothing toward apportionment:

1,680

To which class do you belong?

WHAT 10 CENTS A WEEK WOULD DO

The appropriations for 1909-10:

$1,162,740

Offerings from living donors available to pay appropriations:

$901,302

If living communicants had given an average of 10 cents a week:

$4,742,411

FOREIGN MISSIONS AND CONFECTIONERY IN THE UNITED STATES

Given by all Christian people in 1910 for Foreign Missions:

$10,000,000

Spent in 1910 for confectionery:

$87,087,000

SUPPOSE YOU WERE ON THE BOARD

Will the members of the Church try to put themselves in the place of their elected representatives?

Let them gather around the council table of the Board at the Church Missions House. From all parts of this country, from almost every field abroad, there come, many times a year, requests for the apportionment of additional missionaries, clergymen, physicians, teachers, nurses, and for money to build churches, schools, hospitals and residences.

Will each reader of this magazine ask himself: What would I do under such circumstances were I a member of the Board? Would I vote to say No! to such appeals?

If I found the money given by the people of the Church insufficient to pay the appropriations made by

the Board, would I vote to abandon some of the Church's work?

Would I vote to withdraw missionaries?

To disband congregations?

To close schools?

To shut the doors of hospitals in the faces of the sick who are tryingto to come in?

These are questions that face your Board of Missions and its committees every month. Where is the Board to turn for the needed funds except to the people of the Church? The Board has no money of its own. It may plan wisely for the extension of the work at home and abroad; it may endeavor to lead the Church forward, but it is utterly unable to carry out its plans unless those who make up the great army of the Church supply the means.

IN MEMORIAM

Entered into Life Eternal at Woodland, N. C., on Wednesday, January 11th, 1911, Dr. Robert Williams Joyner, in the 68th year of his age. He was survived by a wife, five brothers and one sister. Dr. Joyner practiced medicine in Woodland and other parts of Northampton County for more than fifteen years, and was held in high esteem on account of his professional knowledge and skill, his intellectual ability, and his kind and loving disposition and charity towards all men. He was for many years a member of the Episcopal Church, and died in that faith.

His remains were taken to Jackson and there laid to rest in the cemetery of the Church of the Saviour.

"Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labours; and their works do follow them."

Sugamo, Tokyo, Japan.
Nov. 25th, 1910.

Mrs. John Wilkes, President,
N. C. Branch W. Auxiliary.

Dear Mrs. Wilkes:

I have received from the different Auxiliary Branches of North Carolina gifts for scholarships in my home. I hardly expected another gift from your Auxiliaries, as the girls who have been the beneficiaries of the scholarships finished ther education, as I told you in my last letter, so that I greatly appreciated the gifts when they came to me. In these days when interest in my work in America seems to be noticeably decreasing, it is encouraging for us to have friends there so steady and unabated in their interest as you and your Auxiliaries. I have written to different branches and thanked them for their kindness, but my deepest thanks are once more due to you.

My work goes on as usual. I think I told you in my last letter that we have bought a piece of adjoining ground for our farm. There we raise all sorts of vegetables, chickens, and flowers. We have mulberry trees too, with which we expect to raise silk-worms next year. We shall get our silk woven into silk cloths, and the girls expect to make handkerchiefs from them. They will make artificial flowers out of waste scraps of these cloths. All this will help to pay our expenses. We are planning to have a bazaar to sell these things made by us and flowers cultivated in our gardens. Although many of the imbecile children pay their expenses, yet we have got to do all sorts of things to run the school and orphanage as our income is far less than our expenses.

It is no easy task to teach these children in our Sunday Schools, for it is so hard to attact their attention and we had been working under great difficulties until last spring when we received some Bible picture rolls from a Junior Auxiliary in Pennsylvania. The children got so interested in these pictures that we have had a great deal less trouble in teaching them about Christ. It is such a pleasant task to fill to any degree even such imperfectly developed little souls with the story of the Love of our Saviour.

Repeating my thanks and with my kindest regards,

Very truly yours,

R. ISHII.

In both our missionary districts in China, movements among the Chinese themselves for evangelizing their own people are under way. Shanghai has a men's missionary auxiliary of 150 laymen which supports work in smaller towns near that city. The Hankow Christians have just sent a missionary to Sznan, where practically nothing has as yet been accomplished for the Christian faith.

At the celebration of the centennial of the American Board in Boston last October, President Capen asked that within the next ten years American Congregationalists should increase their mission staff abroad from 600 to 1,500 and their gifts from $1,000,000 to $2,500,000 with a like amount for home mission work. Congregationalist communicants number about as many as those of our own Church.

The Rev. Dr. Pott, President of St. John's University, Shanghai, has withdrawn his acceptance of the Bishopric of Wuhu, to which he was elected by the recent General Convention. He cables this information and at this writing the reasons for his act are not definitely known. Without doubt the great needs and the wonderful success of St. John's seem to him sufficient proofs that he should remain there.

On November 23rd, in California, the Rev. William J. Cleveland, one of the pioneer missionaries under Bishop Hare, was called to his rest. For 33 years he served among the Indians in South Dakota, relinquishing his work only when failing health made it necessary. Not only was he a devoted missionary but also a translator of hymns and catechisms, and the founder of the Sioux periodical Anpao Kin—The Daybreak.

It is the Church's duty to proclaim truth, and to make war on social and civic unrighteousness, furnishing as she does the antidotes to the poisons of worldliness and sin. A San Francisco detective, speaking before the Church Club said: "I have to go to church to sterilize myself from the germs of crime with which I am continually dealing." The Church should let her light shine for cleansing, for guidance and for power.

The Southern Presbyterians have just presented the figures referring to their Every Member Canvass and Weekly Offering for Missions. The results were as follows: Out of 362 churches in thirteen synods that gave more last year to foreign missions: 267 or 76 per cent. gave more to home causes; 204 or 58 per cent. gave more to congregational expenses.

This is a conclusive answer to those who imagine that giving to missions draws away from home causes or parish support.

The Negro needs to learn that morality and religion must go together; that salvation is freedom from sin and not escape fro mpenalty.

Their leaders realize this, and here and there groups of these people are drawn to the Church by the very fact which repels others—that it is the Church of the Ten Commandments. Last April the Negro town of Roper turned to the Church in a body. When I arrived in the afternoon we had no communicants in the place. When I went to bed there were thirty-five. A church committee had been appointed, the erection of a church agreed upon, and a clergyman had been promised them."

The Bishop of North Dakota, in his diocesan paper, commenting upon the smallness of our average gifts for missions, says: "Honestly, do we not sometimes make the matter appear puerile, if not indeed ridiculous, by asking too little? In this connection I cite an item for which we can vouch as occurring recently. In a certain town are two women whose husbands' initials and surnames are the same. One is an American Catholic and the other a Roman Catholic. A circular letter was issued asking for a minimum of $1 from each communicant to meet the apportionment and assessment. The Roman received it by mistake. After reading it through and coming to the priest's name she said: 'Well, I thought that could not be meant for me; we would never be asked for so little as that.' Here is food for thought.

SEABOARD AIR LINE SCHEDULE.

Apply at Union Depot Ticket Office, Phone 1294 or Office of Commercial Agent, Orton Hotel, Phone 178.

Trains leave Wilmington, Effective Jan. 8th, 1911.

No. 45—5:30 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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Union Ticket Agent,
F. A. FETTER,
Commercial Agent, Orton Hotel.
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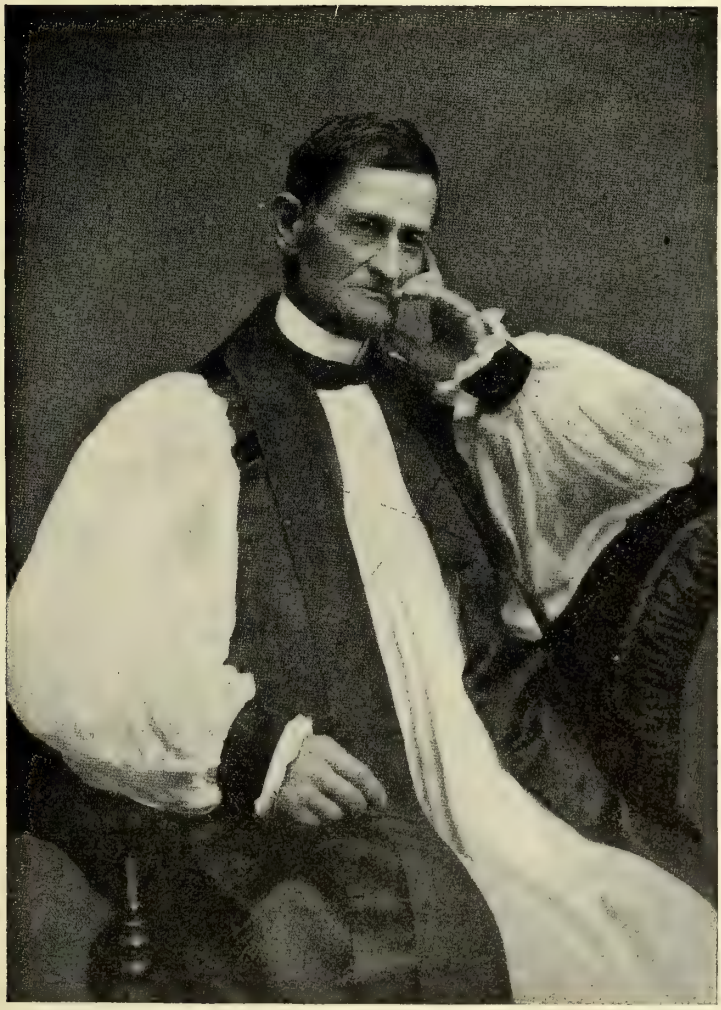

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MARCH :: :: :: :: :: :: 1911

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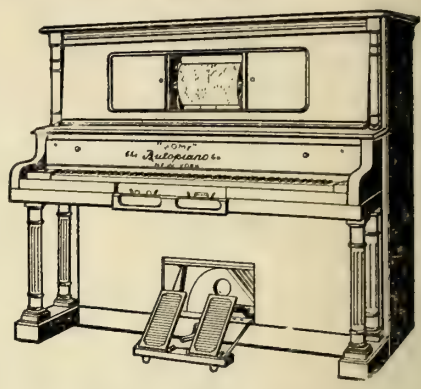

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The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, MARCH, 1911 No. 6

CALENDAR FOR MARCH

1—Ash Wednesday. (Violet).
5—1st Sunday in Lent. (Violet).
12—2nd Sunday in Lent. (Violet).
19—3rd Sunday in Lent. (Violet).
25—Annunciation. (White).
26—4th Sunday in Lent. (Violet).

BISHOP WATSON—FIRST BISHOP OF EAST CAROLINA

Sermon Commemorative of the late Alfred Augustin Watson, D. D., Bishop of East Carolina.

The series of Bishops of North Carolina, while the State was one Diocese, felicitously portrayed by Bishop Cheshire in the limited space at our disposal was completed in a very satisfactory manner with the sketch of Bishop Lyman—last of the Bishops of the whole State of North Carolina.

For many reasons, for the most obvious, it has seemed unwise and undesirable to continue the study, to include the living Bishops in North Carolina whose work is still in process of accomplishment but we are unwilling to leave the interesting study of the Bishops of North Carolina without presenting to our readers an appreciation of the beloved first Bishop of East Carolina, Alfred Augustin Watson. Ready to our hand is a tribute, which, while lacking in certain interesting but not vitally necessary biographical details, makes the personality and character of the Bishop stand in the simple granduer of a faithful and true soldier and servant of Jesus Christ. This tribute was delivered before the Council of East Carolina by Rev. T. M. N. George, late Rector of Christ Church, New Bern, who knew and loved Bishop Watson well. Inasmuch as Mr. George was heard by relatively few and only a small number have had an opportunity to read his sermon we feel justified in giving the entire discourse, because the introductory portion is essentially germane to what follows. (Editor).

"I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Timothy iv. 7, 8."

The time of departure for the great Apostle to the Gentiles was at hand. The altar of martyrdom was before him. He stood ready to be offered upon it for the sake of that Gospel which he had preached and for which he had lived. And writing then to Timothy, his beloved son in the faith, he used the words which I have quoted. He did not write them in a spirit of boasting, but in all humility and confidence, feeling that by the grace of God he was what he was, and had done what he had done.

They are St. Paul's estimate of what by the help of God his own life had been, and his conception of what every Christian life should be. By the very figures he employs—and they are favorite figures with him—he proclaims the Christian life to be not one of physical and intellectual ease and softness but pre-eminently a life of hardness, of intense effort, of self-denial. The Christian life is a "fight." "I have fought a good fight"—hence the Christian must have all the qualities of a soldier—courage, watchfulness, willingness to endure hardness, obedience to authority.

The Christian life is a race and therefore implies self-mastery, diligent attention to all the rules of the stadium. With an eye single to the great reward at the end, the runner must lay aside everything that would impede his progress and press toward the mark. Patience and endurance are required of the striver for the incorruptible crown as they are of the runner who would win the corruptible, if at the end he is to say, "I have finished my course with joy." And to these St. Paul adds, "I have kept the faith." He clearly means that "the faith" is something committed to our keeping that we may hand it on uninjured to those who come after us. It is not something which we make, but which makes us. As the praise of the Romans was "Ye have obeyed from the heart that form of doctrine which was delivered unto you," or more literally "that mould of doctrine unto which (as metal into a mold or pattern) ye were delivered." With the Apostle, the Gospel was something which he had received, not invented or discovered. It consisted of the facts of the incarnation, death, resurrection, and ascension of Christ, and of the innumerable benefits flowing to us from these facts, benefits of eternal and spiritual blessing, and applied to us by the Holy Spirit in the Sacraments of God's Church, and by His ever-present indwelling in the Body of Christ and in each member of that Body. It has been always the duty of God's soldiers earnestly to contend for that faith once for all delivered unto the saints. The Apostles' Creed which embodies the fundamentals of the faith is the citadel to keep and to defend which is the highest service of the Church of God.

Dear brethren and friends, these tests of true greatness in the Kingdom of God, tests of loyalty and courage and humility, of earnestness and faithfulness, were eminently illustrated in the life of him whose virtues we are met to commemorate. Two years ago when our beloved Bishop delivered his annual address to his Council, the last time that he delivered it in person, he gave at its close a brief outline of his long and fruitful ministry. Having already been warned by increasing age and infirmity that he was nearing the end of his course, and speaking, as he said, "from within the approaching shadow of eternity," he gave, also, with solemn emphasis a summary of the great foundation principles which underlay his labors and his teaching. Knowing how true to his convictions his life had been one could but feel that it would have been no presumption for him to have applied to himself the words of St. Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Not with beasts at Ephesus did he fight, not through the peril, toil and pain which encompassed the primitive Christians did his course lie, but it is no less true now than it was then that courage, earnestness and fidelity are required of the true soldier and servant of Jesus Christ, and such was he.

The sixty-one years of his ministry were all spent within the bounds of what for twenty-one years has been the Diocese of East Carolina. As Deacon, Priest and Bishop he gave the arduous labors of a long life to this one field.

Born in the City of New York in 1818 of Presbyterian parents he was brought up in that Communion. With A. Cleveland Cox, who afterwards became the learned and eloquent Bishop of Western New York, he attended a Presbyterian Church in Brooklyn of which the latter's father was the pastor. When quite a youth he graduated from the University of the City of New York and afterwards studied law in the office of Chancellor Kent and was admitted to the bar in 1841. Thoroughly trained and equipped mentally, in the providence of God he came South to Eastern Carolina to be a tutor in the family of the late Josiah Collins. Mr. Collins was a devoted Churchman, and religion as the Church taught it held an important place in the regulation of his household and in the provision for the slaves on his large estate. Here Mr. Watson was moved to study the position and claims of the Church and became convinced of her Divine origin and Apostolic authority. He was baptized and confirmed. Feeling that he was inwardly moved

by the Holy Ghost to take upon him the office and work of the ministry after further special preparation at the General Seminary he was ordained Deacon by Bishop Ives, November 3, 1844. On the 25th of the following May he was advanced to the Priesthood by the same Bishop in St. John's Church, Fayetteville.

His first Parish was Grace Church, Plymouth, with missionary work in adjacent counties. He himself tells the spirit in which as a young Deacon he entered upon his work. "I came with the intention of making my labor there my life-work, except as I might be removed by the Master. The little flock were to be my sheep to whom I was to have personal and heart relations, my family to whom I was to be tied by ties no more to be severed at my own caprice than those of a family in the flesh, or except as the All-ruling Head of the household might direct." Here we see an utter absence of worldly ambition, a simple purpose to do his duty in that state of life unto which it had pleased God to call him. We may well believe that the flock which was shepherded in such a spirit was well fed and well ruled. Thoroughness to the last detail was the character of his service from the very first. For fourteen years he served this Parish until in 1858 in deference to the judgment of his Bishop he removed to New Bern, where in a larger field he found more abundant scope for his energy and zeal. There he especially interested himself in the education of the youth in Parish schools. He is remembered as being unremitting in the performance of his pastoral duties. It seemed impossible that a body apparently frail could stand the strain of work with which he taxed it. The midnight hour was his favorite time for study.

Mr. Watson remained in active charge of Christ Church, New Bern, until the breaking out of the war when with a number of young men from his congregation and, as he says, for their sakes, he entered the Confederate army as Chaplain of the Second Regiment of North Carolina State troops. His heroic work on the battlefield and in the hospitals is a familiar story to the men of his regiment. Officers and soldiers all have borne grateful and admiring testimony to his unwearied exertions for the welfare both spiritual and temporal of the men. Side by side with them he shared their privations, their hardships, their marches. With an exalted sense of his duty he ventured himself far to the front on the field of battle, and was often seen going from soldier to soldier as they lay wounded and dying, while the cloud of battle still hung over and the rain of bullets still fell. He knew no such word as fear. While men were fighting for their country he was fighting with equal bravery as a good soldier of Christ. It was a deserved and fitting tribute that when his body was borne to the burial the soldiers of his regiment should have sent, as they did, a wreath of roses red and white to lay upon his grave. It was the tribute of soldiers to a soldier.

In 1863 Doctor Watson was called to be assistant Rector of St. James' Church, Wilmington, Bishop Atkinson being the Rector. The next year Dr. Watson succeeded to the Rectorship. Here for twenty years, until he was elevated to the Episcopate, he was the indefatigable and devoted "Messenger, Watchman and Steward of the Lord," teaching and premonishing, feeding and providing for the Lord's family. His care was to obey the solemn exhortation in the "Ordering of Priests," "See that you never cease your labor, your care and diligence, until you have done all that in you lieth, according to your bounden duty, to bring all such as are committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion, or for viciousness of life." There is no need in this place and presence to speak of the work of Dr. Watson as Rector of St. James'. It is known to many here as it could not be known to me. Many of you are yourselves the fruit of his ministry, his spiritual children. He needs no commendation to you. Nay, he could truly say, "Ye are our epistle, written in our hearts known and read of all men." The blessed work of St. James' Home made possible by the generous benefaction of Dr. DeRosset, Clarum et venerabile nomen, was begun and energetically continued under his leadership. The names of those Sisters of the Good Shepherd whom he placed in charge of this Home and their work for the ignorant, the poor and the outcast are held in honored and grateful memory. And continued in the Mission of the Chapel of the Good Shepherd, their influence, let us hope, will be perpetuated for all time to come. Dr. Watson was an ideal Parish Priest, and to say this is to attribute to him qualifications of head and heart possessed by few men.

In 1883 the Diocese of North Carolina was divided and at the primary Council of the new Diocese held in New Bern, December 13, 1883, Dr. Watson was unanimously elected its Bishop. He was consecrated in St. James', Wilmington, April 17th, 1884. In his higher and wider sphere he is best known to most of us. We know that he carried into it the same courage, the same faithfulness to duty, the same loyalty to the faith, the same inflexible adherence to principle which had ever marked him in the lower orders of the ministry. No Diocese was ever more faithfully served. Missions remote from railroads and steamboat lines, however they might be unable to procure the services of a minister, could at least count upon the annual visitation of the Bishop. His physical powers of endurance were extraordinary. When past his four-score years he would drive from twenty to forty miles in a day, sometimes through cold and rain, sometimes through heat and dust, preach, confirm and administer the Holy Communion, and when the day was over seem none the worse for wear. Possessed of wonderful vitality with a body light in weight he had a remarkable supply of nervous energy, a toughness and gristliness which enabled him to do the work of two or three men. Yet coupled with this physical force was an organic trouble of the heart which for years threatened at any moment to end his life. And so he wrought each day as though it might be his last. The record of his Episcopate is a record of "labors more abundant."

The Bishop's administration of the affairs of his Diocese was to the last degree thorough. He felt a responsibility for every detail of its work. If I might presume to question the wisdom of his method in any respect it would be to express a doubt as to whether he threw enough responsibility upon those under him. He was averse to having anyone do for him anything that he could do himself. But even this if it was a frailty was one which 'leaned to virtue's side.' It was due to his extreme conscientousness, rather than to an unwillingness to trust others.

The results of his Episcopal administration prove that his labor was not in vain. In 1884 there were only thirty-five Parishes and Missions in the Diocese. There are now more than seventy. The number of Communicants which was then 2,172, has increased to 4,516, more than doubling itself. Other statistics show a like progress in the growth of the Diocese during the Episcopate of Bishop Watson. He would be the last to take to himself all the credit for these tokens of enlargement; but a faithful Bishop makes a faithful Clergy and a faithful Laity. And nothing is so powerful to incite men to labor and sacrifice as a living example. Surely the Clergy and Laity of East Carolina have not lacked this incitement to faithful service. He left a Diocese thoroughly organized, in a healthy financial condition, with a body of Clergy united among themselves as brethren, loyally attached to their Bishop as to a spiritual Father whom they revered and loved. He set as a standard a churchmanship staunch and conservative, loyal to the Prayer Book in its doctrine, discipline and worship.

With such a foundation the Church under the hand of a worthy successor of Ravenscroft, of Atkinson, of Lyman and of Watson will grow and strengthen in years to come.

To this most incomplete outline of the labors of our beloved Bishop should be added some words of appreciation of his ability as a preacher, for the most conspicuous and responsible part of a Bishop's office is that of a preacher of the Gospel. "Christ," said St. Paul, "Sent me not to baptize but to preach the Gospel." Our Bishop preached not to entertain, but to instruct, to set forth the truth whether men would hear or whether they would forbear, to declare the "whole counsel of God." His treatment of his subject was exhaustive. His sermons were really treatises on the subject in hand. His style was his own, without studied arrangement he uttered what was in his mind. From the treasures of a cultivated and well stored mind he brought forth things old and new, in terse, vigorous, classical sentences. In his delivery there was no mannerism, no straining after rhetorical effect. Yet there was a force and earnestness

which carried conviction to the hearer. Felix would have trembled before him when he reasoned of righteousness, temperance and judgment to come. Yet who that has heard his sermon on the text, "Jesus of Nazareth passeth by," can forget the portrait of the human Christ which he painted, or the appeal, by the very attractiveness and gentleness of the Nazarene, to men to rise and follow Him?

He spake as one having authority. He was preeminently a teacher.

We may truthfully say that as a preacher of the Gospel he was "a workman that needeth not to be ashamed rightly dividing the word of truth."

As Canonist his work lay more especially in the general Church. His distinguished abilities met with due recognition, in the House of Clerical and Lay Deputies, and in the House of Bishops. In both he was looked to as an authority on Canon Law.

His theological position was an unwavering conviction of the Divine origin and authority of the Church. The Church was for him God's institution, His visible kingdom here in earth, the Spouse and Body of Christ. Obedience to its authority was as binding as obedience to the Ten Commandments. "We must obey in ceremonial as well as in moral matters." Obedience to Canons and rubrics was a part of God's law for us. To reject the ministry which Christ instituted was to reject Christ. He believed that valid Sacraments could be administered only by a valid ministry, and he believed the apostolic, historical ministry to be the only valid, because in his view the only divinely constituted ministry. Against the general practice of the Church to recognize every baptism as valid, or as sufficient, if it had been administered in the fear of God and with the use of water and the Triune Name, he maintained that the baptizer should have divine authority. Hence he hesitated not to baptize again those who had not received that Sacrament at the hands of a duly authorized minister. His practice was consistent with his convictions. Yet while he held firm, personal convictions for his own guidance in this matter he made no attempt to force his views on those who held a contrary position.

If I were asked to point out the keynote of his life and character I should say, Duty. It was this which urged him on in unceasing activity. It was this which explains his thorough attention to every detail, to the smallest as well as the most important matters. It was this high sense of duty which made him the humblest and lowliest of men. "When you have done all that is commanded you say, We are unprofitable servants, we have done that which it was our duty to do." He knew no higher ambition than to do his duty. And what nobler ambition could there be? It is the only safe ambition because it alone takes God supremely into the account. It is the only ambition destined to be without disappointment.

It was this sense of duty which impelled our Bishop to speak the truth always even when it might be unwelcome, to promptly rebuke wrong or irreverence when rebuke was due. Never to yield a principle.

He was singularly free from any desire for the praise of men. He shrank from earthly honors and distinctions. What most men would count great generosity was with him simple duty. He considered that a tenth of his income belonged to God already, and that giving began only after the tithe had been set apart. Simplicity and godly sincerity marked his conversation. He was an "Israelite indeed in whom there was no guile."

The world does not run after such a character, but those who come within the circle of its influence are drawn irresistibly to set a higher value upon truth, honesty, justice, duty and steadfastness. And when such an one is taken from the earth the prayer of Elisha to his departing master springs to the lips, "Let a double portion of thy spirit be upon me."

And now let me conclude this most imperfect but sincere and, I believe, truthful, tribute to the memory of our deceased father in God by a brief account of his last days. For some years before the end there were signs of weakening physical powers, but no weakening of will power, no dimming of intellectual power, no failure of mental grasp, no quenching of zeal. Still he labored on, incessantly, unwilling, so long as it was possible for him to stagger under the burden of the Diocese, to call for Episcopal aid. Watched over anxiously and unceasingly by her who was the constant companion of his "journeyings often," he was sustained by her devoted care to add yet more years of labor and travail to his long life for Christ and His Church. In January, 1903, a stroke of paralysis, slight but unmistakable, threatened to put an end to his activities. Yet he recovered his strength in a measure and made some visitations in the following spring. Of one of these visitations I can testify that the presence of the brave old soldier of Christ in the chancel unable to preach or to stand through the service, yet found at his post of duty ready to do what he could, was an object lesson in faithfulness unto death more powerful to teach than any sermon. In May, 1903, he presided over his Council in person for the last time, and spoke, as I have said, words teaching us to love God supremely, to be loyal to the Church as to Christ, and breathing love for and blessing upon his brethren.

Yet the expected request for a Coadjutor did not come. He would still bear the burden alone, a while longer. But the Diocese was beginning to suffer for the want of Episcopal oversight. He was growing weaker instead of stronger, and on his eighty-fifth birthday, August 21, 1903, convinced that it was the Master's will that his Episcopal labors should cease, he gave his consent to the election of a Coadjutor. This was happily consummated at the annual Council of 1904, and the Bishop lived to see his own son in the faith taking up the burdens and responsibilities which he was laying down. God's greatest trial for him was the enforced inactivity of the closing months of his life. His brave submission to this and his readiness for the final summons which time and again seemed at hand are known to all who were privileged to minister to his last days. How fitting when the time of his departure came, that he should have "fallen on sleep" on the day and almost the very hour when in the commemoration of the Church his Master yielded up the ghost on the cross.

How fitting and how reassuring that he should have been laid to rest while the notes of Easter joy and triumph still filled the air.

"The strife is o'er, the battle done,
"The victory of life is won,
"The song of triumph has begun;
"Alleluia."

TREASURER KING'S LETTER

New York, February 16, 1911.

To the Editor:

Two months ago we thanked the Bishops and the Diocesan Committees for thus early in the year sending in their respective Apportionment lists. Since then we have received twenty-two more, making sixty-eight in all to date.

To-day we wish to try to express our most grateful thanks, and the Board's most deep appreciation as well, to the Reverend Clergy, for the very large and early remittances that have been received. They are splendid and exceed those of a year ago by the magnificent sum of $87,774.58. Such a response is uplifting to a degree and makes us realize more than ever that the dear Master dwells in the hearts of His people, and does direct the work of His Church. So grateful are we that we will not mar our letter with any comparisons.

Very truly yours,
GEORGE GORDON KING,
Treasurer.

In Eastern China, in the northern part of the provinces of Kiangsu and Anhwei, some 10,000,000 people are in the grip of famine. This region includes portions of our missionary districts of Shanghai and Wuhu. Though we have no work in these sections they are, in a sense a part of our responsibility, and their people should be our care. A region sixty-seven miles long and thirty-three miles wide has been swept clean by the worst flood within the memory of man. The majority of its inhabitants have lost everything, including their houses and flocks. The people are desperate. At least $1,000,000 will be needed to carry them to another harvest. A late cable reports that they are dying at the rate of 1,000 a day. The government has voted a considerable amount, but it is quite inadequate to the need.

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BUSINESS LETTERS should be addressed to the Business Manager.

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EDITORIAL

AVIATION MEET FOR WILMINGTON

While regretting that the beginning of Lent should have been chosen for Wilmington's Aviation Meet—an event in which every one is greatly interested, because of its novelty and because of the scientific interest that centers about this newest great achievement, we were still hoping that the event would be of such a kind that one could feel justified in going. But the accounts in the daily papers of the plans that are underway make it clear that a big show, with the usual features will form a considerable part of the attraction: So that one will find it difficult to reconcile his going with the profession that the Church makes regarding the Season of Lent.

There are obligations that rest upon us because they are fundamental—they express, as it were, the common law of religion or of morals or of life.

There are other obligations that are binding because of enactments made by us or those who represent us.

While Lent is in no sense of Divine origin, if rightly used it is a powerful agency to bring us closer to God and to touch our mundane lives with the Spirit of the Divine.

And at a time when the Church calls her members, by the voice of all her leaders, by the careful system of her teaching, by the hallowed associations and by the spiritual experience of the Christian centuries, to give themselves to such a measure of discipline—increased services, more earnest and frequent devotions, fasting and almsgiving—as may lead to higher living; when the world has, in a manner, been challenged by our profession, such an event as the aviation meet, with its attendant shows—assuming that every attraction is clean—will constitute for our Church people a real test of principle.

The day has passed, when the Church seeks to administer formal discipline, by authority, except in very grave cases: but the obligation of her members is still the word of our Master: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

WHAT DOES "KEEPING LENT" MEAN?

The commonest things are ordinarily least understood or appreciated. The air we breathe, the water we drink, the blood that courses through our arteries—how seldom do we stop to analyze how blessedly essential they are to our physical existence and well being. The great catchwords of our religion—sin, grace, atonement, salvation—how little part they have in the purposes and thought-life even of many who can define them. So also, as we approach once more the Church's great penitential season, is it not well that we should ask ourselves, before we reach it, just what it is likely to mean for us, and just what it ought to mean to us?

Those outside, to most of whom Lent means practically nothing at all, are prone to judge our holy mother Church, not by her own lofty standards, but by the pitifully inadequate observances of her children. If we were to listen to the unguarded pre-Lenten chatter of the Church's people we might get the impression that Lent means the giving up of parties and theatres, the denial of the cigar, to some even the giving up of butter on the bread or sugar in the coffee, the surrender of desserts, the foregoing of the novel, the taking up of such and such special services or devotional reading, the multiplying of devotions at the church, the attendance on special preachers. It surely does mean such things as these, perhaps some of these very things. But if it means nothing more than these, the doing or not doing this or that, what is it more than the religion of him who stood and boasted to God, "I fast twice in the week, I give tithes of all that I possess". And then it is just as likely to produce in the one who thus keeps Lent the same spirit of thanking God that we are not as other men are.

Of course we need only remind ourselves (commonplace as it may be) that it is not observances in themselves that will make our Lent a true Lent, but the spirit back of the observance. Such things as we have mentioned are quite as consistent with shallowness as with depth of character, and may be kept in such a way as to leave us just as worldly as they found us. This superficial multiplying of observances on the part of some tends to repel deeper and more earnest natures from all special observance of this holy time. Of the two positions this is the better, because deep and sincere; but it is harmful because it makes the rejecter of Lenten observances seem wiser than the Church, and leads him to miss the blessing which the Holy Spirit undoubtedly has for all honest souls.

The first point for us to settle in our minds, as to what Lent should mean to us, is that it is the Church's appointed season of conversion; and if any one let it pass without deepening his own conversion, then it is a lost Lent for that soul. Conversion is the turning from self to God, and with that as our motive, anything, however slight it may seem, that can help us in our effort so to turn, should be gratefully accepted and used. Even so seemingly childish a thing as the butter and sugar foregone for forty days can be (and has been) used in such a spirit as to help detach the soul from self and fasten it on God.

Nay, the very smallness of the thing given up or taken up is sometimes the test of true self-discipline. Little things seem so trifling that they often tend to irritate souls that feel themselves built for heroic things. May not the test of the large soul be the serenity and per-

fectness with which it can do little things? Let us remember Giotto's circle. He who by a single unerring sweep could make the faultless circle proved by this very trifle his power to design immortal works.

Most of us are never called upon to do things that seem to be great. But little things done in a great spirit are far better than great things attempted in a little spirit. The great purpose of Lent is the lifting up of our ideals. Purpose is the center of our being. We are what we think. By grace we may come to be what we aim to be. It has been well said that sanctity does not consist in doing extraordinary things, but in doing ordinary things in an extraordinary way. Hence, in our opinion the man who throws aside Lent and its opportunities as cramping and childish may be missing the opportunity to make himself great in the sight of God and the angels.

The Master did not condemn the observances of the Scribes and the Pharisees, for He undoubtedly observed many of the very same things Himself; but He did condemn the low ideal on which they based their observances. So He said to His disciples, "Except your righteousness shall exceed the righteousness of the Scribes and the Pharisees ye shall in no case enter into the kingdom of heaven." How were they to exceed the Scribes? Not in act, but in motive. They were not forbidden to tithe or to fast in order to show themselves superior souls. That would have been to despise the very ordinances of God. They were to do the very things that the Scribes and the Pharisees did, but to do them with the thought of self-satisfaction and earthly praise left out.

In the service of the altar, as we approach the most sacred moment, the priest with uplifted hands bids us lift up our hearts; and the people reply, "We lift them up unto the Lord." That is the key to all Lenten observance as it is the key to all daily duty: so to use what might hold us down as to make it lift us up. This is what glorifies the mint, anise, and cummin of our Churchmanship. We can picture our Lord Himself keeping strictly the very letter of the Law, and being perfect Man in the very act; because His soul was ever lifted up to God. Christ never broke the Law, as He was accused of doing. When He seemed to His enemies to be breaking it He was only lifting it up into a higher realm into which their earthly sight could not penetrate.

Our Lenten observance in order to be a success is to lift up our lives and leave them upon a higher level. Lent should be to us as the lock to the canal. Until we enter the lock we are living upon a low earthly level. We enter the lock at the lower gate and close the gates behind us; and as we open the gates at the other end the water flows in, and lifts us gently but surely up to the higher level; and we go out of the lock for many miles through the bright fields and glad sunshine of that higher life, until we come to another lock that lifts us higher still Lent that should lift us up for forty days and then drop us back to the same level would leave us worse than it found us.

One's first rule, then in approaching Lent should be, before resolving upon anything out of the ordinary, to resolve by God's help to fulfill, one's ordinary duties in the way one would like to be found doing them if the Master were to come. It may be that one has a rule for going to bed and for getting up at a fixed time, which rule one keeps very imperfectly, allowing a good book or pleasant talk to break it at one end, and the last sweet nap to break it at the other. One knows, perhaps, this rule to be good for his body and for his soul. Let him, instead of resolving to go to bed earlier and get up earlier, resolve really to keep his present rule. That will give him moral strength.

Or, one has a rule (as all Christians should have) to be in church before the service begins; but one is very often just a minute or two late. Would not the moral effect of being in good time all during Lent lift up his soul more than planning to take in many extra services. Or, one has some little selfish trick of speech or act, as at the table, or in his office, that makes him a helpful companion to those about him. Let him resolve to remove this tiny fly from the ointment of his pleasant ways before resolving to edify his companions by any freaks of piety.

Once entered upon, the field of Christian duties that were once rules of conduct but are now only memories, opens wide before us. The ghosts of dead purposes begin once more to haunt us, and beg us to bring them back to life. The neglected weekly Communion, early each Sunday; the family prayers, so often begun and perhaps set aside; the call upon certain tiresome people to whom we owe that duty; such things as these knock beseechingly at the door of the heart, and a voice that sounds like His voice bids us open.

Even though our Lent went no further than such things as these, it would be well spent; for it would leave us on that higher level at which we aim. But having honestly resolved and begun to do this much, we may go further and resolve to take some of those things that we have thought it would be good to do "some time," by making this the time. Take the habit of reading: It is a national disease. The quantity of stuff that the ordinary busy citizens allows to swirl through his brain is frightful.

Even the busiest citizen, who wishes to keep up with the world, finds time somehow to read the daily papers, if not the last "great seller" novel, that everybody has read. And, finally, he takes in from three to a half-a-dozen of the popular monthlies. Is it any wonder that the reply is often given, when people are asked to take a Church weekly or the Spirit of Missions, "I do not want anything more to read; I already have more than I can read"? Or that, if they take in the Church's periodicals, they are left unread?

Would not Lent be a good time in which to reduce this unhealthy plethora of ephemeral reading. First, it would allow the mind to recover somewhat from this deadly stuffing with odds and ends, which litter up but do not educate. Then it would give the citizen of God's kingdom time and taste to inform himself about the work and thought of that Kingdom. Moreover, there might then be some time in which an intelligent person could take up some serious secular reading in those old masterpieces of the world's literature, such as are now published in cheap and dignified form. This would tend to a sound and healthful mind; and a healthful mind is the true basis of a religious mind.

Could not the daily papers be cut down to one morning and one afternoon sheet? And if the Christian family should find it too severe a shock to cut out the Sunday "dreadfuls" altogether, could they not be reduced to one; and could not the monthly delicatessen of current "literature" be cut down from six to two? And for six weeks at least the last new novel might helpfully be cut out altogether.

This regimen—or even part of it—would certainly

give tone to the over-stimulated (not overworked) brain, so that the honest son or daughter of the Church might begin to read and enjoy the Church papers and the Spirit of Missions, besides reading through the too often neglected gospels of our Saviour's life on earth, or other books of the Bible. One who has thus begun really to love the Bible story might be led to secure and study a simple commentary on the Gospels, or some other portion of the Bible, and thus begin to get a little deeper into the precious things of God's Word. Seriously Churchly reading ought to receive an impetus during Lent; the denial of ourselves to outer festivities should have for its chief purpose the making of time for things more worth while. To apprehend the Christian religion requires study of its underlying body of doctrine and Churchmanship is strong only in proportion as one is willing to be a truly educated Churchman. Ask some expert, if necessary, what books to read, in order that one's own mind may become better instructed concerning the Church and her revealed religion. Then, if one really felt the need of something mentally relaxing to read, how easy to take up the biography of some hero of the Faith, or even of some secular worthy.

In all this we have said nothing about private devotions or about that strictly devotional reading which is really a part of private devotion to such as can find time for so blessed an occupation. Nor have we touched at all upon that genuine bodily discipline, the honest effort by real abstinence in food and drink to subdue the flesh to the Spirit, which is set forth by the Church as the primary object of all Lenten observance. These subjects are so deep and intimate as to be more fitted to the personal pastoral teaching of the Church's appointed officers than to the impersonal (though not irresponsible) editor. For each of us, however, let something be done; for this Lent spells opportunity—used or lost forever. Whatever is done, let it be real and honest; a true manly and womanly effort, by the grace given at this blessed season, to lift up ourselves—body, soul, spirit—to that higher level that will leave us nearer God.—The Living Church.

CHRISTMAS AT EAGLE ALASKA

On Christmas Eve, the Eagle Indians with their many friends, visiting from the Porcupine and Ketchumstock tribes, assembled in their church at the native village to enjoy the Christmas festival.

Each wearing a smile of joy to meet their missionary. The little church was decorated in wreaths of spruce, while the altar and chancel hangings were white and gold, the handiwork of the native women, who with untired zeal labored to adorn as never before their place of worship. Never were they happier.

It is a period of which no man should deprive them. It means untold delight, when they sing the praises of the new born King, and, as the other wise man, go in search of him. They are as happy as the poor shepherds, in the cold winter's night, when the angels gave forth Gods holy light, and sang peace on earth good will to men.

It means a time of feasting and dancing, a time of many potlatches, a time when the ungodly man seeks their downfall, but thank God at this village it is a thing of the past. I venture to say that during this Christmas not a drop of intoxicating drink has touched their lips. When the bell from the tower pealed forth the appointed hour, old men and women, young men and girls, some neatly dressed, some in native furs and some in skins, some with babies on their backs, all come to partake of the glad tidings of great joy, and listen again to the story of the King of Kings, the Babe of Bethlehem.

The vested choir with inspired interest sang as they slowly marched to the front, "Hark the herald angels sing." A short service, then came the distribution of many gifts kindly donated by the ladies auxiliaries.

Cakes, fruits, nuts and candies were given by the good people of Eagle, adding to the merriment besides refreshing their appitite for the many luxuries.

Many presents were exchanged between natives, teacher and missionary after which, many in their native tongue rose to speak, and to return thanks for the many blessings, which God has shown them, by sending his only son Jesus Christ to live and die for them, and in sending the church, the Bishop and missionaries to teach them of the Master's love, and how they should live.

No people under the sun are more loyal to their church and Bishop and spiritual advisers than they. Meet them on the trail, on a hunt, or anywhere and they can present a prayer book, a hymnal or a testament of their own tongue.

Their reverence for the church and Sabbath day is an example for many whites to follow.

Follow them on a hunt, observe how they keep holy the day of rest by their fire-side in camp.

Their brotherhood, a temperance society, recently formed is working well and already the influence is beginning to show forth its good cause towards the upbuilding of them, and teaching them the moral and upright way in which a Christian should walk. In this society, the first on the Yukon, they have elected their native officers to rule and govern their village, which consists of a mayor, a policeman and five councilmen, who make the laws and regulate the homes of their people.

With the kind assistance of Mr. Evans the Government teacher the natives are better in every way, than ever before, and I wish all the missions in Alaska could be blessed with such an instructor, with the interest and welfare of the natives at heart.

Sincerely, GEO. B. BURGESS.

THE FORWARD MOVEMENT

I. WHAT IS IT?

It is important at the outset that the thing proposed in calling upon the Church for a Forward Movement shall be carefully defined.

IT IS:

1. An endeavor to place frankly before the Church, and especially before its men, the true situation of missionary affairs, taking them into the confidence of those charged with the conduct of missions, with the conviction that the men of the Church will recognize the Church's opportunity and bestir themselves to supply the Church's need.

2. It is a call to the Church as the Body of Christ to realize more fully the opportunities which lie before her, that she may make the same forward movement which we all make in our conscious life and growth, moving onward into a new sphere of larger effort and better understanding, and filling more nearly the circumference of our opportunity. It is such a forward movement as all vital, growing things must experience if they are to remain in health and usefulness.

3. It aims at a better organization of the forces within the Church which must be relied upon for carrying to a successful issue the great business for which the Church exists; and particularly it sets itself to enlist the co-operation of the men who call Christ Master, in a systematic and practical effort to establish His Kingdom in the earth.

4. Lastly, the Forward Movement contemplates a gift of $500,000 in excess of all apportionments upon parishes, Woman's Auxiliary and Sunday Schools, and all other sources of revenue. Only by some such effort can the new obligations of the present be fairly met, and any advance made in achieving larger results.

Of course all this means money. Some may regret that such is the case. The monetary standard of values is so general and so disheartening that one sometimes wishes the greatest cause in the world did not need to sound the note of financial appeal. There is a temptation to wish for the days when, without purse or scrip or shoes, Christ sent out His messengers. On the other hand, one recalls that when later His Church was facing its future work, He changed His command, saying, "He that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one."

This is a complex age, abounding in methods and machinery. The message of the Church must always be adapted to the needs and conditions of the age. Surely,

therefore, it is to Christian men a cause of thankfulness that God gives them the opportunity to help forward His great purpose with their wealth. They are only asked to give money because they cannot give something better. Far more valuable, far more complete in His eyes, is the gift of a life to carry the message. Some of us, who must stay at home because of ties that restrain and duties that press, are thankful that we may by some other means have our share; and some of us who can give only money find comfort in the conviction that this, too, is a needed element in the success of Christ's campaign.

Yes, the Forward Movement is an endeavor to raise more money, but before that it is an endeavor to realize the mission and the opportunities of the Church, and back of both these it is a determination to share better than we have ever done before in the ideals which fill the heart of our Master.

II. WHY IS IT NECESSARY?

When the American Church first acknowledged the debt it owes to our nation and to the peoples beyond, it was so weak that it was providing for its own children with great difficulty. As is always true of those who are poor, the Church then could not be systematic and economical, but was obliged to resort to all possible means to find the money needed for the greater task. Out of that necessity grew the custo mwhich has become almost sacrosanct. Men who believed and who realized that our institutions, to be permanent, must rest in the Gospel of the Son of God, added this to their acts of devotion, that they went up and down in the Church looking for men and women of like mind with themselves, who might be willing to devote money to the cause they believed in.

The fruits of this charity are manifest, yet the cost was very great. Some of the Church's most faithful leaders were broken or killed by the labor, while whole stretches of waste (so far as the Church is concerned) in the most prosperous portions of our country attest the inadequacy of the policy they were compelled to pursue.

During the last twenty-five years the whole situation has changed. To-day again and again the call for help has come from leaders of proven sagacity, only to be met by the disheartening response from the Board of Missions: "The Church has not provided the means to make the advance possible."

If such a condition were due to poverty, or even to infidelity, we could only deplore it, and pray that He who gave the Church this work to do might give it the means and the spirit necessary for it; but my own knowledge convinces me that it is not the result of the people's poverty nor of their unwillingness.

The cause of the trouble is the lack of an adequate working organization, and this is largely due to that habit we have inherited of thinking of ourselves as without personal responsibility for the extension of God's Kingdom beyond the limits of our parish or diocese; and of supposing that no obligation rests upon us to make offerings for "missions" unless some individual comes and asks us directly for help. Of course this must be corrected, ince the Church must be a positive factor in helping to establish a right civilization among us. Its strength must be made available, or the high privilege of converting the waste places must be left to those who are persuaded that the King's business ought to be done "decently and in order."

Hence is it that there could be no surer mark of the Church's vitality nor of its essential right-mindedness, nor—and best of all—of our Lord's gracious favor toward it, than that the General Convention at Cincinnati was moved to take the first step toward making possible such system and order as will make the Church able to accomplish the work intrusted to it.

The first "Message of the Board of Missions" is epoch-making. In sending this message to the Church the Board acknowledges and accepts the responsibility laid upon it by the General Convention to assume the direction of the Church's work of extension and to find means for the maintenance of that work.

As it was bound to do, the Board of Missions in its message reminds the Church that enlarged operations will of course demand increased income; and states definitely the additional amount of money that will be needed during the current year in order to avoid debt and embarrassment. It also shows clearly that the amount needed is easily within the ability of the Church. Yet the gist of the message will be missed if the Church allows itself to think only of the amount of money asked by the Board of Missions, or if it considers that it has done all when it has provided the amount named. The matter of chief concern is that the Church shall perfect its organization for work and so put an end to the need for spasmodic appeals and haphazard offerings; that such a sane and dignified presentation of the work be made that every individual who calls Jesus Lord will desire to become a regular and intelligent helper of His work, and week by week give as God has prospered him for the strengthening and extension of the Church.

The Board of Missions has gone to the root of the matter. It has given the people exact information; it has suggested practical means of organization, whereby the whole body may act as a unit. It now remains for the bishops and rectors of parishes—the God-appointed leaders of the people—to decide whether they will take the trouble and exercise the patience necessary to replace the bad habits of long standing with an intelligent and practical system, so that the people may have a chance to provide for the work committed to them, and for which they have been made able by the gift of the Holy Ghost.

The fidelity and heroism that have marked the progress of the American Church are sufficient assurance that the leaders of to-day will exhibit a like devotion. My experience makes me hope that each one will try to make the task easier for every other by doing his utmost to make the Board's policy effective in his own place.

ARTHUR SELDEN LLOYD.

THE PROTESTANT EPISCOPAL CHURCH

(Reprinted by permission from Bishop Peterkin's "Handbook of the Protestant Episcopal Church,"—an admirable fifty page booklet sold by Miss Fannie P. Brady, 60 Fourteenth St., Wheeling, W. Va., at $1.00 a dozen, postpaid, or $5.00 a hundred, express collect.)

DISTINCTIVE PRINCIPLES

We are frequently asked to state what are the distinctive principles of the Episcopal Church, and to explain things in her constitution and history imperfectly understood.

This we ought to be glad to do on proper occasions, and we ought always to try to do it in a spirit of fairness and charity to all.

There are some, however, in every community who are satisfied with what might be called "a general allegiance to Christianity," and can hardly understand how we can have our hearts and consciences thoroughly enlisted in behalf of the distinctive features of our own Church without being narrow and intolerant and exclusive.

If any think this about us, no disclaimer will remove the impression and we can but appeal to the better judgment of a larger acquaintance.

NO PECULIARITIES

We will suppose someone to ask, What are the peculiarities of the Episcopal Church?

To this we make answer that, as far as we know, there are none. In other words, we believe that a candid examination of our Doctrine, Discipline and Worship, would show that there is nothing peculiar about them, that in these things we are simply walking in the old paths, standing fast by the Constitution of the Church, and that Confession of Faith which have been from the beginning; and peculiarity would consist not in adhering to but in changing these.

DOCTRINE

And first in regard to Doctrine. We need not say much on this point because our Prayer Book, which contains the Creeds and Offices, and Articles of Religion, is open before all. It is freely circulated from house to house, and it may be evident to all who will patiently examine the subject, that the teaching of this book is the teaching of Holy Scripture.

We desire to have the Prayer Book tested and judged by Scripture. We want everybody, as far as they can,

to test and judge it for themselves. We have nothing to conceal and nothing to apologize for.

But the trouble with many is not so much with the main body of Doctrine, when they come to understand it, as the manner of stating some Doctrines and facts they do not understand.

THE HOLY CATHOLIC CHURCH

For instance, I have found objection made to that Article of the Creed in which we declare our belief in The Holy Catholic Church, and strange as it may appear, this objection is made by some who do not appear to know that the very same article is embodied in their own Confession of Faith.

Now I need hardly tell you that the word Catholic in the Creed, as applied to the Church, means simply universal, i. e., extending to all mankind.

The significance and importance of such an article in the Creed arises from the fact that the Jewish Church was not a universal or Catholic Church, but a local national Church only, not fitted or designated to extend beyond the little land of Palestine, or to embrace any but the Jewish people.

When, then, the risen Saviour gave commandment to His apostles to go into all the world, and preach the gospel to every creature, he changed the constitution of the Church, and transformed it from a local and national Church into a Church for all lands and all people, a universal, a Catholic Church.

The difficulty in this matter comes from the fact that it is common to speak of the Roman, as the Catholic Church, but the expression is not an accurate one, inasmuch as it is giving to a part the name of the whole, and also encourages that intolerance and exclusiveness which denies to every Protestant body, the name and privileges of a Church.

No doubt many use the term in question merely as a matter of courtesy, and certainly such a spirit and motive ought to be respected.

In like manner we speak of one of the Protestant Church established among us as the Baptist Church, because it has adopted that official title, although we do not mean to imply, by using such a title, that it is the only Church that baptizes.

In the case of the Roman Church, however, it does not appear that the same courtesy requires us to use the term "Catholic" in speaking of her, because she has not adopted this as her official title.

The Creed of Pope Pius IV. (1559-66), to which I suppose we should all have to subscribe did we join that Church, begins thus: "I believe and profess with a firm faith each and all the articles contained in the Creed which the Holy Roman Church adopts, etc., etc."

You will find also on the title pages of many, if not all of their books of devotion, the same name applied. Those titles will be found to read The Roman Breviary, The Roman Missal, etc., as the case may be.

I find also the name Roman expressly claimed by the late Pope Leo XIII., for in writing an official letter to Cardinal Gibbons under date of January 22, 1899, after speaking of the unity and catholicity of the Church, he says, "Since God has placed the centre and foundation of unity in the chair of blessed Peter she is rightly called the Roman Church, etc."

It is not discourtesy in speaking of a Church to use the official title she has formally adopted.

THE DESCENT INTO HELL

Again some persons are offended at the expression in the Creed, "He descended into Hell."

We might dismiss this objection by simple reference to the 16th Psalm, in which David says, "Thou wilt not leave my soul in Hell," and to St. Peter's explanation of these words in his sermon on the day of Pentecost, when he says that David was a Prophet, and in writing these words was referring to Christ's resurrection, that His soul was not left in Hell.

If, then, his soul was brought up out of Hell, it must first have descended into it, and this is just what we say in the Creed according to St. Peter's Sermon, that Christ died and was buried, that He descended into Hell, and then rose from the dead.

The simple truth is that the word "Hell" in the Scriptures often means nothing more than the place of departed spirits, and has no reference to the place of punishment. This, then, is what we mean in the use of these Scriptural words in the Creed, that when Christ's body was laid in the grave, that His soul went into the unseen world, the place of departed spirits.

HOSPITAL BURNED AT SEWANEE

(By the Rev. Stuart L. Tyson)

Sewanee, Tenn., February 11.

A heart-breaking calamity befell Sewanee and its mission work yesterday afternoon. The splendid hospital, which not only cares for every ill member of our immediate community, but provides free shelter and the very best of medical and surgical treatment for the hundreds of desperately poor and neglected mountaineers throughout the lost coves and valleys of the Cumberland Plateau, was burned to the very ground. Only the operating room was saved. The physician and nurses lost everything, and have left only the clothes upon their backs.

At 3:30 p. m. every member of Sewanee was stirred into action by that ever dreaded sound, the booming of the great bell in the Library Tower, which is the call to arms to fight for some loved building. From every quarter poured academic students, theologs, military cadets, professors, villagers, and mountaineers; but armed only with hand extinguishers, what could we do. The entire roof of the nurses' home was afire, a strong wind was blowing, and from the very first it seemed hopeless. But never was a fire more bravely and stubbornly fought. It was for the women and children of the mountains, and our men simply ignored every danger to save for them their one and only refuge in sickness. Led by the new dean of our theological department, himself an experienced fire fighter, they rushed into the burning building, in the heroic endeavor to cut off the flames from the hospital proper. But it was in vain. Inch by inch they were driven back; and at length one great curving sheet of flame burst through the hospital window, and it was realized that all was over. In two hours there remained only the blackened walls, and the operating room a little distance away.

This morning our condition is truly pitiful. Mountaineers' wives in the remote coves who were to have come to the hospital for their confinement must now be attended in their squalid hovels; the sick waiting for entrance must now be turned away. A few rooms we can fit up in the rectory for the emergency cases, of which, in a wild region like this, there are always so many, but for the pneumonia and fever patients we have now no place.

Earnestly, and with a confident heart, we appeal to all Christian people to help us in our desperate need. To aid in such a charity as this is to do the very work of Christ. To see this morning the worn face of our dearly loved missionary doctor—our doctor who receives for his services a pittance that no clerk in a department store would accept for a minute—would draw tears from a stone. From our heart we ask for your help.

And will some good friends give us two hand-drawn chemical engines with hose, and a dozen fire-axes? Had we possessed these yesterday our building could have been saved. The hospital is partly insured, but we must have a large fund to enable us to rebuild. I have opened an account at the bank, to be known as "The Hospital Fund," and checks may be made payable to me. "He gives twice who gives quickly."

Toronto was the first large city in North America to make general application of the Missionary Committee, the Every-Member Canvass and the weekly plan. Notable results have been secured in most of the Anglican congregations. Here are the figures for four. They include gifts for diocesan, domestic and foreign missions.

	Gave under old plan.	Gave last yr.
St. Paul's	$6,000.00	$15,000.00
St. Simon's	2,000.00	4,300.00
St. James's	5,000.00	12,000.00
Messiah	200.00	1,250.00

LENT

Sometimes one is tempted to think that Lent has so many risks about it that it would be better, perhaps, that we did not try to observe it. That is to say, as a Church, we of the Anglican Communion write more about it, talk more about its better observance than any other body in the world. It is interesting, and in many ways most encouraging to note how every Clergyman issues his Lenten programme, adds counsels practical and spiritual, and enjoins matters, in an earnest endeavor to quicken the conscience and to stimulate the spiritual life of his parish.

Moreover, the lay people, even those who are most indifferent to the calls of duty and to the voice of the Church in every other regard, will deny themselves some pleasure, and give some degree of attention to the yearly fasting time. It is more or less fashionable for the "smart set" to mitigate their social labors, and make a change in the direction of the strenuousness of their pleasures.

Pyhsicians tell us there could be no better hygenic observance for the whole community than the rigorous keeping of the Forty Days of springtime. The religious community certainly receives some small measure of benefit from the fact that so many are seeking quietness, and the frivolity of society is somewhat subdued.

But it is just this very human formality of observance which is the great danger in Lent. It is so easy to "rend the garments," really or figuratively. One feels that the very perfunctory schedule observed by the Roman Church is really a very easy way to obtain pardon and salvation; so much fish, so much meat, only one solid meal a day, etc. In these public schedules nothing is said about prayer, or contrition, or sacrament, although no doubt these are dwelt upon in the Sunday exhortations. In this visible aspect the rending of the garment would not be very hard and it would have the great merit of perfect distinctness, calling for careful obedience.

But the "rending of the heart," is another matter. That requires a consciousness of sin, and a realization of the heinousness of sin. The condition of mind and heart which promotes the consciousness and realization is not this prevaling condition among our people. How few of us can say with any degree of sober truth that we really feel "there is no health in us," and that "the burden of our sins is intolerable."

Now the Church's method is always to think the best, because she hopes the best for her children. She does not hesitate about Regeneration in Baptism, or the gift of the Holy Spirit in Confirmation, or the living Presence of the Saviour in the Holy Communion. She boldly avers certain things, which we in our infancy of faith question most decidedly. But as we grow to appreciate what the Church means, and how she represents the Master, and utters words such as He Himself would love to utter, we can only thank God that our Master sees in us what we ought to be rather than what we are, and holds up before us the picture of that to which she begs us to attain, and will by every means help us to achieve. The General Confession, and that in the Communion Office, express exactly what we ought to feel. They are standards for which we ought to strive. They are moulds in which to run the ardent current of our penitence. They set the measure of what our contribution ought to be.

So Lent holds up before our eyes the sort of life we ought to lead all through the year, the life signed with the sign of the Cross; the life that has the quality of self-denial, without which the Master said no man could be His disciple. And it is intended to get us into the habit of using this world as not abusing it, by moderation in our pleasures, our appetites, our passions, our human selfishness; so that when Lent is over we may have made some progress in the Christian life. So few people really use Lent in this way, that there arises the objection of which we spoke at the beginning. It becomes then a matter of conscience and of honesty with God, to enter upon our Lenten devotions with a sincere purpose that this may not be a useless Lent, by being uncertain, wavering and unfruitful. What is your besetting sin? What are your faults of temper Wherein especially do you find yourself to be falling below even your own standard of commendation? These questions should be answered in the secrecy of one's own soul; and then there should be patient, persistent, continuous prayer offered during the whole of Lent, diligently and intelligently to cultivate a character and a life which shall not be evanescent and unworthy of us. What we all need is to make our Lent a reality, not a mere perfunctory, formal observance. There is the danger and the temptation. Let us hope that many more than we can discover may make full proof of the golden opportunity which the Church gives of increasing in the knowledge and love of God, to establish and impress upon us all, a distinct character of self-denying discipleship.—The Church News.

LENT

(By Phillips Brooks)

My friends, our Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give more time and thought to our religious life. All that may come to much or it may come to nothing. I beg of you, let it come to much. And the way to do that is to bring your soul up to the point of whole and genuine repentance. By any discontent you have now with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ. I beg you, as if I went from ear to ear and pleaded with each of you, not to let this Lent pass without confessing your sinfulness and being forgiven and becoming a grateful servant of Jesus Christ. May God grant it for all.

Whatever forms of fasting you may decide upon as being most real to you, let it all be with a single idea and purpose. To teach your body its proper place—subjection to the spirit. You may not destroy or even injure the body, for that is God's temple, but you must teach it that the welfare of the soul is man's first consideration. Be honest in your fasting. Do not pretend to fast by giving up minor things. That brings no good result. We might add that the person who does this, is not really seeking results but is play acting. Let your sacrifices, which are supposed to be in imitation of the sacrifice of Christ, be of some value. According to their reality they are acceptable to God.

THE SILENT MISSIONARY

Among those who during the past month have been called from their labors, is one who, when he began his ministry, was unique among the missionaries of the world. In 1879 the Rev. Austin W. Mann began the work among deaf mutes which has since spread all over the land. He was a pioneer in his ministry to those children of silence who are so sadly shut out from the religious blessings which surround the average man. From the Atlantic to the Pacific, from St. Paul to New Orleans, he laid the foundations of this beneficient work. Through nearly forty years, by day and by night, he was travelling between missions hundreds of miles apart, and five years ago it was his conviction that he had covered in these journeyings more than a million miles. In the special line of service which he began six men now exercise their ministry, and hundreds of deaf mutes have been gathered into congregations and brought into vital touch with the Church.

Those who attended the late General Convention, when they saw the announcement of his death, must have vividly recalled the striking figure of this veteran servant of Christ as he sat facing the audience at the first joint session, while another read for him the account of his apostolic journeyings and his devoted labors.

The main features of the Forward Movement Plan:

1. A carefully conducted Education Campaign, followed by
2. A personal canvass of all members of the congregation for emphasizing the importance of
3. A carefully considered subscription, on a weekly basis, instead of a "collection," emphasizing the importance of
4. A weekly offering, for current expenses and for missions, to be made through
5. The Duplex Envelope, as a simple and convenient device for most people.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

BISHOP'S LETTER

Wilmington, N. C., Feb. 23, 1911.

My dear Brethren:

I have not a very long letter this month, because I have stayed most of the time since Christmas in my study, planning, writing and studying—most important work, but not interesting to write about.

The first Sunday in January I preached and administered the Holy Communion in St. John's in the morning and preached at night in the Church of the Good Shepherd. The second Sunday I officiated in the morning at St. Mary's, Burgaw, visited in the afternoon, and preached at night in the Church of the Good Shepherd, Wilmington, Mr. Noe being away. Our lovely little Church in Burgaw, in which we held service, is nearly finished; the ceiling is all that needs to be finished and we are making arrangements for that now. Our Church is taking its place as one of the religious forces of the community; and one Sunday morning a month we have the only service in the community.

I was in Clinton the third Sunday and officiated alone with the full service in the Church in the morning, and afterwards met the vestry and discussed the matter of a Rector to succeed Mr. Noe. In the afternoon I baptized the two children of Mr. and Mrs. Graham, my courteous host and hostess. That night, by request, I conducted a union service in the court house, in which the Presbyterian, Methodist and Baptist ministers took part. I spoke about the Laymen's Missionary Movement, which was the object of the meeting, and then preached on the "Reflex Influence of Missions." The court house was full, and I think the service was a helpful one.

I am deeply interested in the Child Labor Laws for the protection of children working in the factories. I am a member of the Social Service Commission of the Church and of the Child Labor Committee of the State. I went to Raleigh Friday, January 20th, and met the Committee at the Yarborough that night and the next morning, I assisted in outlining our policy and in drafting a bill to be submitted to the Legislature. It is a moderate, practical bill which ought to pass.

Sunday, the 22nd, I preached in the morning at St. James' and at night in St. Mark's. Rev. Mr. Suthern has taken charge of St. Mark's, and he has taken charge with a clear brain and strong hand. He has brought harmony out of discord, has increased the financial resources and is leading the enthusiastic people forward to make large improvements.

Sunday, Monday and Tuesday, the 29th to the 31st, of January, and again Sunday and Monday, February 5th and 6th, I went to South Carolina, visiting Columbia, Greenville, Spartanburg, Charleston and Sumter, on behalf of the University of the South, preaching on education, especially the part religion plays in education. Saturday, February 11th, I took the early train from Wilmington to Newbern, and went on thence to Bunyan, whence Mr. Fulford and I drove to Zion. In the rectory I met the Vestry in a long and important session. We arrived at a satisfactory conclusion, which I hope will mean much to the Parish. Saturday afternoon Mr. Fulford and I drove to Washington; that night at the rectory I took part in one of the examinations of Mr. Crosby for the Priesthood. Sunday morning I officiated at St. Peter's, preaching and administering the Holy Communion. That afternoon in St. Paul's I preached and confirmed a class of ten persons, presented by Archdeacon Avant. At night I preached in St. Peter's to a crowded congregation and confirmed eleven persons. Sunday, February 19th, I was in Beaufort preaching in the morning and administering the Holy Communion in St. Paul's and again at night preaching and confirming five persons presented by Mr. Skinner. In the afternoon I preached in St. Clement's and confirmed three persons presented by Rev. Mr. Taylor.

I would like to call the attention of the clergy and laity to the budget. The Council unanimously agreed that this was the best financial plan upon which to proceed in raising our revenue. If each Clergyman and Vestry will do its part we will succeed in raising the budget. Things are going forward in the Diocese; we are full of hope and courage, and it will not do for us to fall back in this important movement. I hope that every one will do his duty.

I have just received a communication from the President of the Brotherhood of St. Andrew, asking me to request the men of the Church to give more thought and time to public worship and private prayer. The men's organizations of the other Christian Churches have agreed to change their week of prayer to Holy Week. It is a great tribute to our Church; and surely our own men ought to be earnest and forward in leading such a movement. Let our Lenten motto be "away from the evil in the world, closer to God, giving ourselves to serve Him and our fellow men."

Faithfully,

YOUR BISHOP.

CONVOCATION OF WILMINGTON

The Convocation of Wilmington met in the Church of the Good Shepherd, Wilmington, February 21 and the opening service was held at 8 p. m., with Rev. N. C. Duncan, of Hope Mills, preacher, in place of Rev. Chas. N. Tyndell, who was detained by illness in the Parish. A good congregation was present and the service was hearty.

Wednesday morning the Communion was celebrated by the Bishop and Rev. John H. Dickinson, of Goldsboro, preached a very helpful sermon.

In the afternoon, Rev. N. C. Duncan delivered an address at the Children's Service. Wednesday night a very interesting Men's Meeting was held.

After a short address by the Dean, Rev. Thomas P. Noe, Dr. Milton of St. James, Wilmington, was asked to take charge of the meeting and in a very happy manner he outlined the object of the meeting, which was twofold: (1) To hear about the work being done by the men through the Brotherhoods: (2) To learn what had been done by the men in the Forward Movement for Missions.

Under the first head Mr. Croswell and later Mr. Jones, of Fayetteville, Mr. J. H. Burriss, of the Good Shepherd, Messrs. H. F. Wilder and V. Hall of St. John's, Mr. Geo. O. Gaylord, of St. Paul's and Mr. W. N. Harriss and Dr. Galloway of St. James, all in Wilmington, made informal reports of the work done in the several parishes, in the main very encouraging.

The same men, with the addition of Mr. Geo. Rountree and Mr. Geo. B. Elliott of St. James, told of the Mission work being done, for the Diocese and for the General Church.

Mr. Elliott, as Chairman of the local Central Committee and Committee from St. James gave his experience and the lesson drawn from his experience. It was a very interesting report and Mr. Elliott concluded from his experience that some permanent organization was necessary and that far more important than the money to be raised was the benefit to those engaged in doing this work in the parishes.

Bishop Strange heartily endorsed Mr. Elliott and after speaking in behalf of the Brotherhood work and Missions, the Bishop moved that a Committee be appointed consisting of Messrs. Geo. B. Elliott, H. F. Wilder, Geo. O. Gaylord and J. H. Burriss, to consider the organization of a Churchman's Club, with interparochial membership.

It was felt by all that a forward movement had been made in the men's work and after an expression of satisfaction with the results of the meeting the Dean closed with prayer and the benediction.

Thursday morning at 11 o'clock Morning Prayer was said and Rev. Edward Wootten preached a sermon upon the Epistle for Septuagesima, laying great stress upon the need of discipline, and self mastery, in the race of life.

In the afternoon at 3:30 a full attendance of the Woman's Auxiliary and Parochial Societies filled the Church, and after a brief service by the Dean, Mrs. N. N.

Davis, Vice-President, took charge of the meeting and called for reports from the delegates of the Societies represented and all responded with brief but very satisfactory reports of work done since the last meeting of Convocation.

Rev. Mr. Duncan was then introduced to make a ten minutes address about his work at the little mill town of Hope Mills and he gave a most pleasing account of the work that he is doing there so satisfactorily.

Mrs. Josh James gave a splendid and stiring address on the United Offering past and prospective. Mrs. James has proven herself a very efficient officer and her words were full of earnestness and enthusiasm.

Mrs. J. B. Cramner spoke briefly of the work of the Babies' Branch in the Convocation of Wilmington. Mrs. Cramner is greatly interested in this promising work and wishes to stir up increased interest throughout the Diocese.

Bishop Strange spoke briefly of the general work in the Diocese and particularly of the work that Mr. Duncan is doing so well at Hope Mills; and assured the women that he felt that he could count on them more and more to help him do the growing work in the Diocese.

His statement of conditions in the Diocese was indeed encouraging—nearly all the places recently made vacant are now filled and every thing is going forward well.

After a few words of appreciation from the Dean, the meeting was closed with the doxology and benediction, after an unusually interesting session. At 8 p. m., after a short service in the Church a reception was given to the Convocation and to St. James Parish in the Parish Hall.

The guests were invited to visit the new and attractive Rectory and the recently remodeled Deaconess House.

After Easter the Parish of the Good Shepherd will build a seven thousand dollar brick church from plans by Upjohn & Conable, of New York and thus will be completed a splendid group of five parish buildings—about the most complete group of parish buildings in the Diocese.

MISSION AT ST. THOMAS'—WINDSOR

(Communicated.)

Windsor, N. C., January 26, 1911.

St. Thomas Church has within the past week received a renewing of the Spirit in the mission held here by Rev. John R. Matthews, Missioner, assisted by the Rector, Rev. J. B. Gibble. The week was one of sure revival. No other word so fitly expresses the results. Mr. Matthews came to us from Grace Church, Woodville, on Monday 16th. He and Mr. Gibble came over land a distance of sixteen miles. It is his custom to rest on Monday.

Mr. Matthews is an Englishman, born in Manchester. He is a graduate of Magdalene College, Oxford University. For a number of years he had Cures in his native country. The true missionary spirit possessed him and he entered upon practical missionary work in London. Some years ago he came to America and married in Ohio where he has his home. His work is in the field. No amount of work for the Master wearies him, and his two services each day leave him vigorous and fresh. His work consists of a Bible reading of an hour each morning with prayers and hymns. At night there is a mission service with sermon and talks. The Bible hour each morning was one of rare opportunity. Mr. Matthews knows the Bible thoroughly. Its rich treasures are ready at hand to illustrate, to comfort, to bless. He is a simple, earnest, direct speaker; he has no tricks of the orator. He lays his heart bare to his people. He pleads for a better life. He begs for forgiveness of sins. His illustrations are simplicity personified. His message is one of truth and it smites the heart and turns it to higher things.

The meetings at night were crowded with our entire community. The person who came once, came again and again. There was no sensationalism, no straining effect, no pyrotechnics. It was simple real gospel of Jesus Christ, with pleas for living the life He exemplified.

The singing was most touching and beautiful. Our own choir was reinforced by members of the choirs from the Methodist and Baptist Churches. Under the direction of Mrs. Francis D. Winston at the organ, the hymns and chants were most inspiring.

On Sunday three services were held, and in addition Mr. Matthews spoke to the Sunday School a most tender and loving message. The services in the morning ended with the Holy Communion. It was a beautiful sight to see those come who had not performed this highest act of Christian worship for years. Then, too, the presence of many members of other Churches was evidence of the spirit of oneness that pervaded the mission. At three o'clock the men's meeting was held. The church was comfortably filled. The missionary life of Jonah, his fleeing from God, was the basis of the sermon. I shall not attempt to describe it. It gripped the men in its grasp and held their hearts and minds in tense and quivering earnestness. The mission closed last Sunday night. Such a scene is worthy of the brush of an artist. If I wanted a theme for Christian friendship and love I would seek no further than the closing hour of this most wonderful meeting. Every face was aglow with real joy and every heart seemed touched by the Divine Spirit. The lingering handshakes, the many sweet good byes, the moist eyes, told Mr. Matthews that his labor had been blessed of the Master.

It is a new day in the religious life of any community that has the privilege and joy of such a meeting.

During each meeting cards, with pencils, were distributed upon which any one might indicate the special desire that moved his heart. These cards showed that over a hundred and twenty persons had indicated a desire, either to receive the Lord Jesus Christ as their personal Saviour; to become a member of St. Thomas' Church; to be a more sincere communicant, or to be a more earnest servant of Christ.

And now let me voice the predominant note, both of Mr. Matthews' preaching and of Rev. Mr. Gibble's talks. "We want you for Christ and his Kingdom. We want you for this Church, but we want you for some Church if you do not prefer this Church. But above all we want you for Christ. You are His."

The Methodist and Baptist were both very fraternal not only in attendance and in assisting in the choir, but in giving up their services.

One sad note was sounded, and that was that our beloved Rector, Rev. J. B. Gibble and his valuable wife will soon leave us and go to Burlington where he takes charge of the Church. For five years he has served here and in his large missionary field with devotion, constancy and faithfulness. He leaves us a rich legacy in his work and especially in this mission, which is a fitting crown to the years of efficient service he has given us. God bless him and his, is the prayer in the hearts, not only of his own church people here, but in the hearts of the people of this entire community.

On Friday night, January 2th, at the handsome home of Mr. and Mrs. Geo. L. Mardre, a reception was tendered Rev. and Mrs. J. B. Gibble by the Guild of the Church, and on Monday night, January 30th, Governor and Mrs. Francis D. Winston at their beautiful home "Windsor Castle" gave them a farewell reception. At both of these social gatherings a large number of callers testified their esteem for our good Rector and his good wife.

MR. MATTHEW'S MISSION

Hertford, N. C., Feb., 20, 1911.

Rev. Mr. Matthews has been here and has gone but he has left behind the fond remembrance of his mission and himself. His services were attended by a large congregation which grew from large to larger until at the Sunday services the church would hardly hold them.

After allowing ourselves time to think over the mission and to view its results, the whole parish has come to the conclusion that we owe our most sincere thanks to the mission for the inestimable service which he has rendered us. If the mission was an experiment, it was a successful one. The ever increasing interest, the full church and the sure evidence of a renewed and increased devotion to the Church, testify to this.

The members of the other communions and the colored brethren join with us in a hearty appreciation of his work and wish him God speed.

ANTHONY R. PARSHLEY.

IN MEMORIAM

The teachers, officers and pupils of the Sunday School of the Good Shepherd, in this first meeting of the school since the death of our beloved Superintendent, Mr. James Hal. Boatwright desires to place on record a word of appreciation of one whose life has been largely spent in the services of this Sunday School for nearly forty years, with a devotion to duty singularly beautiful and joyful for his service in the Sunday School as Superintendent, and in the Parish as Lay Reader and Trustee, was in every trust a labor of love, robbed of its sense of labor by a high consciousness of the privilege of working for the Master he loved with a man's affection but in the simple, trustful faith of a child.

Mr. Boatwright began his work for the Good Shepherd, when the work was yet in its infancy and while he was in the fresh vigor of his young manhood, setting thus a splendid example of early consecration to young manhood in its strength; and it was his privilege to see the work grow from its simple beginning through all stages of its increasing usefulness.

On the last night before he was called from us, he met with the Building Committee, of which he was a member, to decide upon the plans for the new church edifice, soon to be erected by the Parish of the Good Shepherd. Thus he lived to see his work crowned with abundant success and to add his approval to the plans which are but a culmination, in a large part, of his faithful service.

It is with sad hearts that we note the place now vacant, which has been so constantly filled for a generation; yet it is with a sense of gratitude to God for the privilege of his services and with grateful recognition of his life of usefulness to this whole community.

Resolved: That a copy of this resolution be placed in the permanent records of the parish and a copy be sent to the bereaved family, whose sorrow must be lessoned by the blessed memory of this faithful life.

Resolved: That this minute be published in the local papers and in the Carolina Churchman.

The Vestry of the Church of the Good Shepherd, of this city, learned, with deep sorrow, of the passing from earthly life of Mr. J. Hal. Boatwright, on the evening of January 27th last.

With the announcement of the death of this good man, came the realization that the Church of the Good Shepherd had lost one of its best and dearest friends.

Mr. Boatwright had long been identified with the work of this parish; and his untiring zeal, marked ability and noble influence had done much to advance the interests of the congregation. His long connection with this work had made him known personally to every member of the congregation and Sunday School: and he loved and was loved by all.

Therefore, realizing the loss sustained by this Church, and responding to the deep sorrow felt by the congregation, be it

Resolved: That in the death of Mr. J. Hal. Boatwright this Church has lost one of its best friends and each member of the congregation has lost a friend; but that the good deeds that Mr. Boatwright did will live forever and will be treasured in the memory of this congregation.

Resoleved: That a page of the minute book of this Vestry be devoted to his memory and be inscribed with the date of his birth and death; and that a copy of these resolutions be sent to the family in their affliction.

Resolved: That a copy of these resolutions be published in the local papers and The Carolina Churchman.

J. H. BURRISS,
D. D. BARBER,
J. M. LORD,
Committee of Vestry.

REV. JOHN R. MATTHEWS

It is a pleasure to print some account of Mr. Matthews work in the Diocese, together with the remainder of his schedule of services. Interesting reports come from his work everywhere and these, that we print, are but typical. Mr. Matthews is a strong Bible preacher and his work in East Carolina give promise of very great good.

REV. JOHN H. DICKINSON

Rev. John H. Dickinson has recently taken charge of St. Stephen's, Goldsboro, and we understand that his coming is felt to be a blessing already, and we extend Mr. Dickinson a very cordial welcome to the Diocese and congratulate St. Stephen's Parish.

REV. J. B. GIBBLE

It is with regret that we note the removal from the Diocese of East Carolina, though happily not from the State of Rev. John Benners Gibble for some years Rector of Windsor and Missionary in a large territory adjacent. His was an important work, well done and therefore he has left a vacancy that is felt and one that is not easily filled. Not the least of our loss is the removal from active work in East Carolina of Mrs. Gibble, who was an able helper to him and a valuable worker for the Diocese. We wish them every blessing in their new field of labor, at Burlington.

Mr. Gibble was one of the Editors of The Mission Herald and also of The Carolina Churchman and he rendered valuable aid. The Diocese and the paper will miss his wise and earnest words of counsel.

RESOLUTIONS OF REGRET

At a meeting of the Woman's Auxiliary of Grace Church, Woodville, on January 26, 1911, the following resolutions were adopted:

Whereas our beloved Rector, Reverend John B. Gibble has after prayerful consideration, accepted a call to another parish; therefore be it

Resolved 1. That we, the members of the Auxiliary, do express our deep regret at losing a Rector who by his untiring zeal, energy and sympathetic encouragement has been an inspiration to us in our efforts for the good of the Church.

Resolved 2: That while we realize that we will miss his timely advice and interest, our earnest prayers go with him for success in his work.

Resolved 3: That a copy of these resolutions be sent to Reverend John B. Gibble and to The Carolina Churchman.

HELEN S. PHELPS, President,
MARY W. GRANT, Vice-Pres.,
MARY L. URQUHART, Secretary.
MARY L. GRIFFIN,
MARGARET URQUHART,
LOUISE H. GRIFFIN.

RESOLUTION OF APPRECIATION AND REGRET.

The vestry of St. Thomas' Parish do hereby wish to voice their loving appreciation of their Rector, Rev. J. B. Giblle, whose work as priest and leader in this parish, for the past five years, has been of inestimable worth. We wish to bear testimony to his Godly life, his scholarly attainments and his arduous labor for the uplift and betterment of the parish and the advancement of the Kingdom of God in our midst.

We wish, also, to acknowledge a debt of gratitude to Mrs. Gibble, our rector's great help-meet, who has zealously contributed much towards crowning his efforts with success.

It is therefore with deep regret that we are called upon to accept the resignation of our beloved rector. The parish will lose a kind shepherd and an able leader and the community a useful citizen, whose place in our affections will not be easy to fill.

To the parish, to which he has been called we commend him, and ask God's blessing upon him and his wife, in their new field of labor.

R. W. ASKEW, JR.,
F. M. DUNSTON,
G. T. BRETT,
CHAS. J. SAWYER,
Committee.

Windsor, N. C.,
Dec. 13, 1910.

ST. MARK'S MISSION—ROXOBEL

Whereas, our belover Rector, John Benners Gibble, who has served us faithfully, and well for the past five years, has accepted a call to a new field and whereas, our Mission feels that in losing him we have sustained a great loss. Therefore be it resolved:

First: That we part with him with a heart full of love and gratitude for the great work done and the many sacrifices he has made in the past to remain with us.

Second: That we appreciate the great awakening to our duty as a Church, brought about by his common sense, wise instruction and spiritual guidance.

Third: That we will not forget to pray God to sustain him in his new work, and will ever remember him as a faithful servant of the Church.

Fourth: That a copy of these resolutions be sent to him, a copy to The Carolina Churchman, Windsor Ledger, and Chowan Times with request to publish.

A. CAPEHART,
E. R. SHOULARS,
Committee.

MISSION AT ST. LUKE'S, ROPER

In St. Luke's Church, Roper, the Rev. Luther Eborn rector, there was held a very interesting and important series of Mission Services by the zealous Missioner, the Rev. John R. Matthews, beginning February 7th and ending February 12th.

The morning services included the reading of the Bible on special subjects selected, and forcibly explained, and applied by the Missioner. The night services were followed by broad and searching sermons plainly and forcibly setting forth gospel doctrine, and Christian practice.

As the services advanced the interest increased in the minds and hearts of the attendants, producing earnest thought and inquiry about the true way of salvation.

We pray and we believe the blessed fruit of these devout services and this zealous preaching of the Word of God by His consecrated Messenger, will be the gathering of choice sheaves for the Lord's harvest.

BISHOP STRANGE IN SOUTH CAROLINA

Bishop Strange of East Carolina is in the diocese visiting many parishes and speaking in behalf of the endowment for the University of the South at Sewanee. In Charleston on the night of January 31st he was the guest of the Churchman's Club of Charleston at a smoker given in his honor and that he might meet the laymen of the city. He addressed the club on the subject of Christian Education and made special reference to the University at Sewanee. Bishop Guerry was also present with Bishop Strange and made an address. The meeting was largely attended. Bishop Guerry will soon make a similar visitation in Georgia.—Living Church.

BLANK CERTIFICATES REQUIRED BY CANONS

The Secretary of the Standing Committee has on hand blank certificates required by Canons 2, 5 and 7, (Canons of Ordination), which he will be glad to furnish to Postulants, Candidates for Holy Orders, and Deacons of the Diocese needing them, upon application. These are the certificates from Ministers and Vestries to be laid before the Standing Committee.

Yours faithfully,
F. N. SKINNER,
Secretary Standing Committee.

The Chinese educational authorities recently held in Pekin a competitive examination for students who wish to come to this country for study. Their expenses while in the United States are provided for from the income of the Indemnity Fund returned to China by this Government on the suggestion of President Roosevelt. Of the seventy successful candidates, twelve were from St. John's University, Shanghai.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

RECEIPTS OF W. L. WALL, TREASURER—CONVOCATION OF RALEIGH—MONTH OF JANUARY 1911

4.	Grace Church—Edgecomb County	$ 5.25
	Special—T. H. Webb, Duke	10.00
7.	St. Thomas'—Sanford	2.50
9.	Calvary—Tarboro	75.00
10.	Good Shepherd—Ridgeway	5.00
	Chapel of the Cross—Chapel Hill	12.50
11.	St. Stephen's—Duke	12.50
17.	St. Mary's—Edgecombe County	5.00
23.	Good Shepherd—Raleigh	26.16
24.	Christ Church—Raleigh	60.00
	Emmanuel—Southern Pines	10.00
31.	Special—Through Archdeacon Williamston	3.45
	Special—Through Archdeacon Cunningham	5.11
	Special—Through Archdeacon Wendell	5.12
	Total	$237.59
	Balance on hand February 1, 1911	$ 74.14

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

DISTRICT OF ASHEVILLE

(Rt. Rev. Junius M. Horner, D. D., Bishop)

The Rev'd. John S. Moody, rector of the Church of the Ascension, Hickory, N. C., took the services at All Soul's Church, Biltmore, January 15th and 22nd, in the absence of the rector, the Rev'd. Rodney R. Swope, D. D.

Archdeacon Percy C. Webber spent a few hours in Gastonia between trains on the Feast of the Conversion of St. Paul, and was the special preacher at a 3 o'clock service held in St. Mark's Church, Rev. Wm. H. Hardin, priest in charge. In spite of the unpropitiousness of the hour, a goodly number of people—including many outsiders—assembled to hear what was conceded by all present, to be one of the most eloquent and highly spiritual discourses ever delivered in the city.

Archdeacon Webber has recently held several very fruitful missions in the diocese of South Carolina, concluding at Anderson on the 24th, ulto. The missions in each instance were noted for the large attendance of men, and in Anderson, by unanimous vote of the minister's meeting, he held a special service for men each day at noon in the Court House, the business houses closing the last two days in order that no one might be kept away.

A special feature of each one of the missions held in South Carolina, was the preaching to children and working men in the shops and factories by the Archdeacon's associate, Dr. I. H. Webber Thompson.

One of the results of the seventeen manhood talks given by Archdeacon Webber last October in Columbia, has been a Sunday by Sunday attendance of from 800 to 1,000 men on the men's meetings held in that city.

From Gastonia the Archdeacon went to St. Luke's Church, Baltimore for a week's mission, and from thence he goes to the Church of the Incarnation, Cleveland, Ohio.

W. H. H.

A LETTER FROM LINVILLE TO THE CHURCHMEN OF NORTH CAROLINA

On the first of last September a work was begun at Linville, Mitchell County, in the western part of the North Carolina mountains. There is no church organization of any kind in Linville. There is a building called a "Union Church," where all bodies of Christians may hold services and in which no one feels very comfortable: the situation is in short, anomalous.

It is not my purpose to say much about the work that

has been done, it has been necessarily more or less tentative until now. We have a successful kindergarten—called by one of the small members the "tinter class"—a successful sewing school and the beginning of a Boys Civic Club. Some experiments have been made and some failures recorded, but out of it all has developed a wonderful state of affairs and that is what I want to tell you about now.

We had no church and no immediate prospect of one, although it had been my one thought. To my intense surprise a few days ago a committee of citizens came to me and offered to obtain contributions of money and labor, saying that they wanted the church built, realizing their need of it. And in four days they subscribed $113.00! This from a mountain community which is far less able to do it than many another I have known. But they truly want the Church and are ambitious for themselves and their children.

Is it not touching? I am deeply touched by it and I can not express the tenderness of my feeling towards these good-hearted, sturdy friends, who so surely want the Church. They cannot give much money, but they are giving their labor and the rest of us must give the money. You—our Church in their own State, will you not show your appreciation of this unusual action by giving from your so much greater means, the equivalent of their gifts? Remembering that this course of action was not even suggested to them, or dreamed of by us. Checks or money, may be sent to Mrs. Donald MacRae, Wilmington, North Carolina.

From time to time I hope to tell you of the progress of the work. Everybody wants to help people who show a disposition to help themselves and so I expect a deal of help for the Linville Church building from the Churchmen of North Carolina.

Yours in Christ's service,

VIRGINIA MITCHELL.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THOMPSON ORPHANAGE

Number of children, 54.

Contributions received from January 15th to February 15th: St. Barnabas', Murfreesboro, $2.10; St. Peter's, Washington, $20.00; St. Mary's, Gatesville, $1.00; Holy Innocents, Henderson, $74.47; Mrs. F. M. Hewlett, Wilmington, $5.00; Mr. J. P. Meacham, Rockingham, $7.00; Mrs. H. G. Connor, Wilson, $5.00; Mrs. F. W. Gregory, Macon, Ga., $10.00; St. Philip's, Brevard, $13.14; Church of the Redeemer, Shelby, $1.29; W. A., St. John's, Wilmington, $2.00; Rev. E. N. Joyner, Naples, $2.50; S. S., Church of the Good Shepherd, Rocky Mt., $11.50; S. S., St. Timothy's, Wilson, $1.36; S. S., St. Stephen's, Duke, $1.96; St. Luke's, Lincolnton, $26.90; collection in Charlotte by Miss Boyd, $5.00; Miss Maggie Phillips, Charlotte, $5.00; Mrs. John Cawthorne, Warren Plains, $1.00; T. O. G., Scotland Neck, $5.00; Mr. C. M. Hawkins, Marion, $10.00; "Our Baby's Memorial," $3.00; Mrs. T. W. Bickett, Louisburg, for Leta May Turner Scholarship, $25.00; St. John's, Wilmington, $1.00; W. A., Holy Innocents, Henderson, $2.38; ditto, for Building Fund, $31.00; W. A., St. Bartholomew's, Pittsboro, $7.50; W. A., Calvary, Tarboro, $5.00; W. A., St. Luke's, Salisbury, $9.00; W. A., St. Philip's, Durham, $25.00; W. A., St. John's, Battleboro, $18.00; W. A., Trinity Parish, Scotland Neck, $22.38; Christ Church, Raleigh, $33.00; W. A., Church of the Good Shepherd, Rocky Mt., $5.00; S. S., St. Luke's, Spray, $3.50; T. O. G., Calvary Parish, Tarboro, $25.00; "Messengers of Hope," S. T. S., $6.94; "In Memoriam," Wilmington, $20.00. Total, $457.92.

Contributions in kind: Package of clothing, candy, dolls, etc., "Five Little Girls in West Durham;" suit of clothes for a boy, Mrs. R. D. Jewett, Winston-Salem; two boxes of clothing, St. Mary's Parochial Society, Kinston; a tricycle for Louis Cockrell, from his mother; one ton of Guano from the Navassa Guano Company, Wilmington; Conferedate Souvenir Calendar, Mr. C. C. McDonald, Raleigh; barrel of canned goods, etc., S. S., St. John's Parish, Wilmington; boy's coat, Master Richard Battle Stitt, Charlotte.

ORPHANAGE NOTES

During the past month several of our children have left, and others who have applied for admission have not yet come in. Bessie Myers left on the 1st of last month, and Ross and Eleanor Campbell were taken away on the 4th by their mother who has arranged to take care of them herself. Their older sister, Annie, still remains with us, and she is a very nice girl.

Laurie Farmer, who has been living with Miss Carroll at Middleburg since April, returned to us on the 8th of last month in order to attend school. She seems to be bright and well, and shows that she has been well cared for. We are glad to have her back, and she is happy to be with her little friends again. Robert Julian has returned to his mother in Villa Heights, Charlotte, and we hope he will go to work now, and make a smart and useful man. The Friday afternoon exercises on the 18th of last month were in commemoration of Washington's birthday.

It will be of interest to the friends of the Orphanage to know that the executors of the estate of the late Mr. J. C. Stedman, of Fayetteville, have notified the authorities of the Orphanage of a legacy of nearly five thousand dollars, mostly in stocks and bonds which can be readily converted into cash. An equal amount was left to the Methodist Orphanage at Raleigh.

Since our last report we have lost four young hogs valued at $80.00. We are experimenting just now with a sand-clay pavement in front of Thompson Hall to try to get rid of some of the mud in wet weather. When out of doors the boys divide a good deal of their time between picking greens, and playing marbles, and soon they will be pleading for bat and ball. They are sadly in need of pants and jackets. Will not some of their good friends come to their relief?

In shipping your box to us be sure to address it to "The Thompson Orphanage, Charlotte, N. C.," and mark it so that we may know who sends it.

THOMPSON ORPHANAGE GUILDS

The Federation of Thompson Orphanage Guilds will meet in Charlotte on the 26th of April.

DAUGHTERS OF THE KING

At the Sunday afternoon service on the 5th of last month the Superintendent admitted three new members into the local chapter of the Daughters of the King according to the prescribed service of the Order. The new members who have come in to encourage the faithful few who have kept the chapter alive are Mrs. Wooldridge, Miss Tomlin, and Miss Feild. Besides Miss Miss Capehart and Mrs. Hanks, of the local chapter, Mrs. Fox and Miss Davis, of St. Peter's Chapter, were present at the initiation.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	15.85
Amount still to be raised	159.15

(Contributions from January 12th to February 12th.)

Caroline Ashe McLendon—Wadesboro	$ .15
Junior Auxiliary—Hillsboro, N. C	1.00
Junior Auxiliary—Windsor, two months	.50
Junior Auxiliary—Washington, Feb. and Mar	1.00
Junior Auxiliary—Mayodan	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy—Jackson	.50
Penelope Biggs—Williamston, N. C	.25
Junior Auxiliary—Ridgeway, N. C	.25
Junior Auxiliary—Warrenton, N. C	1.79
Ascension S. S—Davie Co	.50

My dear children:

We have made a brave start on this year's salary. The first letter came from Wadesboro where I have some very dear friends and cousins. I am asked not to print the letters that bring the little Caroline's chip money. I wonder if they call her "Car" as her grandmother was called. Kiss her for me please, that is the toll I always

claim for my share. The next offering was from the unfailingly honest and faithful St. Matthew's Juniors and it has just struck me how appropriate it is that the parish bearing the name of the man "who sat at the receipt of custom" should be so honest and prompt in meeting its financial obligations as the Treasurer of the diocese says it is; and as I know its juniors are.

Then another you must'nt print my letter.

I am so sorry about the dear hand, such a useful hand as it has always been. I am especially fond of my Jackson "Messengers" for they were so loving and faithful in the old days of the "The China Baby," and "The Atkinson Cot," and all the other works we have carried through to a successful finish. The Clergyman's library, the saddle and horse, the bell at the Orphanage, the painting of Bronson Hall, and I don't remember if there were any others. My dear I don't deserve one of the good words you give me, but I am glad you think so! Give my love to you all.

Then Pennie says:

Dear Miss Cameron: Enclosed you will find twenty-five cents for the sewing teacher's salary for the month of February.

Yours,

Always my faithful Penny—never the "bad" one tho' "showing forth all good fidelity."

Little Washington says:

You will find enclosed one dollar for sewing teacher's salary for the months of February and March sent by the Junior Auxiliary of St. Peter's Church.

Many thanks, my dear young lady, yours is a new name to me in the work, though well enough known in other ways.

Then Windsor, the royal comes:

My dear Aunt Becky: Enclosed please find fifty cents in stamps for sewing teacher's salary for January and February from St. Thomas' Juniors.

Very sincerely,

Thank you my dear and St. Thomas' Juniors also—it should have been "St. George," however to carry out the vague illusion. Mrs Capehart says you are a cousin of my little niece, Annie Sutton Cameron. I wish you would tell me how she knows so little of her dear mother's people.

From Mayodan comes this:

Dear Miss Rebecca:

The Junior Auxiliary of Mayodan Church of the Messiah are sending, after this long waiting only one dollar for the sewing teacher's salary—wishing with all our hearts it was more. Thank you so much dear Miss Rebecca for the sweet Christmas letter. Hoping you are well, with love from us all I am,

Faithfully and sincerely,

I am always glad to get these children's offering and I never think it small. Small or large are purely relative terms in such matters. Five thousand dollars is not as much for a multimillionaire to give as one dollar is for mill children. They give out of their superfluity. It means nothing to them but the writing of so many figures and a name or two on a slip of paper. While they give of their living. I was not able to thank you for your sweet Christmas remembrance, being laid up with a wrenched back. Could some of you head workers make me a rose pink head necklace? I want one very much for a baby cousin.

Ridgeway comes after this fashion:

I am sending our dues for the sewing teacher's salary for February.

Most sincerely yours,

You are as faithful my dear lady as the representative of the Rev Mr. Pettigrew's Parish ought to be. Which is high praise. My father and the Pettgrew boys were college mates.

Warrenton runs in "a close second;" saying:

Dear Aunt Becky: Enclosed please find check for one dollar and seventy-nine cents—our dues for January and February for the sewing teacher's salary. I hope you are feeling real well this beautiful day. With much love,

Sincerely,

You are good and faithful children; thank you each one.

The Ascension Sunday School money belongs to the "no name" series, being signed only "Davie County."

Well Davie is a very honorable nomenclature in our State, both people and county, to whom you can always say "well done."

That ends the letters and now I say thank you dear friends for some lovely valentines from some little churches and others which I am not a bit "too grown up" to enjoy heartily; and to think that they really represent more than those "other ones" that used to come to me in days gone by—when the bead was on the wine of life, and the future a golden glory.

Now I am full of joy and want you all to hurrah for the Legislature of 1911 with all your hearts because they passed the bill for the fireproof building that is to save from destruction the records of the splendid history that your ancestors and mine made so glorious.

Goodbye, your loving,

AUNT BECKY.

Address Miss Rebecca Cameron,

P. O. Box 32, Hillsboro, N. C.

ROLL OF HONOR FOR JANUARY 1911

Senior Department—Savannah Pulley, Gertrude Ferraiss, Uldine Allsbrook.—Sarah E. Hanks, Teacher.

Primary Department—Annie Campbell, Flossie Anderson, Bertha Parrish, Sallie Wallace, Leta May Turner, Ivie Smith, Ross Campbell, Wiley Lanier, and Roy Yates. —Lily M. Tomlin, Teacher.

Those who last year used the Lenton Lessons on China prepared by the Rev. William E. Gardner, Editor of the Sunday School Department of The Spirit of Missions, will be glad to know that a new set has been issued this year. The subject is the work among the Negroes. The lessons comprise a bright story, entitled "John Henry Climbing the Upward Path." There are five chapters, one for each of the first five Sundays in Lent. These lessons have twenty-eight illustrations, and can be used in all classes in the junior and senior grades. Their aim is to provide material for a teacher to talk to a Sunday School class interestingly for ten minutes each Sunday, with the aim of widening the child's knowledge, deepening his sympathy and stimulating his purpose to increase his Easter offering.

Those who desire copies of the China lessons, rather than the Negro lessons, can secure them. All the material of either course needed for one class can be secured for fifteen cents. Send orders to the Church Missions House, 281 Fourth Avenue, New York City.

An emergency confronts our mission workers at Fairbanks, Alaska. The bank of the town, where the hospital funds were kept and where several of the missionaries had individual accounts, has failed. Definite information as to the losses has not yet been received, but they are probably in the neighborhood of $6,000 or $7,000. The Board of Missions took immediate steps to advance sufficient funds for the most pressing necessities of the missionaries and to enable the work at St. Matthew's Hospital to go on. It seems likely that the depositors will receive comparatively little in any settlement that may be made, and the work may suffer serious embarrassment unless promptly aided by the Church.

The roll of the domestic missionary bishops was completed by the consecration on St. Paul's Day, in St. Paul's, Minneapolis, the parish of which he was rector, of the Rev. Theodore Payne Thurston as Bishop of Eastern Oklahoma, and also by the consecration in the Church of St. John the Evangelist, San Francisco, of the Rev. Louis C. Sanford, as Bishop of San Joaquin. Thus is leadership supplied for the large advance within the United States which the General Convention decided upon. By the regretted declination of Dr. Pott the district of Wuhu must still wait for its bishop until another meeting of the House of Bishops makes an election possible. Meanwhile, Bishop Roots administers the district, as of old, in connection with Hankow.

SEABOARD AIR LINE SCHEDULE.

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Trains leave Wilmington, Effective Jan. 8th, 1911.

No. 45—5:30 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

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Ar. New Bern, A.C.L___ 9:15am. 6:50pm

Lv. Goldsboro, N.S.R.R. *7:15am*10:15pm
Lv. New Bern, N.S.R.R__ 9:30am 12:30am

Lv. Wilson N.S.R.R____*8:20am*11:30pm
Lv. Wash'gton, N.S.R.R.10:50am 2:20am
Ar. Norfolk, N.S.R.R_____3:35pm 8:00am

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Ar. Goldsboro, N.S.R.R_____6:20 a. m.
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Ar. Wilmington _____9:45 a. m.

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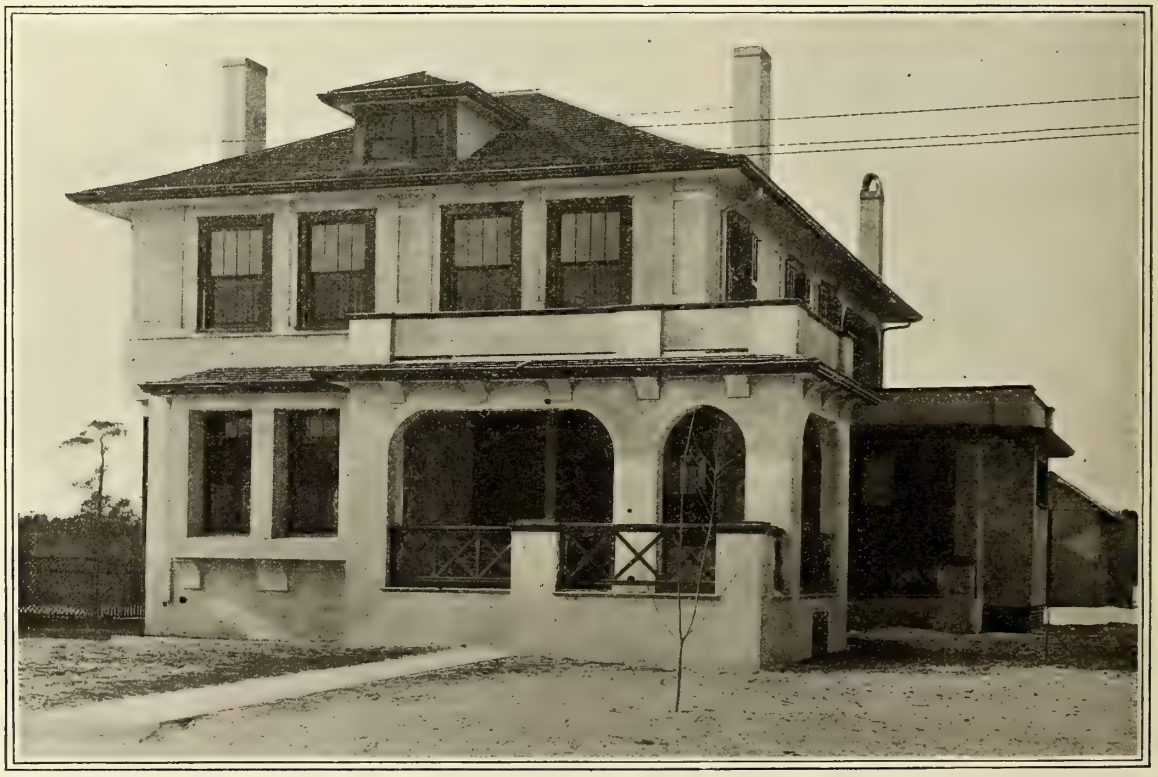

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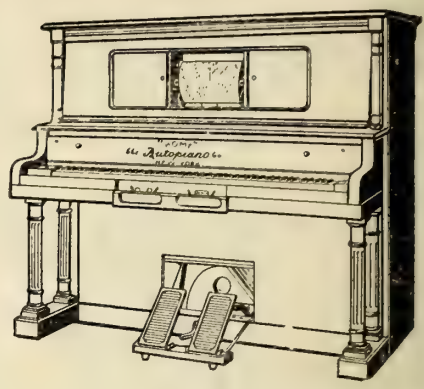

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, APRIL, 1911 No. 7

CALENDAR FOR APRIL

April 2.—Fifth Sunday in Lent. (Violet).
April 9.—Sunday (Palm) next before Easter. (Violet).
April 10.—Monday before Easter. (Violet).
April 11.—Tuesday before Easter. (Violet).
April 12.—Wednesday before Easter. (Violet).
April 13.—Thursday (Maundy) before Easter. (Violet).
April 14.—Good Friday. (Black, or Violet).
April 15.—Easter-Even. (Violet).
April 16.—Easter-Day. (White).
April 17.—Monday in Easter week. (White).
April 18.—Tuesday in Easter week. (White).
April 23.—First Sunday after Easter. (White).
April 25.—Saint Mark's Day. (Red).
April 30.—Second Sunday after Easter. (White).

THE EVENTS OF HOLY WEEK

SATURDAY EVENING

Evening in Bethany—
Supper at Simon's house: Lazarus present.
Mary breaks alabaster box and anoints Jesus' feet.
The covetousness of Judas foiled.

SUNDAY—Palm Sunday

Early Morning.
Christ's triumphial entry into Jerusalem.
Starts from Bethany accompanied by multitude.
Sends disciples ahead to Bethphage for ass and colt.
Multitude comes from Jerusalem to meet Him.
All shout Hosanna and strew palm branches on the way.—St. Matthew, St. Mark, St. Luke, St. John.

Noon.
Jesus weeps over Jerusalem.
Jesus teaches in temple all day.
Evening.
Returns at night to Bethany.

MONDAY

Morning.
Jesus curses the barren fig tree.—St. Matthew xxi. 19.
Casts out buyers and sellers from Temple.—St. Matthew xxi. 12.
"My House shall be called the House of Prayer."
Teaches in the Temple all day.
Evening.
Returns at night to Bethany.

TUESDAY

Morning.
The fig tree withered away.
In the temple.
Deputation from Sanhedrim awaiting Him.
"By what authority doest Thou these things?"
The reply of Christ.
Parable of the "Two Sons."
Parable of the "Wicked Husbaandmen."
Parable of the "Wedding Garment."
His enemies combine together to entrap Him.
Herodian's question about "Tribute."
Sadducees' question about "The Resurrection."
Pharisees' question about "Great Commandment."
Our Lord's question about "Two Natures of Christ."
The widow casts her two mites into the treasury.
Jesus takes final leave of the Temple.
Disciples' Exclamation: "See what stones are here!"
Prophecy of destruction of Jerusalem.
Evening on Slope of Mt. of Olives.
Parable of the "Ten Virgins."
Parable of the "Ten Talents."
Returns at night to Bethany.

WEDNESDAY

Forenoon in Bethany.
Jesus spends the day in retirement with the Apostles.
Foretells His crucifixion.
Council of Sanhedrim at palace of Caiaphas to take Jesus by subtlety and kill him.
Judas goes to Jerusalem and agrees with the chief priests to betray Jesus for thirty pieces of silver.

THURSDAY—Maundy Thursday

Peter and John sent to Jerusalem to prepare for the passover.
Jesus proceeds to Jersalem toward evening.
Evening in the Upper Room in Jerusalem.
The Passover Feast with the Twelve.
Ambitious contention among disciples.
Jesus gives a lesson on humility by washing disciples' feet.
Jesus foretells His betrayal.
The sop given to Judas who goes out to prepare for the betrayal.
Jesus gives to the Apostles the "New Commandment." "That ye love one another as I have loved you."
Institutes the Lord's Supper.
Foretells Peter's denial.
Consoles His disciples with the discourse—"Let not your heart be troubled" and "I am the Vine."
Christ's Sacrificial Prayer.—St. John xvii.
They sing a hymn: second part of the "Hallel." Psalms 115-118.
Night in Gethsemane.
Jesus crosses brook Kedron to garden of Gethsemane.
Christ's agony and bloody sweat.
Judas accompanied by a band with torches and weapons, betrays Him with a kiss.
Peter's resistance.
Jesus' submission.
The disciples' flight.
Jesus brought before Annas.
Midnight, Palace of High Priest.
Jesus brought before Caiaphas.
Peter and John follow and enter the outer court.
Peter's first denial.

FRIDAY—Good Friday

Between 12 and 3 a. m.; Very Early.
Peter denies Jesus second and third times.
Jesus condemned by Sanhedrim.
Judas' remorse.
Between 6 and 9 a. m.
Jesus before Pontius Pilate.
Set before Herod and mocked.
Sent back to Pilate.
Pilate seeks to release Him.
Pilate warned by his wife.
Pilate delivers Jesus to be scourged.
The Jews not satisfied.
Pilate releases Barabbas.
Pilate delivers Jesus to the mob.
Jesus mocked, struck and spitted on.
Before 9 a. m.
Jesus hurried on toward Calvary.
The women bewail Him.
9 a. m.
Christ crucified, at time of Morning Sacrifice.
9 to 3.
Jesus' prayer for His murderers.
Soldiers cast lots for His garments.

Jesus reviled on the cross.
Miraculous darkness.
The repentant thief forgiven.
Christ's mother committed to St. John.
3 p. m.
Christ dies, at time of Evening Sacrifice.
Earthquake and Veil of Temple rent in twain.
Jesus body pierced by a spear.
Joseph of Arimathea obtains leave to bury the Body.
Before 6 p. m.
The first day of Christ's burial.
The women observe the place.
Hasten to buy spices before the Sabbath.
The two Marys last at the sepulchre.

SATURDAY—Easter Even

Second day of Jesus' burial. Sabbatum Magnum.
Chief Priests and Pharisees appoint a guard.
Sepulchre sealed and a watch set.
Evening.
The two Marys and Salome engaged in preparing spices to anoint the Body.

SUNDAY—Easter

CHRIST'S RESURRECTION

Very Early in the Morning at the Sepulchre.
A great earthquake.
An angel descends from heaven and rolls away the stone.
Christ rises from the dead, the keepers flying in terror.
The women come and find the sepulchre empty.
Mary Magdalene hastens back to the Apostles. The others remaining.
They see the angel and depart.
Peter and John run to the sepulchre.
Jesus appears to Mary Magdalene.
Jesus meets the other women and says "All hail."
Evening.
Jesus walks with the two disciples and is made known to them "in the Breaking of Bread."
Late in the Evening in Jerusalem.
Jesus appears to the ten apostles (St. Thomas being absent) and shows them His hands and His feet.

AN APPEAL

There is no greater need in the Church to-day than a strong institution of higher learning for the development of men to send to our seminaries and to prepaare laymen to take their place in the forward movement of the world. If there ever was a time when straight forward Christian men were needed, who knew what they believed and practiced what they believed, it is to-day. The struggle in America to solve the most perplexing problems, requires that the Church shall contribute the best prepared laymen and clergymen. The University of the South at Sewanee, Tenn., is the one University under Church control. It is therefore the duty of every Churchman who believes in the inseparable alliance between the Church and education to rally to the assistance of Sewanee and to make the Church University there the great institution planned by its founders—the Oxford of America.

Nineteen Southern Bishops have this year gone into the States of the South to preach Christian education and their campaign is awakening the people to the needs of this Christian College. They are calling upon Churchmen to rally to the University of the South on the basis of its achievements as a great moral and social force, on the records of its scholarship, and on the character of the men found on its long roll of alumni, who have proved their capacity in every walk of life.

To-day the University has 10,000 acres of land with college buildings and chapels worth three-quarters of a million dollars, but the endowment is only $200,000. The result is that the professors are paid the meagre stipend of $1,500.00 a year and no house! Is it right for a Church in our position to expect men to work and to live in a place where the highest educational ideals are adhered to on starvation pay?

The Trustees who represent the nineteen dioceses in the South have appointed Commissioners of Endowment and directed them to ask the Church public for $2,000,000.00 a sum which will enable stipends to be increased and will permit the enlargement of the faculty. To accomplish this program the Endowment Commissioners urge that professorships shall be endowed, with a capital of $50,000 each. Not one of the Chairs in the University at present is endowed. What a splendid thing it would be if some one person or many united together, would endow a professorship in memory of one or more of those heroic men who gave up everything to establish the University, or in memory of some great American whose name should be revered in a great institution of learning. Again, an endowment might be made in memory of a friend or loved one whose deeds in life we wished to have remembered. What more fitting monument could be erected than an endowment of such kind in an institution of learning.

W. S. CLAIBORNE,
Commissioner of Endowment.

Forms of bequest should be drawn as follows, viz:

I give, devise and bequeath unto the University of the South, Sewanee, Tenn., $_____for general endowment_____or, for the use and benefit of_____ the following property, to-wit_____

THE NEW BOARD

The first regular meeting of the Board since its reorganization was held on February 8th, and was rightly felt to be the final test of the value and efficiency of the entire plan devised by the new missionary canon. Every missionary department except the Eighth was represented. Thirty-five out of the fifty members were present at the first session and practically the same proportion was sustained throughout the day and a half, which was scarcely long enough for the crowding questions coming before the Board. The question as to whether it has a sufficient reason for existence and work enough to do will probably never again be raised—certainly not until it has done some of the things which have already been laid upon it. It also seems certain that the Board as a whole will familiarize itself with the mission field as it has not been able to do in the past. Under the present system the work will be viewed as a whole, which ought to bring about a juster sense of relations and a more statesmanlike administration.

But best of all, perhaps, the Board bids fair to develop a power of leadership within the Church itself. Its returning members will carry the inspiration and the sense of responsibility into the distant quarters of the land, and so help to set a united Church face to face with its great work.

Archdeacon Stuck, speaking of the new work among the Indians of Alaska, writes: "To such minds, when first the story of Almighty God and His great love for mankind comes; when the story of the Incarnation, the Crucifixion and the Resurrection, and the beautiful land which He Who was Incarnate and Crucified has gone to prepare for all who will love Him and obey Him, comes, it brings a wondering and glad and instantaneous acceptance I have never met a sign of incredulity. They are eager to be told more and more about it. Their attitude is entirely child-like. The thing is true because I tell it to them; I would not be sent all this way to tell them something that was not true. And it is a joyful truth that makes the sun shine brighter and life seem sweeter, and that fills the horror of blackness that lies beyond life with the radiance of heaven."

Bishop Whitaker, the late diocesan of Pennsylvania, was a product of the missionary field. His first work, both as priest and bishop, was in the far west—the State of Nevada—and under absolutely pioneer conditions in the 60's. When in 1886 after seventeen years of noble and fruitful service, he came to the Diocese of Pennsylvania as assistant to Bishop Stevens, it was with the large and varied experience, the resourcefulness and initiative which the missionary field gives to the man of real ability. Immediately he was chosen a member of the Board of Missions and for 23 years gave that work the finest sort of trained service. To the day of his death he was a champion of and a firm believer in the Church's mission work.

CONSECRATION OF CHURCHES IN JAMAICA

The Most Rev. Enos Nuttell, Bishop of Jamaica and Archbishop of the West Indies, began the current year with a series of services most interesting in themselves and of the greatest significance and importance to his Diocese and people.

The dreadful earth-quake of January 14th, 1907, destroyed the most important edifices both public and private in the City of Kingston, and in its vicinity. Churches, colleges, government buildings, besides houses, official and private residences in the space of a few dreadful moments, became a mass of worthless ruins. It must have seemed for a time an experience of irremediable calamity. But faith and courage and devotion have almost removed all visible evidence of the great disaster, and perhaps have turned the calamity into a blessing. In January 1911 the Archbishop and his faithful clergy and people had the happiness of opening for use, and consecrating to God's service, all their re-edified churches in and near Kingston.

That this work has been accomplished within the brief space of four years is due first of all, under God's blessing, to the good Archbishop himself, strong of heart and masterful in administration—supported by a loyal and liberal Diocese. But he was greatly aided by a grant of $75,000 from the "Thank Offering" made in St. Paul's, London, at the closing service of the Pan-Anglican Congress of June, 1908. In grateful appreciation of this timely aid coming from all parts of the Anglican Communion, the Archbishop of the West Indies desired that each of the chief branches of that Communion should be represented in these interested services. The Bishop of St. Alban's, one of the best representatives of the Bishops of England, came from the motherland; Bishop Reeve was assistant Bishop of Toronto, but for many years bearing with heroic fortitude the burden of the great missionary work of the distant outposts on the McKenzie River, near our own Arctic territory of Alaska, was the honored representative of the Canadian Church, while the Bishop of North Carolina bore from the Presiding Bishop the greetings of our American Church to the Church in Jamaica upon this happy occasion of the opening of its restored churches.

There were present, of the West Indian Province, in addition to the Archbishop, the Bishop of Trinidad with his Chaplain, the Rev. Canon Tree, the Assistant Bishop of Jamaica, the Bishop of Honduras and the Bishop of Autigua, consecrated by the other Bishops present, Sunday, January 15th. Archdeacon Bryan, late of the Canal Zone was also present by invitation of the Archbishop's Commissary in London, the Rev. Ernest H. Pearce, Vicar of Christ Church, Newgate Street.

The series of services extended from Tuesday January 10th, to Wednesday, January 25th, and included the consecration of nine churches rebuilt in whole or in great part since the earth-quake, the re-opening of one church, the laying of a foundation stone, an ordination service, and the Consecration of the Bishop Elect of Autigua in the Cathedral of Spanish Town, the second Sunday after the Epiphany, January 15th.

A meeting of the Provincial Synod of the Province of the West Indies was held at Half Way Tree Church, in the suburbs of Kingston, Monday, January 16th. After the proper business of the Synod had been disposed of the visiting Bishops of St. Albans, North Carolina, and Toronto together with Archdeacon Bryan, and the Rev. Mr. Pearce, were presented to the Synod; and an informal conference was held, at which several important questions of common interest, brought forward by the Archbishop, were discussed.

The Cathedral in Spanish Town is a pleasing and dignified building and the Consecration of the Rev. Edward Hutson to the Bishopric of Autigua, which took place in the Cathedral was a solemn and impressive service. The sermon was by the Bishop of St. Albans on the last verse of the last Chapter of the book of Acts of the Apostles. All the Bishops present united in the Imposition of Hands.

The Consecration of the Parish Church of Kingston, St. Thomas' was perhaps the most imposing of all this series of services. It took place Tuesday morning, January 17th, at half past seven o'clock. Immense crowds lined all the neighboring street, so that lines of policemen had to keep open a way for the long procession of clergy and church officials, chorsters etc. to pass from the building in which the clergy had vested to the main entrance of the church. The Governor of the Island, Sir Sidney Olivier with other officials, attended, and the great church was filled to overflowing. In all the services the music was excellent. It was led by vested choirs but the congregations seemed very generally and heartily to join in the singing.

It was quite noticeable that none of the churches rebuilt since the earth-quake have towers or spires. They have all been constructed of re-inforced concrete and seem designed and calculated in their form and construction to provide as far as possible against readily yielding to future terrestrial quakings. Yet they are pleasing in appearance, and preserve in all essential features the traditional forms of our ecclesiastical architecture.

After the Consecration of the parish church a meeting was held in the Conversorium, a large pavilion like building, where the clergy and choir had vested, and the procession had been formed; at which an address on the part of the Bishops, Clergy, and people of Jamaica was presented to the visiting Bishops and Clergy. The address was read by the Rev. Reginald J. Ripley; and responses were made by the visitors. The Bishop of North Carolina after a brief introduction read a letter from the Presiding Bishop of the Church in the United States, addressed to the Archbishop, congratulating him and his people upon the courage and patience with which their great calamity had been borne, and upon the happy experience of seeing all their ruined churches so speedily restored.

Much kindness and many courtesies were bestowed upon the Bishops and others attending these services. The Assistant Bishop of Toronto was accompanied by Mrs. Reeve, and the Bishop of North Carolina by one of his daughters, who were most hospitably entertained.

The Archbishop and Mrs. Nuttell were "at home" Monday afternoon, January 16th, and the spacious gardens of "Bishop's Lodge" afforded a pleasing and animated scene as hundreds of the Clergy and laity availed themselves of the Archbishop's hospitality, and enjoyed the opportunity of meeting those who had come to attend the services. On Thursday evening, January 19th, the Governor entertained the Bishops and distinguished clergymen and civilians, with their ladies at dinner at the "King's House", the official residence of the Governor; and on the beautiful grounds surrounding the King's House on the evening of Friday, the 20th, gave a garden party to a more numerous party of guests.

Opportunity was afforded the guests of the Diocese to visit some of the most beautiful and interesting parts of the island, whose fertility and picturesque scenery are hardly to be surpassed. Too much cannot be said in commendation of the hospitality and kindness of the Archbishop and all his people. Those were days much to be remembered by all who were so fortunate as to participate in their services, and to enjoy the hospitality of the Church in Jamaica.

J. B. C.

The storm that recently swept over the Isle of Pines was one of the worst in the history of Cuba. Our chapel at Columbia was completely wrecked; even the lumber composing it was so twisted and broken as to be useless for the future. The McKinley Chapel was blown about six feet from its foundations, but has been repaired at a cost of about $250. The Santa Fe Church was not wrecked, but the house of Mr. McCullough our Missionary was caught in a whirlwind, and in a moment an end of it was wrenched off. He and his family were forced to take refuge in the detached kitchen, where for twelve hours Mr. McCullough braced himself against the door in the endeavor to hold it in place and prevent the pouring in of the water. Throughout the night the water was two inches deep on the floor. His library a complete wreck, and the clothing and personal effects of the family, to the extent of about $1,000, have been either entirely lost or hopelessly damaged. Bishop Knight asks that help be sent to rebuild the chapels damaged or destroyed, and the residence at Santa Fe.

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EDITORIAL

EASTER

Already the Easter joy is robbing the sad days of Holy Week of their gloom, because we pass on in spirit to the triumphant culmination of the great tragedy; and we rejoice to hear not only the triumphant shout of the devout Christian, in angelic language, telling the world "He is risen, He is not here" but promise of Him who has brought life out of death: "Because I live, ye shall live also."

In proportion to the faithfulness of our Lent season of fasting and praying will be the blessing of our Easter.

We shall rejoice at Easter, not because we have escaped from a season of irksome discipline, borne with reluctance but because we feel in our hearts that the wholesome discipline has given us not only greater mastery of self but closer fellowship with Him, who is our life, in whom alone we can truly live and move and have our being.

WEEK OF PRAYER

We are printing, in another column, the suggestions of the Brotherhood for a Week of Prayer, together with an editorial from the Class.

It argues much for Christian unity that the Brotherhoods of the leading Religious Bodies in this country have agreed to unite in a Week of Prayer during Holy Week, when the mind of the whole Church is peculiarly fitted to join in such a service. And it is an opportunity fraught with great possibilities for good to the Church and to the individual.

Men are beginning once more to feel the need of more prayer and to resognize its efficiency as a great power for good in our life, individually and corporately.

This week of Prayer coming at a time when the great majority of all the Christians in the world are engaging in the most solemn part of the Lenten Service and when previous devotions have prepared the mind and heart for the best things is potential in the highest degree; and if we seize it heartily and use is earnestly, men shall take knowledge of us that we have been with Jesus, because His spirit will be manifest in our words and works, not less than in our spirit of joyful praise and thanksgiving.

LECTURES ON CHURCH HISTORY

Rev. Thomas P. Noe, rector of the Church of the Good Shepherd, Wilmington, has been delivering a course of lectures on English Church History in St. Paul's Parish, Charleston, S. C.

The first lectures were given in the Parish House, March 15 and 16 and the lectures covered the period from the conquest of Caesar to the Death of William the Conqueror.

The country and people were briefly described by word and picture and the planting of the Church was sketched in the days before the Saxons and in the period of Augustine and Aidan their successors.

The organization of the Church under Theodore was emphasized and the true relation of Roman and Celtic influence in the Conversion of England was pointed out.

It was made clear that the Church in Britain was not begun by the Roman missionaries under Augustine nor was the larger part of the work done by their followers, though the Church owes them a lasting debt of gratitude and while there were repeated efforts from the days of Wilfrid to the time of the Reformation to bring the Church of England in subjection to Rome, the independent origin and right to independent action on the part of the English Church were steadily and sturdily maintained, with now and then a temporary lapse, until at the time of the Reformation the Roman influence was finally broken.

The second set of lectures were delivered on March 30 and 31 and covered the period from the time of Anselm to the death of Elizabeth. It was specially shown that the Church of England did not derive its life from the Church of Rome, by virtue of the influence or authority of the Pope; and that the repudiation of papal influence in the time of Henry VIII, on the ground that he was a foreign bishop, was in harmony with the teachings of profane and ecclesiastical history; and also that the Church of England maintained her three-fold ministry and the ancient teaching of the Church unimpaired, while passing through a period of Reformation in the 16th Century.

The lectures were beautifully illustrated with a fine collection of imported slides and were interesting and instructive to the audience, which comfortably filled the Parish House.

THE BROTHERHOOD'S OPPOTRUNITY IN THE WEEK OF PRAYER

By the action of the Inter-Brotherhood Conference which met in Chicago last May, the Week of Prayer, which has been observed by the various Brotherhoods in the season of Advent for a number of years, was transferred this year to Holy Week. It will therefore be the week beginning April 9th and closing with Easter Sunday. Brotherhood men who are first of all loyal Churchmen will not overlook the fact that this is a distinct advance on the part of the other Brotherhoods. By uniting as all have done upon this special week, all the Brotherhoods have thus signified their acceptance of Holy Week as the most appropriate period for a season of special prayer.

The general subject for meditations and devotions during the Week of Prayer of 1911 will be "Sanctification

for Service." An advance copy of the little leaflet to be published by the Inter-Brotherhood Committee lies before us as we write. The opening sentence strikes the key note of prayer and service as follows:

"The subject suggested for the Week is Sanctification for Service. What we want is to to use these days of prayer that we may be not only better Christians in our own souls, but more useful Christians in the community, in which we live. We would relate this Week to the rest of the year as the Vision is related to the Task in the Transfiguration, where Christ comes down from the mount to heal the lad with the evil spirit; and in the Day of Pentecost, where the divine presence in the upper room leads at once to the preaching in the street.

"Our first purpose, then, is to associate ourselves with Jesus in His experiences whose anniversary we keep this week. This is our Sanctification.

"Our second purpose is to bring this strength and blessing into active conection with our opportunity and duty: we ask what that duty is, now in one aspect of our life, now in another; and we pray for grace that our brethren who are engaged in such work may be enabled to do it well, and that we may follow their example. This is our Service."

We urge Brotherhood Chapters everywhere throughout the Church to a very systematic and definite observance of this coming Week of Prayer. The season of Lent is one in which Churchmen are wont to turn from the distractions of the world for the purpose of self examination and true repentence. Nothing therefore could be more fitting than that the opening weeks of the season of Lent should be such a preparation as will inspire the men of our Brotherhood and of our Church to real and definite service on behalf of others. The week of Prayer should bring to us the opportunities that we seek in these directions, but in order to have the fullest blessings from the season of Lent and the Week of Prayer, practical preparation must be made.

Let Brotherhood Chapters everywhere make such preparation. Let us begin now to plan our meetings and devotional services, whether they are to be daily or less frequent. All Services during Holy Week should be made very much more productive of good this year than in any year previous because of the fact that the Week of Prayer is coincident with it. In anticipation of the Week of Prayer the work of the whole Lenton season should be more than ever inspired by the thought of the great week at its close. Where there are Lenten Noonday Services already established every effort should be made so to use the Week of Prayer that the Services of the final week of these addresses may be much more largely attended, especially by men, and that it may be a distinctly devotional week. It will then be, as it were, a definite culmination of the whole series of Services. Again, we should take special advantage of the Week of Prayer in places where there have hitherto been no Noonday Lenten Services, to have such services established at least during every day of Holy Week.

Where the Three Hour Service is to be held on Good Friday, Chapters should make an especial effort to get to that Service as many men of the congregations as possible. Certainly it will be in line with the Brotherhood movement if on Easter Sunday this yea. more than ever be made to have all men who are communicants of the Church make their Communion. Where Chapters are already working to bring men to the Monthly Men's Communion of the Parish this work will be simple, for lists will already be available from which assignments can be taken and definite canvasses made.

We venture to predict that there are a number of Chapters throughout the country that will wish to make an especial feature of the Week of Prayer, and feeling that during Holy Week something unusual should be done to mark it more than ever as a definite Week of Prayer they will select as usual periods for prayer. We feel confident that we shall receive reports from a number of Chapters of meetings for prayer held early in the morning, for example at six o'clock, before business begins. We will also receive reports from Chapters throughout the country where groups of men have gotten together in the Chancel of the Church at the noon hour. Probably the majority of meetings held for special prayer will be in the evening hours. The ingenious Director will find ample opportunity to call his men to periods of devotion at such unusual hours as will make it possible to add to those devotions that would already claim their attention.

We do not advocate exploiting the Week of Prayer in a crude way through the public press, excepting the great meetings; but the combination of Holy Week and the Week of Proyer should suggest to many Directors of Chapters the opportunity to distribute devotional literature among the men of our Parishes. If on a particular day during the Week of Prayer a sermon might be preached or a strong address made upon the subject of prayer as applied to the lives of men, this would increase the usefulness of the Week in those parishes where it is done.

Because of the fact that the Brotherhood of St. Andrew has in the past sent out the great bulk of literature published by the Inter-Brotherhood Committee, the Brotherhood has decided this year to print and issue its own leaflet, this leaflet being as to its contents that adopted by the Inter-Brotherhood Conference alluded to above. In a few weeks this literature will be ready for distribution and may be applied for at the Brotherhood office. Judging from reports received in previous years, the Week of Prayer has been definitely observed as such by about one thousand Parishes throughout the Church. Of course Holy Week will be observed by every Parish in the Church. We trust that in addition to the usual observance of Holy Week an increasing number of Parishes will have within them a body of men who will make it one of their duties during Lent to induce all the men in the Parish to enter the season of Holy Week (which this year will also be the Week of Prayer) with a deeper sense of their obligation as Christian men to live lives of Prayer and Service in order that all men may be, to use the opening words of the Week of Prayer leaflet, "not only better Christians in their own souls but more useful Christians in the communities in which they live." May God grant that this be so.

THE INTER-BROTHERHOOD WEEK OF PRAYER—HOLY WEEK APRIL 9 TO 16, 1911

The Inter-Brotherhood Conference held in Chicago May 4, 1910, was attended by representatives of the Presbyterian Brotherhood of America, the Brotherhood of Andrew and Philip, the Methodist, Baptist and Congregational Brotherhoods, the Brotherhood in the Southern Presbyterian Church, the Brotherhood of the Disciples of Christ, the United Brethren in Christ, the Lutheran Brotherhood, the Brotherhood of St. Andrew, the Young Men's Christian Associations and the American Federation of Men's Church Organizations. It was voted to recommend the observance of Holy Week, beginning with Sunday April 9, 1911, as the distinctive Inter-Brotherhood Week of Prayer.

The following thoughts have been prepared as suggestions for personal use or as themes for services and publis addresses.

ROBERT H. GARDINER, Chairman,
CHARLES S. HOLT,
FRED E. MARBLE,
CLARENCE J. HICKS,
FRED E. TASKER,
Inter-Brotherhood Committee.

THE THEME

The subject suggested for the week is Sanctification for Service. What we want is so to use these days of prayer that we may be not only better Christians in our own souls, but more useful Christians in the community in which we live. We would relate this week to the rest of the year as the Vision is related to the Task in the Transfiguration, where Christ comes down from the mount to heal the lad with the evil spirit; and in the Day of Pentecost, where the divine presence in the upper room leads at once to the preaching in the street.

Our first purpose, then, is to associate ourselves with Jesus in His experiences whose anniversary we keep this week. This is our Sanctification.

Our second purpose is to bring this strength and blessing into active connection with our opportunity and

duty: we ask what that duty is, now in one aspect of our life, now in another; and we pray for graace that our brethren who are engaged in such work may be enabled to do it well, and that we may follow their example. This is our Service.

THE WEEK

Palm Sunday—St. Matthew 21:1-16, St. Luke 19: 28-48.

1. All of these are Church people; that is, they are all related directly to the organized religion of that time. How different and how representative! The owners of the ass, who gave but did not go; the faithful disciples; the praising multitude; the questioning multitude; the money-changers, interested not in godliness but in gain; the singing children; the hostile official, clerical and lay. Jesus weeps over the City of Religion.

II. Plainly, it is for me to get out whatever group hinders the mission of Jesus, and to place myself among the faithful. By what amendment of my life can I remove an obstacle to the progress of religion: in my conduct as a parishioner, related to my own parish? or as a Churchman related to my neighbors of other Christian names? What can I do which I am not already doing (a) for the betterment of the parish (b) for the advance of Christian unity?

Let us pray: for the clergy, official, workers of the parish, by name: for parish betterment as we see it, in detail; for the removal of whatever, in our own judgment, our Lord laments in us; for the surrounding Churches, Catholic aand Protestant; for the progress of a better understanding and brotherhood; and in the spirit of a new penitence and resolution, for ourselves.

Monday—St. Matthew 23.

I. The Pharisees were the eminent religionists of their day, the most conspicuous and most active Church people. It is as if He said, "Woe unto you clergy, teachers, workers, leaders of brotherhoods, communicants." They were unfraternal, considering themselves and either oppressing or neglecting their neighbors. They cared for the Church, but not for the people. They made long prayers, but devoured widows' houses.

II. The Church, as well as the individual, loses its life when it tries to save it. Its whole mission is one of ministry. It is in the world to increase the happiness of men. Its warfare, as a Church militant, is against avarice, injustice, pride, greed, selfishness, dishonesty. It is vitally concerned with methods of business, with the relations between capital and labor, and between employers and employed.

Let us consider on our knees the actual connection between our religion and our dealings with our neighbors. In regard to our own service as workmen, our diligence, our faithfulness; in regard to our duty as owners of houses, directors of other workers; as responsible for conditions of shops and mills; as makers of bargains.

Tuesday—St. Matthew 24.

I. The prophecy concers the Kingdom of God. We are to pray for it, expect it, prepare the way for it. The Kingdom of God is the reign of the God of Righteousness in the lives of men. It is the supreme ideal. The current politics were material, made of ambition, desire of power and wealth to put men into lucrative offices. Jesus proclaimed the politics whose characteristics are morality, human welfare, social service. Thus the Kingdom of God is at at the heart of all political betterment. The most important political difference is between selfishness and service.

II. My duty is to maintain the moral significance of politics. As a Christian man I am to value men and measures by moral standards. I am to cast my vote, and for those whom I believe likely to be good servants of the public, mindful of the needs of the poor, intent on the improvement of the community, without self-seeking, and if I am in office, that is the sort of servant I should be.

Let us pray: for the Governor and the Mayor by name; for the President and the Houses of Congress; for all in authority; and for the progress of political betterment.

Wednesday—St. Luke 22:3-6. St. John 13:1-30.

I. When He said, "One of you shall betray me," and they said, every one, "Is it I?" they confessed their own weakness. They perceived in themselves the direst possibilities of sin. Thus, afterwards, they never reviled Judas. They knew themselves too well to do that. The fact of their own sinful nature made them, like their Master, the friends of sinners.

II. I am not safe from sin. Even an apostle, in the presence of Jesus Christ, fell before temptation. I must be watchful against the least beginnings of evil. And realizing how sin and temptation go together, I must give my help to endeavor to diminish temptation. Temptation to the grosser appetites and passions is thrust in the way by those who, for love of money, are traitors to society. I must take my part in the organized resistance to these social enemies, and the attack upon them, by societies for moral betterment.

Let us pray: for strength against the temptations which beset us; for all who are contending with difficulty against temptation; for all sinners who are leading their neighbors into sin, that they may be converted; for all associations against evil, that they may be wise and strong and successful.

Thursday—1 Corinthians 11:18-34.

I. We call it the "Holy Communion." The name has not only a mystical meaning, as signifying our communion with God, but a social meaning as signifying our communion with each other. It is a social sacrament, an act of Christian brotherhood. They who were "unworthy," as St. Paul said, showed their unworthiness by their selfish greed, their lack of consideration and kindness, their discourtesy. They were unfriendly persons; that is what was the matter with them.

II. Faith and good works, sanctification and service, Sunday and the rest of the week, membership in the Church and ministry to the community, the love of God and the love of our neighbor are vitally connected. Our relation to others reveals our relation to God. We show the reality of our religion by the effect of it in the kindness of our judgments, in our unselfishness, in our use of all opportunities to increase the happiness of others.

Let us ask the divine blessing: on all charitable societies, social settlements, institutional churches, leaders and workers for the welfare of the people in the city and in the country, benefactors; and for ourselves that we may put away all envy, hatred, malice and uncharitableness, in the spirit of the Golden Rule and of the New Commandment.

Good Friday—St. John 17.

I. Our Lord was crucified by members of the Church; the common sinners had nothing to do with it. Pilate, indeed, condemned Him at last, but against his judgment and his will; and Roman soldiers pierced His hands and His side, but in obedience to orders, knowing not what they did. The men who brought Him to trial, who insisted on His sentence and who rejoiced at the sight of His death, were devoted members of the Church. Like us. The ground of their hatred was neither ethical nor doctrinal; it was ecclesiastical. He offended against their ritual and order. He was not strict enough for them. They perceived that His sole concern for the spirit was revolutionary.

II. God help me, in sight of the Cross, to put away my Church sins; my narrowness, my prejudice, my insistence on the conformity of my neighbors to my own preferences; my reluctance to admit the fact of difference; my natural enmity against those who are honestly seeking for the truth, on the ground that they are mistaken as far as they have gone; my share in any parochial quarrel in which I have disturbed the peace by my intolerance.

Saturday—St. John 19:31-42.

I. Out of the darkness and confusion two men came for a moment into plain sight: Nicodemus and Joseph of Arimathea. They had been secret disciples, now they appear opnenly. They are the first fruits of the promise, "I, if I be lifted up, will draw all men unto Me." They realize that secret discipleship is not enough. Jesus says, "This have I done for thee, what doest thou for Me," and this is their immediate reply.

II. In the midst of the complicated and importunate demands of life, some kinds of discipleship are difficult or impossible. "Church work" cannot be undertaken, for

the lack of time. But one thing is possible and easy: every man may publicly confess Christ. At least, I can do that. I can thus make my allegiance plain, and my own presence can help to make my Church a men's Church. Every man who comes brings unconsciously some other man.

Let us pray: for all unconfessed disciples, that they may realize the value of public allegiance, for themselves and for their neighbors; especially for such and such men, by name, in this parish, who ought to be present at the meetings of the Church.

Easter Day. I. Corinthians: 15.

I. By His Resurrection, He brought both life and immortality to light. He assured us that this present life is made significant by being the beginning of immortality and that the most precious human possession is the soul. Easter means that our individual life continues, out of the body, in the soul; and all the harvests mean that reaping depends upon sowing, not only in the fields, but in the life of man. The soul lives on, just as it is, into the next life, cultivated or uncultivated, strong or starved, appreciative or unappreciative of the things of the spirit. The present is every day shaping the future.

II. I am to care for my soul. By righteous living, good companionships, books, prayers, sacraments, I am to nurture my soul. I am to pay heed to my soul. And as a Christian, I am to try to save souls: by bringing men into better living, giving them higher ideals, making them conscious of God; especially by making them acquainted with the will and love and power of Christ.

Bless me, Lord, in all the various relationships of my life—ecclesiastical, commercial, political, moral, social, religious. Sanctify me for better service. Grant me, by the prayers and meditations and resolutions of this week, to be a better Christian, and to show it not only with my lips, but in my life. Help me to be more helpful. Assist me with the Power of Thy Resurrection to die to sin and to arise to righteousness, and daily, to proceed in all virtue and godliness of living. Through Jesus Christ our Lord. AMEN.

THE DUBOSE RE-UNION AT SEWANEE

Dear Brother: February 1st, 1911.

It has been put into the hearts of some of us to try to bring together on the Mountain this summer all of those whose dear privilege it has been to sit at the feet of the Doctor as (perched on the corner of a table, or standing with his white-hot head in the wintry draft of a window crack) he, Spirit-driven, brought to light the gospel in The Gospels. In other words—to have a DuBose Re-Union at Sewanee.

The idea, born several years ago at the antipode of Sewanee, has been so warmly endorsed by all old students who have heard of it, as well as by the Chancellor, the Vice-Chancellor and the Dean and Faculty of the Theological Department, that the Re-Union has been put upon the Calendar. The dates are August 1-6, 1911. The Feast of the Transfiguration falls on the latter date.

You remember the Doctor's eyes—those unanswerable arguments for immortality: you should have seen them sparkle when notice of the Re-Union was served on him. The thought of having a large body of those into whom he has tried to pour his vital vision of the King of Glory close about him again—within arm's reach—and of having another chance to "other" himself for His sake appeals strongly to the doctor. He has agreed to be on hand (when the date of the Re-Union was postponed he said, with a twinkle in his eyes, "I'll keep"); to occupy his old rooms in St. Luke's; to deliver a series of lectures, ending up with something in the nature of a last charge to us; and, finally, to let us tell him, straight to his face, what we owe to him and what we think of him.

Besides the Doctor's lectures, which will be the summing up of his life's thought and a call to action, there will be addresses on living topics every day throughout the week by picked men. A program is now in course of preparation by a competent committee and will be announced as soon as completed. Even apart from what the Doctor has to say, it is intended to make the Re-Union really worth while. Some of us (the Doctor among the number) cherish the hope that something of permanent value to to the intellectual and spiritual life of the Church, primarily in the South, may result from this gathering.

Surely, it will be "good," everyway, to spend a week on the Mountain with the Doctor. Will you not join us to make the Re-Union a memorable occasion? May we not count upon your presence? We earnestly urge you to be there, we are tempted to say, at whatever cost. In a real sense your presence is necessary to the complete success of the Re-Union. You are a vital part of the body we hope to bring together. We, your fellow students, say, Come! The Doctor says, Come! Sewanee —that was, that is, that is to be—says, Come! Let every one who loves the Doctor and Sewanee come.

Please let us hear from you at once, with any suggestions you have to offer, and promising your active support in this effort to honor in his lifetime the great teacher to whom we and the whole Church owe so much.

Yours faithfully,

Wm. A. GUERRY,
MERCER G. JOHNSTON,
SILAS McBEE,
For Committee of Arrangements.

Address all communications to
Rev. Mercer G. Johnston,
511 W. Magnolia Avenue,
San Antonio, Texas.

MUCH IN LITTLE

In the Cathedral of Lubeck, Germany is the following inscription:

"Thus speaketh Christ, our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and seek me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

The increase in offerings shown on February 1st over the same date last year amounted to $88,000. In this, however, five month's business was being counted against four, and also offerings had been taken earlier by some of the larger parishes. However, there is evidently a determination on the part of the Church to back up its Board of Missions.

This is most encouraging and most necessary—how necessary we fear many fail to realize. Were the entire apportionment raised, by every parish and diocese, there would still be lacking $150,000 in order that the obligations resting upon the Board might be discharged. Every effort, therefore, that can possibly be made in parishes which have not yet reached their apportionment, and every additional effort toward the securing of the sum hoped for as a result of the Forward Movement, should be earnestly urged by clergy and laymen who desire to see the Church make good in the work she has undertaken.

In connection with the great missionary exposition in Boston there will be held a pageant for which some 20,000 people are actively preparing. In this great "Pageant of Darkness and Light" there will be 5,000 choristers. Most of these will wear a costume—either of some foreign land or a special chorister costume. The costumes used at the presentation of the pageant of "The Orient in London" have been sent to the United States and are to be used at the Boston presentation.

This pageant is a great musical drama, a spectacular representation of leading historical events in the history of missions. There are to be five episodes, or scenes, in each of which about two hundred persons will participate.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE BISHOP'S LETTER

My dear Brtehren:

Sunday, February 26th, I made my annual visit to the University, preaching as usual in our own Church in the morning and in University Chapel at night. I was much pleased with the good work which I saw that Mr. Hogue was doing; I heard from all sides of the fine influence he is exerting over the students. I am satisfied that the Church in North Carolina is doing no better work than the support she is giving to the Rector of the Chapel of the Cross, Chapel Hill.

The first Sunday in March I was with Mr. Wootten at Boardman; that night he presented an interesting and encouraging class of four. Tuesday night March 7th, I delivered a lecture on Church Unity before the Churchman's League in St. John's Church, Washington City. The interest everywhere shown in this great matter of Christian Reunion is a most hopeful sign of the times to every true, Christian man. I feel it my duty to answer every call to help on this good work; for I believe that it is a world-wide movement induced by the Holy Spirit. Wednesday morning I made the address at the Lenten Noon-day service for men in the Church of the Epiphany. A beautiful snow storm Tuesday night wrapped Washington in its mantle of white. Wednesday afternoon I enjoyed a glorious automobile ride in the park, along the picturesque banks of Rocky Creek.

The second Sunday in March I made my visitation to Goldsboro, confirming eight persons in the morning in St. Stephen's, presented by Mr. Dickinson, and two persons in the afternoon, in the colored Masonic Hall, presented by Mr. Herritage. Rev. John H. Dickinson took charge of St. Stephen's, Goldsboro, the middle of January. I am delighted to see the way he is taking hold of his new field of labor. He has already won the hearts of his own people and the respect and interest of the entire community. He is pleased with his present work and hopeful over its future prospects; and he is settling down to a useful and happy pastorate.

The following week I spent in Norfolk, preaching every day in the Granby Street Theatre at twelve o'clock. These short noon-day services, at a place convenient to the business men, during Lent, are becoming quite a feature in our larger cities. The services in Norfolk are under the control of the Brotherhood of St. Andrew, courteously and efficiently managed by Mr. Robert M. Hughes. The first floor of the theatre was full every day; and I believe that this earnest, simple, preaching, with a few prayers and hymns, is doing much good in Norfolk for the Church and her Master.

The third Sunday I preached and administered the Holy Communion in St. Gabriel's, Faison, in the morning, and at night preached in the Presbyterian Church, Warsaw. It was a pleasure to be again with our few earnest Communicants in these two towns and to receive the kindly greetings of our other Christian brethren. I spent most of last week on a special visitation to Windsor and Lewiston, confirming four persons in the former and three in the latter place. Mr. Matthews' Mission had made such a deep impression in these places that I felt it important to follow up his earnest work with a special visitation. I hear good reports of Mr. Matthews from all sides; and I feel most grateful to the Holy Spirit for leading us to ask him to come to us and for inducing him to accept our call. Yesterday morning I officiated in St. Paul's, Wilmington, and last night in St. Mark's, confirming seven persons in St. Mark's. In the beautiful service, reverent choir, large congregation and well prepared class, Mr. Suthern is giving evidence of his present effective work, and is giving augury of a useful and honorable pastorate.

Faithfully yours,

ROBERT STRANGE.

BISHOP'S VISITATIONS FOR APRIL

April 2, a. m. and p. m.—St. John's, Fayetteville.
" 2, afternoon—St. Joseph's, Fayetteville.
" 3, afternoon—St. Thomas, Cumberland.
" 3, p. m.—St. Philip's, Campbelton.
" 4, p. m.—Red Springs.
" 5, p. m.—Maxton.
" 9, a. m.—Graded School, Hope Mills.
" 9, p. m.—Christ Church, Hope Mills.
" 10, p. m.—Good Shepherd, Wilmington.
" 11, p. m.—St. John's, Wilmington.
" 12, p. m.—St. James, Wilmington.
" 13, p. m.—Greenville.
" 14, a. m.—Greenville.
" 14, afternoon—Greenville.
" 14, p. m.—Greenville.
" 16, a. m.—Greenville.
" 16, afternoon—Winterville.
" 16, p. m.—St. Mary's, Kinston.
" 17, p. m.—St. Augustine's, Kinston.
" 23, a. m.—Christ Church, Newbern.
" 23, afternoon—St. Thomas', Jaspar.
" 23, p. m.—St. Cyprian's, Newbern.
" 24, a. m.—Stonewall.
" 24, p. m.—Oriental.
" 25, p. m.—Edward.
" 26, p. m.—Aurora.
" 27, p. m.—Trenton.
" 30, a. m.—Holy Innocents.
" 30, p. m.—LaGrange.

SCHEDULE OF THE MISSIONS TO BE HELD IN THE DIOCESE BY THE REV. JNO. R. MATTHEWS

Tuesday, April 4th——The Redeemer, Edward.
Tuesday, April 11th——Chapel of the Cross, Aurora.
Tuesday, April 18th——St. George's, Hyde County.
Tuesday, April 25th—— Emmanuel, Farmville.
Tuesday, May 2nd——St. Barnabas', Snow Hill.
Tuesday, May 9th——St. Mary's, Kinston.
Tuesday, May 16th——St. James', Ayden.
Tuesday, May 23rd—— Council.
Tuesday, May 30th——Christ Church, Hope Mills.
Tuesday, June 6th——St. Stephen's, Red Springs.
Tuesday, June 13th——Mission, Lumberton.
Tuesday, June 20th——Mission, Mt. Olive.
Tuesday, June 27th——Mission, Fremont.

Offerings shall be taken at these services for the support of the missioner. The Executive Missionary Committee are expecting the people to pay by their offerings the salary of the missioner. We are thus taking a step forward in the missionary life of the Diocese, and are depending on the hearty sympathy and co-operation of our people.

EXECUTIVE MISSIONARY COM.

RESOLUTIONS ADOPTED

At a meeting of the vestry of St. John's Church, Winton, N. C., on February 26, 1911, the following resolutions were adopted.

Whereas, our beloved Rector J. B. Gibble has through guidance of God accepted a call to another parish therefore be it

Resolved 1. That we the members of the vestry and the Church do express our deep sorrow at losing a rector who through his sympathy and encouragement has been a stimulus to us in our efforts for the good of the Church.

We appreciate the great awakening to our duty as a church people.

Resolved 2. That while we realize that his timely advice and interest will be missed and often desired by us yet with him will go our earnest prayers for his success in his new field and upon which we ask God's blessing.

Resolved 3. That a copy of these resolutions be sent to Rev. J. B. Gibble and a copy to the Carolina Churchman for publication.

J. A. NORTHCOTT, E. L. BANKS,
H. B. KNOX, W. L. DANIEL,
DR. W. B. POLLARD, S. E. MATTHEWS.

RESOLUTIONS OF LOVE AND RESPECT

At a call meeting of the Junior Auxiliary of St. John's Parish, Winton, N. C., on March 13, 1911, the following resolutions were adopted.

Whereas, it has been the will of our Heavenly Father in His Divine providence to take from our midst, to her eternal Home, our beloved comrade, Lula I. Northcott, therefore be it

Resolved, that in her death we have lost one of our dearest and most faithful members, and tho we will sorely miss her sweet presence, yet we will try to accept God's will with resignation, knowing that "He doeth all things well."

Resolved, that we will always hold her memory sacred, and let her example be a light to help us do our best while here on earth, and lead us to a happier life in Heaven.

Resolved, that we extend our deepest sympathy to her sorrowing family and pray that Jesus will comfort them in their sorrow.

Resolved, that a copy of these resolutions be sent to her family, a copy to The Carolina Churchman and a copy to the Hertford County Herald.

HELENE NORTHCOTT, Secretary,
MARY WILLIE MATTHEWS, Treasurer,
SIDNEY MATTHEWS,
JANET MATTHEWS,
JOHN NORTHCOTT,
THORNTON NORTHCOTT,
ROBERT BRIDGER,
MISS JESSIE COWPER, Director.

ANNUAL MEETING WOMAN'S AUXILIARY

The Annual Meeting of the Woman's Auxiliary and Parochial Society of East Carolina will be held during the Council in Fayetteville May 1911. On Monday May 22 the Diocesan officers will meet at 10 a. m. At 11 a. m. there will be conferences of Parochial Societies. On Monday afternoon a meeting of the Juniors and Babies Branch will be held. On Tuesday at 7 a. m. there will be an early celebration of the Holy Communion at this service an offering will be made to the Bishop's Fund. At 10 o'clock on Tuesday the regular Annual Meeting will take place, all societies sending delegates should send the names to Mrs. F. R. Rose, Fayetteville, N. C.

Report and only money paid out before the first of May will be acknowledged. Send reports to Miss Sue E. Collier, Goldsboro, N. C.

MRS. NATHANIEL HARDING,
President.

DEAF MUTE SERVICES

On Friday night, March 24th, a very interesting service was held in the Church of the Good Shepherd, Wilmington, N. C., by Rev. O. J. Whildin assisted by the Rector, Rev. Thomas P. Noe. After the service and a short address by Mr. Noe, interpreted by Mr. Whildin for the benefit of the deaf mutes present, a very interesting set of Old Testament pictures were thrown on the screen and interpreted by Mr. Whildin to his silent companions, who seemed to enjoy very keenly this addition to the service. A large congregation was present and made the service very hearty.

Just now there is manifesting itself in Central China one of those waves of religious interest which have never been better accounted for by scientific men than on the Christian conviction that they are a sign of the presence and power of the Spirit of God. The meeting in Hankow of the Evangelical Association of China, and the presence there of many messengers of the Word, was made the occasion for a week's campaign in three cities. More than 10,000 turned out each night to hear the message and hundreds of inquiries were enrolled; eighty of these in one of our own parishes, St. John's, Hankow. Four meetings held in the Boone Library Hall were attended by from 500 to 800 students a night, most of these being non-Christians from the government institutions—an additional evidence that "the harvest truly is great, but the laborers are few."

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

THE BISHOP'S VISITATIONS FOR APRIL 1911

April 1. Saturday—a. m. Cleveland.
2. Sunday—a. m. Iredell County, St. James'.
" —p. m. Statesville, Trinity Church.
4. Tuesday—p. m. Concord.
5. Wednesday—p. m. High Point.
9. Palm Sunday—a. m. Raleigh, Christ Church.
" —p. m. Raleigh, St. Mary's.
" —Eve'g. Raleigh, Good Shepherd
11. Tuesday—p. m. Sanford.
12. Wednesday—a. m. Gulf.
13. Thursday—p. m. Pittsboro, St. James'.
14. Good Friday—a. m. Pittsboro, St Bartholomew
16. Easter Day—a. m. Raleigh, St. Augustine's.
" —p. m. Raleigh, St. Saviour's.
19. Wednesday—p. m. Raleigh, St. Ambrose's.
21. Friday—p. m. Wadesboro.
23. Sunday—a. m. Rockingham.
" —p. m. Hamlet.
25. Tuesday—p. m. Laurinburg.
27. Thursday—a. m. Thompson Orphanage.
30. Sunday—Charlotte.

The Holy Communion will be administered at all morning services; and at all services the offerings of the people will be received for the work of the Diocese. The clergy are requested to give notice of these offerings. The clergy are also notified that their lists of Candidates for Confirmation are to be handed to the Bishop before the service.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.

Ravenscroft, February 8th, 1911.

A MEN'S DINNER AND CHURCH CLUB IN CHARLOTTE

On Feb. 5th the men of the Church of the Holy Comforter gave a dinner to themselves and their friends in the southern end of Charlotte also inviting the officers of the other church congregations in Charlotte. The following program was successfully carried out:

The Blessing—Rev. W. J. Smith
Opening Remarks—The Ven. E. A. Osborne
Object of Our Meeting—Rev. Francis M. Osborne
Some Facts and Figures—Mr. Isaac Hardeman
The Building—Mr. E. A. Smith
A Few Ideas—Mr. Heriot Clarkson
Opportunity and Responsibility of Laymen,
Rev. Harris Mallinckrodt
Methods of Co-operation—Mr. C. E. Frick
Impromptu Remarks.
Resolutions.

The practical outcome of the dinner was the appointment of a committee representing the Episcopal Churches in Charlotte to take steps for the organization of a Church Club. Three weeks later this club was organized with the following officers.

Robt. J. Walker, President; Frank M. Shannonhouse, Vice President; B. S. Davis, Treasurer; C. G. Creighton, Secretary. Board of Directors, J. Frank Wilkes, Clarence E. Frick, T. M. Constable, F. D. Gatchel, Jno. F. Yorke.

About twenty-five names were enrolled at the first meeting and more were added at the second meeting held in March. The club meets monthly and expects to extend its enrollment and work outside of the city of Charlotte. Rev. Harris Mallinckrodt made an interesting address on "Ritual and Customs of the Church."

Until recently the District of Salina rejoiced in the possession of a settlement of farming people many miles from the railroad, bearing the name of "Skunk Hollow." The general missionary visited the settlement and began holding Church services. Within a few weeks the people changed the name of their village to "Hyacinth." And yet some people say that missions do not produce results.

THE CHURCH'S MISSION AT MAYODAN

Sometimes the adaptibility of the Episcopal Church to all people is called in question. This is an arraignment of the Catholicity of the Church but whenever any one has seriously undertaken to apply the Church to any field of mission work the results have always demonstrated the power of the Church, both in reaching

BIRDSEYE VIEW OF MAYODAN

down and also in lifting up God's people, whatever be their race or condition of life. A well known illustration of this truth may be seen in the result of Bishop Hare's work among the Indians. In the Diocese of North Carolina Church's work among the mill people of Mayodan which has been successfully carried on for over six years under the direction of Rev. Alfred R. Berkeley is probably the best demonstration in the South of the power and adaptibility of the Church to people who have not known her for generations. The secret of success on its human side has been the perseverance, sacrifice and devotion of the priest-in-charge. These qualities of Mr. Berkeley's work and the splendid results of the work, merit the most generous support of Church people throughout the length of our State, and Mr. Berkeley should not have to ask twice for the modest amounts he has had to ask for in way of financial assistance. He is now making a call for $200.00 to help support his workers, especially Rev. Mr. Willcox, who is so deeply loved by the mill people and who so loves them. He also has raised one tenth of the $1,200.00 which is necessary to build a rectory—an absolutely necessary adjunct to any successful and permanent mission work. The rectory should be built whether Mr. Berkeley ever occupies it or not, for a mission with a rectory as a part of its plant can always secure the residence of the minister-in-charge—a thing necessary in this mission field.

The history of the Church of the Messiah at Mayodan is interesting. It suggests what may some day be done on a large scale among the 150,000 Anglo-Saxon factory people of North Carolina when the whole Church addresses herself to her task and duty. When Mr. Berkeley went to Mayodan, a mill town of 1,500 people at the junction of the Mayo and Dan Rivers, he was the only resident minister of any communion in the village. There was an attractive Church building and occasional services had been held by a visiting clergyman. Fixing his residence there Mr. Berkeley began at once to seek workers and equipment for institutional work—all the more necessary because he had five other missions to care for.

An appropriation from the Board of Missions enabled Bishop Cheshire to place a woman worker in the field and Miss Emma Karrer of Raleigh has been rendering efficient and self-sacrificing service since September, 1906

Shortly afterward Mr. C. P. Willcox of Charlotte, was added to the staff. He has proven a most faithful and competent assistant, not only in the work at Mayodan, but in the associate missions. Mr. Willcox was ordained to the Diaconate in October 1909 and has continued at Mayodan, at great personal sacrifice.

Meanwhile a small two-room cottage near the church was secured for a parish house. One room was fitted up for a lecture room to seat about forty persons. Here the minister gathered the children of the neighborhood in the evenings. Another night there would be a magic lantern exhibition or some other form of entertainment. The second room of the house was converted into a reading and game room in which were placed magazines, picture books, and various indoor games. The young people flocked to this place and good effects were almost immediately. Many boys and girls were kept off the streets by having a comfortable place in which to spend their evenings in recreation and social enjoyment after having worked in the factory all day.

They soon outgrew our first quarters and with the help of friends were able to buy a good two-story house with five rooms on a large lot adjoining the church property. This furnished quarters for the minister and his assistant, a meeting place for the clubs and societies and also for the night school. One room is used for a public library and reading room. It contains about seven hundred miscellaneous books, donated chiefly by the Church Periodical Club, and largely used by the young people of the town.

The efficiency of the work has been further enhanced by the erection of a large auditorium in the rear of the church and parish house. Besides affording a place of meeting for the Sunday School this building is used for entertainments and other public gatherings not distinctively religious. Before it was built there was no such place in town and the church buildings were frequently used for such purposes.

The Sunday School has grown steadily and during the past year has had an enrollment

CHURCH OF THE MESSIAH, MAYODAN, N. C.
(Sunday School in Procession.)

of over two hundred, about one-fifth of the total population of the town. The Sunday School affords the only religious instruction that many receive. We have been amazed to find how little many of them know upon entering the school of the fundamentals of Christianity. Private prayer is seldom practiced and the Sacraments are little used. To many infant baptism is foolishness and "sprinkling" of little effect.

Recently a girl of twelve or fourteen years said that she had not heard of Christ until she came to Mayodan.

THE SUNDAY SCHOOL FOUR YEARS AGO.

Few had ever known anything of the Episcopal Church and at first could not comprehend its services. Now we have well attended and heartily rendered services. They love to sing and there are thirty children in the vested choir.

Besides branches of Woman's Auxiliary and Junior Auxiliary there is a Guild, and various clubs and societies. In some of these sewing and cooking have been taught. As many as fifty pupils have attended the night school during one session. This is carried on from time to time for those who work in the mill and cannot attend the day school. Many of the pupils have been young men learning to read and write. Each week there is a social meeting and Bible Class for women, and at certain seasons of the year cottage prayer meetings are held in the lifferent homes.

In the Diocesan Journal of 1904 the Church of the Messiah, Mayodan is accredited with seven families, nineteen baptized persons and eleven communicants.

On March 31st, 1910, it reported 85 families or parts of families, 90 communicants, 8 Sunday School teachers and 225 scholars.

Since then a class of 29 persons has been confirmed and another class is awaiting the Bishop's visitation.

Within the past five years 140 persons have been baptized, more than half of them with the Adult Service, and 106 have been confirmed. Year before last this mission reported 41 baptisms and 41 confirmations. Bishop Cheshire noted in his Convention address that this was the largest number of persons he had confirmed in any one Church during the year, and that it was almost one-tenth of the total confirmations of the Diocese.

The total contributions of the congregation for the year were $812.71 of which $232.61 went for purposes outside of the mission.

We cite these figures in no spirit of boasting, but merely to show the progress and growth of the work. We realize that whatever of success has attended our efforts is due not only to the loyal support we have received from our co-workers at Mayodan, but also to the interest and material assistance of our friends throughout the country.

To bring about the results outlined above has required considerable outlay of money. The congregation at Mayodan has done its part nobly. It pays its proportion of the Minister's salary and the current expenses of the Church of the Messiah. To secure our equipment and the means to carry on the institutional work we have had to seek outside aid. The parish house and Sunday School building with other improvements have cost approximately $2,700.00. For the first two years we were responsible for all of Mr. Willcox's salary. Now the Convocation relieves us of a part of this. Often we have not known where the money for the next month, and indeed for the past month, was coming from, but so far it has always come, though not always without considerable anxiety and solicitation.

To continue the work upon present lines it is necessary that we secure at least $300.00 per year, the greater part for the salary of the assistant. Of this amount one-third has been collected this year, $100.00 is now due, and the balance must be paid in by September.

THE BISHOP'S ENDORSEMENT

The following is the Bishop of North Carolina endorsement:

"The work done in this mission is of the greatest importance, and deserves the most liberal support.

"It has demonstrated the possibility of most successful work among the operatives of our great factories. I believe the Church has nowhere better results to show in her missionary endeavors. I trust that the faithful Priest-in-charge, may receive such help as he needs for the securing of a rectory, and thus helping to insure the permanence of the work."

JOSEPH BLOUNT CHESHIRE,
Bishop of North Carolina.

SUMMARY

The account which we have given demonstrates what this Church can do in a community if it has the necessary price and equipment. This ought to impress our Church people everywhere with their duty to contribute to the work at Mayodan. Why should not laymen and Woman's

"THE CRUSADERS" (Young Men's Bible Class.)

Auxiliaries in East Carolina and the District of Asheville, as well as in the Diocese of North Carolina consider this an object worthy of their offerings? Is not $300.00 a year for support of Mr. Berkeley's assistant and $1,200 for a rectory a very modest sum for a work that supports the largest white Church Sunday school in North Carolina and has furnished ten per cent. of the candidates for confirmation in the Diocese of North Carolina? Who will help? F. M. O.

REV. HARDY HARDISON PHELPS—LATE RECTOR GROVER EPISCOPAL CHURCH, WELDON, N. C.

A memorial tribute to his life, his works and his death.

A good man, a pure priest, a Christian gentleman, has crossed over the eternal river, an influential, beneficient and beautiful life has ended. "He fought a good fight, he finished his course, he kept the faith, henceforth there is laid up for him a crown of righteousness."

Sad was the hour on the night of the 9th of January 1911, when the reaper death came into his house in Weldon, and he passed into eternity: "from whence no traveler ever returns."

He was born at Creswell, N. C., September 16th, 1852, and was 58 years old when he died and in the zenith of manhood. He came of a parentage, whose ancestors date back to 1608, the main stamen of which was in England; a stamen that sent out noble branches of worth and note throughout the centuries, from Colonial days to the present time; worthy men and noble women, who were ever adding luster, distinction and fame to the parent stock. He was educated at some of the best colleges in America; completing his Theological course and work with honors and ability at the general Theological Seminary in New York City, was made deacon by the late Rt. Rev. A. A. Watson, Bishop of Eastern N. C. in 1884, and in 1886 made priest by the late Rt. Rev. B. W. Howe, D. D. of South Carolina. From this time on he held numbers of important charges in West Virginia, South Carolina and North Carolina, where he sewed the seeds of goodness and watered them to perfection with the dews of his kindness and beneficience, winning the confidence and love of all with whom he came in contact—for to know him was to love him.

On the 25th of August 1886, he was married to Miss Harriett Joyner, of a family of learned and able priests; a sweet and good woman of high accomplishments, in a line with magnetic and gifted kinship, among whom are classed Rev. Francis Joyner, priest at Littleton and Jackson, N. C., A. J. Joyner, Correspondent of the United Press, the late Dr. Joyner, of Woodland, N. C., and the Rev. Isaac Hughes, of Henderson, N. C., Rev. Mr. Malone, and Dr. Malone, of Louisburg, N. C., and Archdeacon Nicholas Hughes of the Diocese of North Carolina, men who are well known, and for their religious zeal, sterling qualities, learning and efficient works, there are no better in North Carolina.

In 1909 Rev. Mr. Phelps began his work at Weldon, N. C., here for the first time the writer knew him and came under the inspiration and teachings of this noble holy man of God, and can say that he never knew a more zealous, earnest, hard-working, consecrated Christian gentleman. He was energetic in his labors and gave himself without care for self or health, to his work wherever he believed his duty called him, he was a true worker in the vineyard of the Lord, a tender shepherd, a great leader of learning of sweet and gentle parts; a liberal minded man, he was admired and honored by all who knew him. His zeal for the Church was ceaseless, with a spirit and fullness of heart, abounding with charity for all Christian people, he did good wherever he went. As an evidence of his purity of heart and beauty of character and thoughts, at one of my visits, He said: "I know there is no cure for my trouble, Brights Disease, and the end must soon come, but it is allright with me, I am ready. I have tried to live a Christian life, I have loved my Church, and taught as best I could the true gospel doctrine of Jesus Christ, and I have endeavored to carry out the rituals and ordinance of my Church, but in doing this, I have never abused anyone who differed with me. I have never censured or criticized other religious denominations, but have always encouraged and aided them in the good work they were doing." Oh what a glorious and beautiful life to live, and what a happy and triumphant death to die. "To love thy brother as thyself." I was proud of the noble man and Christian hero before me, for I knew he was speaking the truth.

It was my pain, sorrow and regret to stand by his bedside and see the last vital spark of his noble life go out, as his soul took its flight to the great God, he loved, trusted and taught. It was midnight when all nature was at rest, and sleeping—when the old day was dying and bidding welcome to the newborn—all was silence and sadness, save the rapid labored breathing of the dying man, and the suppressed sobs of an affectionate and faithful wife of many years, and the agonizing tears as they flowed down over the crimsoned cheeks of his three lovely daughters, the joy and hope of life. He was conscious, but the swelling of his face, effects of the disease, had shut out his sight and he could not see, so he put forth his feeble hand and took that of his wife; calling his three daughters to him requested them to kneel and put their arms around him, and there in that sad solemn, though beautiful tableau, he prayed God's blessing and protection upon them, saying to them goodbye. And like in the biblical scene of Jacob of old, he drew himself up in bed and was gone, dead, dead; to all that was near and dear to him in this world. His great immortal soul had gone, to somewhere to some place, we know not where, but somewhere where there will be no more sickness no more pain no more death no more sorrow for God will wipe away all his tears. His last rites and ceremonies were performed from Grace Episcopal Church, by his cousin Rev. Isaac Hughes and his brother-in-law Rev. Francis Joyner and Rev. Mr. Picard in the presence of a large and sympathetic audience, with a profusion of floral offerings.

Although his body is buried beneath the sod in Weldon Cemetery his footprints will be seen and his influence will be felt for years to come, and he will live in the hearts and memory of the people of Weldon and vicinity by his many virtues and not from marble memorial.

We bid you farewell brother Phelps until the resurrection morning—when we who are faithful will meet and see you again, "face to face."

Sleep Christian hero, they troubles o'er,
Sleep and dream of sorrow no more
Sleep while angels greet and guard thee
To where Jesus waits to welcome thee.

A. R. ZOLLICOFFER.

RECEIPTS OF W. L. WALL, TREASURER CONVOCATION OF RALEIGH—MONTH OF FEBRUARY

2.	Good Shepherd—Rocky Mount	$ 64.60
4.	Special, T. H. Webb—Duke	10.00
6.	Holy Innocents—Henderson	37.50
	Advent Offering, Christ Ch. S. S.—Raleigh	6.88
7.	Transfiguration—Smithfield	5.00
10.	W. O. Auxiliary—Mrs. Blair, Treasurer	6.50
11.	Good Shepherd—Rocky Mount	16.00
13.	Christ Church—Raleigh	40.00
14.	Special, St. James—Kittrell	6.25
	Special—Wendell	2.15
	Special—Cunningham	3.52
	Special, St. Saviour—Raleigh	2.20
	Total	$200.60
March 1, 1911	Balance on hand	$132.24

PARISH OF THE HOLY INNOCENTS—HENDERSON

On the beginning of the Lenten Season, we find ourselves involuntarily looking over the record of the work of the Parish. And are most happy to find the Church has advanced, steadily, healthily and vigorously during the past few months. The Parish has never been in better shape or more effectively organized than at present. Recently the old Chapter of the Brotherhood of St. Andrew has been reorganized with 13 enthusiastic members. Who with the assistance of the Rector are laying out a campaign for active Brotherhood work. A third Chapter of the Woman's Auxiliary has been formed, composed of girls from 12 to 15 years of age. And a

report of their Chapter shows it is a marked success. But one of the most promising of our Parish organizations, is the Church Club, for the purpose of investigating and discussing among the men of the Congregation such subjects as relate in any way to the Church, its history or its welfare. At the first meeting the Rector delivered a highly instructive and interesting address on "The Reformation in England during the reign of Henry the Eighth." And the following officers were elected:

President, Mr. J. P. Taylor; Vice-President, Mr. E. G. Butler; Secretary, Mr. A. C. Zollicoffer; Treasurer, Mr. D. Y. Cooper; Executive Committee, Messrs. J. A. Moore, F. B. Robards and W. K. Sturgis.

In addition to the regular program of Lenten service our Rector, the Rev. Mr. Hughes has provided for the following special services:

Mar. 8—8:00 p. m. Rev. B. F. Huske of Christ Church, New Bern.

Mar. 15—8:00 p. m. Rev. S. S. Bost of St. Philip's, Durham.

Mar. 22—8:00 p. m. Rev. Chas. N. Tyndall of St. John's, Fayetteville.

Mar. 29—8:00 p. m. Rev. H. O. Nash of St. Thomas, Sanford.

April 5—8:00 p. m. Rev. Bertram E. Brown of Calvary, Tarboro.

SEATTLE COMMERCIAL CLUB

Seattle, U. S. A. Feb. 18, 1911.

Rt. Rev. Joseph B. Cheshire,
Raleigh, N. C.

Reverend and Dear Sir: You are perhaps familiar with the work which this Club, co-operating with the Red Cross Society, is conducting for the relief of the famine sufferers in China.

More than a million and a half of people are starving at this time and will need aid for many months. Those on the ground and familiar with the situation state that two dollars contributed now will save the life of some man, woman or child. Will you not appeal to the people of your diocese to lend us assistance in raising the funds needed for the work which we have taken in hand?

Contributions of any amount will be acceptable and will help in a humanitarian work of the very first importance. They should be made to the order of the Seattle Commercial Club, Seattle, Washington, and those contributing may rest assured that their gifts will be used in the most effective and economical way. We are about to begin loading a transport detailed by the Government to carry supplies to China.

Thanking you in advance for any aid you may give us in this matter and with best wishes, I am,

Yours very truly,

RUFRES R. WILSON,
Sec'y. China Relief Committee,
Seattle Commercial Club.

Raleigh, N.C., March 10, 1911.

Dear Mr. Noe:

The enclosed letter explains itself. In Raleigh we have a local agency for collecting funds for the relief of the suffering Chinese and my own contribution I shall send through Mr. Jos. G. Brown, President of the Citizens' National Bank, Raleigh. But it may be well to publish this letter in The Carolina Churchman, so that persons may know how their gifts may be forwarded where there is no local agency for the purpose. I hope all our people will do what they can for the starving people. We are sending our missionaries—our sons and daughters to teach them Christianity. We have now an opportunity of giving practical illustration of the truth which we would impart to them.

Very truly yours,

JOS. BLOUNT CHESHIRE.

ST. MARY'S CONFERENCE FOR THE CLERGY AND LAYMEN

The second St. Mary's Conference for the clergy and laymen of the two Carolinas will be held in Raleigh during the second week in June, June 5-10.

The Rector of St. Mary's School asks that the clergy of the Carolinas take this notice as a personal invitation to each of them to be present at the Conference, when they will be the guests of the school. The clergy are asked to write to the Rev. Mr. Lay as early as possible and inform him whether they will be able to be present, sending him the names of one or more laymen from their Parishes to whom invitations may be extended. It is desired to have as many laymen as possible present and the number will only be limited by the capacity of the school.

It will take a strong program to maintain the high standard set at the first Conference last June when Bishop Kinsman of Delaware was the chief speaker, but at the present writing there seems no doubt that the effort to arrange an equally stimulating program will be entirely successful.

The Rev. L. N. Caley of Philadelphia, Secretary of the Sunday School Union, whose coming last year was expected with much interest but who was prevented from coming by illness, will be one of the speakers this year and will deliver a course of four lectures, on the following subjects:

She Sunday School—Its Purpose and Importance.
The Teacher—His Personality and Practice.
The Scholar—The Process of his Growth.
The Lesson—Its Preparation and Presentation.

The Rev. Frank J. Mallett, Ph. D., formerly of Sharon, Pa., and now the Rector of St. Luke's Church, Salisbury, N. C., has kindly consented to deliver some addresses during the Conference and will add very considerably to the interest and profit of the meeting.

As President of the Boys' International Sunshine Clubs and as Founder and Director of the Society of Mission Clergy, Dr. Mallett has been in great demand both as lecturer, and as a mission preacher. He was Chaplain of the Laymen's Conference held in Pittsburg some time ago, and takes a keen interest in the work as outlined in the Conferences promoted by the Seabury Society, and that of the Laymen's Union.

In addition to the formal program that will be arranged, the members of the Conference will organize for further discussions in such ways as they may choose, according to the general plan followed last year. These informal conferences occupy perhaps as much time as the formal program, and contribute no small share to the profit and pleasure derived by the members in attendance.

Furthermore, in addition to the advantages of discussion of matters of common interest, every one will derive benefit from the opportunity of meeting a large number of clergy and representative laymen from other parts of the Carolinas.

REPORT OF JUNIORS "No. 3"

The object of the Junior Auxiliary is:

1st. To give children a thorough knowledge of the mission field.

2nd. To teach them to work and to give.

3rd. To teach them to pray.

Since our organization in May, we have had regular weekly meetings, interrupted only once or twice during the hot weather, by the absence of the director.

We elect our own President, Secretary, and Treasurer, changing officers about every two months.

Our meetings are conducted, as you have seen this afternoon, opening with prayers, the business and offerings generally left to the last, so that any late comers may take part too. In the mean time, we sew on quilt squares for which we find a ready sale. We each try to bring a penny each time and on the first Monday in the month our offering is for the United Offering and we call this "our baby," and are very much interested in the growth of "our child."

Our interests, up to this time have been centered in the Thompson Orphanaage and we have made most of our contributions to that institution.

First, we heard that the donkey was dead so we devoted two special offerings to that purpose. The sum we sent was two dollars.

Then we sent a Thanksgiving offering to Mr. Smith of $1.00, then it was time to think of Christmas gifts, and all of us loving dolls so we thought it would make some

little orphan girl happy to have a baby doll dressed as a baby, so we bought a fifty cent celluloid doll, and all sewed for her and her little trousseau was very sweet, we thought.

We also bought a sweater and some stockings, and gloves and sent these with a nice bundle of dresses and other articles for a Christmas present to a little girl, our own age, at the Orphanage. We also sent to Mr. and Mrs. Smith a quilt of our own making.

We have given to the Mill Mission a box of clothing amounting, in value, to three dollars. Sent $1.00 for Sewing Teacher's Salary.

Since Christmas, we have continued to make squares and lately we have taken up the study of Foreign Missions, and in this way have become interested in Japan.

Hereafter we hope to broaden our outlook and while continuing to work for the Orphanage, we want to do something for Japanese Missions too.

Our officers at present are: Alice Cheek, President; Catherine Miller, Secretary; Alice Hughes, Treasurer.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

THE VALLE CRUCIS INDUSTRIAL SCHOOL—MISS M. E. HORNER, PRINCIPAL

The Epiphany Dinner and the Opening Day of the Spring Term are already things of the past, and now we are face to face with the problem of Lent. Visions of turkey and plum pudding and dolls vanish in the becalmed hours of the daily round, but that was a good day.

How loving and kind in our Bishop to enter so heartily and sympathetically into our purpose of emphazing the teaching of the Epiphany Season, by joining us for the exercises of the day.

The children came trooping in from the Christmas holidays at home, every one of them with bright faces and gladsome steps to take their places and share in all that was designed to make the day different from all other school days.

We began with an early Celebration in the Prayer room with the Bishop for Celebrant, and at 6 p. m. we met around the common board with the Bishop presiding.

A dinner with turkey, emblem of Thanksgiving for all Southern hearts, and plum pudding, a gift from that ever loving, ever thoughtful woman who forgets no one —Mrs. Marsh. Our hearts then were quite in tune with the spirit which suggested a doll for each child. Dolly, Dorothea, the gift of God! Where those dolls came from who can tell? North, South, East and West met together in this remote Valle, shut in by hills—surely the hill where it pleaseth God to dwell.

The sweetness and happiness of the children's faces when the Bishop said: "Every little girl with a doll hold it up," was a picture which might convince anyone that it was worth while. Such untying of strings and flutter of paper, and up went 40 dolls, and up smiled 40 faces more beautiful by far than any dolls could ever be. And when forty little girls surrounded the Bishop each demanding that he should say her doll was prettiest, we had a picture of happy youth in full play. Could even a dull brain and gloomy heart have the courage to say that any instrument of man's devising was needed.

And yet at other times, say all the Saturday evenings from Epiphany to Lent how our hearts yearn for music to add to the readings and amusements which come as a finish for the weeks work, and to put our minds in tune for the Lord's Day.

And now we stand face to face with Lent! That dear feast of Lent, as George Hubut happily interprets it for us.

Quite different are the conditions which govern the school girls in the mountains and those in the cities. How can a girl who rarely sees a coin and who must be supplied by others with food and clothes and instruction find a way to make money? And yet there is that unanswerable call for coins from the Sunday School mite box.

How shall we face the problems then? Does this trivial sound, the common task, furnish all we need to ask? Since the cows have chosen this season to decline to supply us with milk and butter we cannot exercise self-denial in that respect, but perhaps we can eat buckwheat cakes every morning for forty days sans butter, sans maple syrup and still keep a bright temper and good courage.

But where are the coins for the mite boxes? What shall we do, what can we do! Scrub the floor for five cents an hour? That is the trivial task. Sweep the yard? That, too, is the common round. Well then the Bishop said he wanted all the small stones picked up from the sanded walks around the building—five cents an hour for small stones! And, what was said about five cents for bright faces and sunny smiles when the wash was large and lessons hard? What about responses at prayer, and singing in tune, and gentle manners always? For "God does direct the path of His faithful servants. They may go here and there and seem to be very much at random, but there is a guiding Hand; not simply a principle or a purpose, but a guiding Hand which leads them." M. E. H.

THE APPALACHIAN INDUSTRIAL SCHOOL

The Appalachian Industrial School, designed to become such an institution in purpose as the school at Arden, and the Patterson School, is located at Penland, Mitchell county, North Carolina, near the line of the C. C. & O. R. R., running from Marion, N. C., to Johnson City, Tenn.

To quote from a circular recently received from Bishop Horner, President Board of Trustees, "The Appalachian School was opened in October 1910, and continued until Christmas with one teacher in charge. In January it was found necessary to have at least two teachers to take charge of the large number of pupils who wished to enter. In February the enrollment reached 89, and before the end of the month it is thought 100 will be enrolled, and a third teacher should be employed. The opportunity for a good school in this section is great. The homes near the school are filled to their capacity with pupils who live a little too far from the school to come as day pupils. They come in on Monday and go back to their homes on Friday afternoon. A dormitory to accommodate these and many others, who are similarly located is greatly needed at once."

Appended to the above is a list of contributors, the total amount subscribed being over $1,300.00.

THE OCCASIONAL

Marion, N. C.

There will soon be published by the McDowell Publishing Company, a paper, to be called "The Occasional."

Whether this is to be a meteor or a comet in the social firmament, remains to be revealed. It will not cross the orbit of any other religious publication, unless it be for the gentle purpose of osculation.

This coming issue is designed especially for exhibiting the work of the Episcopal Church in the Missionary District of Asheville—that is, among the mountains of Western North Carolina.

It will be edited by the Rev. Edmund N. Joyner, General Missionary of the District.

It will consist of at least 1,000 copies, of from 16 to 20 pages. It will be illustrated. Its circulation will be general, but chiefly in Western North Carolina. The cost will be as follows: For single copy, five cents; 25 copies, one dollar; 50 copies, one dollar and three quarters; 100 copies, three dollars.

We shall greatly appreciate your aid, both editor and publisher. Speak for the enterprise. Order as large a number of copies as you dare. Advertise, if you have anything good to trade in.

Most truly yours,

THE OCCASIONAL,
E. N. JOYNER, Editor.

The Rev. McNeely DuBose, rector of Grace Church, Morganton, N. C., has been obliged by reason of ill-health, to resign his work permanently, and is at present in F orida. Bishop Horner, at the request of the vestry of Grace Church, has appointed the Rev. E. N. Joyner, General Missionary of the District of Asheville, as Priest in charge of the Morganton parish and the Morganton Associate Missions. Mr. Joyner may be addressed at Morganton, N. C.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

THOMPSON ORPHANAGE

Number of children, 55.

Contributions received from February 15th to March 15th: Mrs. Vinton Liddell, Charlotte, $50.00; Miss Susan Hall, New York, $50.00; from some little friends in Winston-Salem, for the building fund, $6.69; Mrs. F. M. Hewlett, Wilmington, $5.00; St. Paul's Altar Guild, Winston-Salem, $10.00; T. O. G., St. Peter's Parish, Charlotte, $30.00; Mr. J. P. Meacham, Rockingham, $7.00; S. S., St. Timothy's, Wilson, $1.08; S. S., St. Stephen's, Duke, $1.88; S. S., St. Luke's, Winterville, $1.00; "Our Baby's Memorial," $3.00; W. A. St. Paul's, Winston-Salem, $5.50; Mrs. Lewis Walker, Milton, $5.00; "In Memoriam," Wilmington, $10.00; St. Agnes Guild, Christ Church, Raleigh, $20.85; the Misses Curtis, Lincolnton, $3.00; J. A., Middleburg, for freight on box, 30 cents; Mr. C. M. Hawkins, Marion, $10.00; from a Reader of the Carolina Churchman, $2.00; "Messengers of Hope," S. T. S., $8.14; Mrs. F. M. Hewlett, Wilmington, $5.00. Total, $235.45.

Contributions in kind: 1 dozen sample bottles of Horlick's Malted Milk, from the Company; 2 kimonas, J. A., Henderson; 2 prs. shoes,_____, Concord; pkge. of clothing for Gertrude Ferraiss, from her mother; barrel of clothing, etc., St. Paul's, Wilmington; a quilt, J. A., Middleburg; pkge. of clothing, Miss L. H. Carroll, Middleburg; jacket apiece for May Parrish and Katharine Sherbert, Miss Lou Bond, Greensboro; 1-2 dozen grape vines, Mr. B. O. Savage, Cary.

ORPHANAGE NOTES

On the 13th of last month Sophia and George Williams, two bright little children, six and four years old, were brought to the Orphanage by Miss Rosa Dail from New Bern, and placed in Thompson Hall.

Hugh Jackson has left the Orphanage and gone to the Southern Industrial School, near the Hoskins Mill.

On the last day of February the children were invited by the Charlotte Humane Society to see the Little Princess, a play made up mostly of local talent. It was very much enjoyed, and we thank our friends for giving the little folks so much pleasure.

The Tri-State Conference of Orphanage Workers will meet in Hanna Hall, Y. M. C. A. Building, Charlotte, on April 18th-20th. These annual gatherings represent some of the best men and women of our country, and their deliberations will prove helpful and entertaining to all who are interested in taking care of the homeless and fatherless children that have found shelter in our various Orphanages. The programme will be found in another column.

We have lost all of our hogs but two, and as they are sick we suppose that they will go, too. We will have to make a fresh start, and put our pens in a different place.

Our boys are very much in need of pants and jackets. Picking greens and playing marbles are hard on the knees. Our sweet potatoes are holding out well, and we think they will last till planting time comes again. We also have salad and salsify from our own garden.

Did some one offer a set for our tennis court?

MEETING OF THE FEDERATION OF THOMPSON ORPHANAGE GUILDS IN CHARLOTTE

The Federation of Thompson Orphanage Guilds will meet in Charlotte at the Orphanage on April 28th at eleven o'clock in the morning. Every guild is requested to send one or more representatives to this meeting. It is hoped that business of interest and importance will be transacted. The Charlotte guild will be glad to receive the names of the delegates before they arrive.

Very truly,
JULIA J. ROBERTSON,
Corresponding Secretary.

PROGRAM OF FIFTH ANNUAL SESSION OF THE TRI-STATE CONFERENCE OF ORPHANAGE WORKERS

TUESDAY, APRIL 18th, 7:30 P. M.

Address of Welcome_____Rev. Harris Mallinckrodt.
President's Address.

WEDNESDAY, APRIL 19th.

9:30 A. M.—Miscellaneous Business.
10:00 A. M.—Educational and Industrial Standards in Orphanage Work—Prof. H. A. Hayes, Methodist Orphanage, Winston, N. C.
10:45 A. M.—Orphanage Financiering—Rev. W. B. Wharton, Epworth Orphanage.
11:15 A. M.—The Orphanage Farm—S. H. Averitt, Thomasville Orphanage.
11:45 A. M.—The Large Girl—Dr. W. P. Jacobs, Thornwell Orphanage.
12:30 P. M.—The Wayward Boy—Walter Thompson, Jackson Training School.

AFTERNOON

Visit to the Thompson Orphanage.

EVENING

8:00 P. M.—The Christian Obligation in Orphanage Work—Rev. A. T. Jamison, Connie Maxwell Orphanage.

THURSDAY, APRIL 20th.

9:30 A. M.—Miscellaneous Business.
10:00 A. M.—Round Table.
Danger Signals.—Led by Rev. M. L. Kesler, Thomasville Orphanage.
The Paper—Led by Rev. H. L. Crumly, Decatur Orphans' Home.

ROLL OF HONOR FOR FEBRUARY

Senior Department.—Savannah Pulley, Gertrude Feraiss, Grover Clark.—Sarah E. Hanks, Teacher.

Primary Department.—Jessie Ballard, May Myers, Laurie Farmer, Harriet Marlin, May Parrish, Ivie Smith, Sallie Wallace, Mary Wade, Olon Hawkins, Wiley Lamm, Lawrence Wood, Roy Yates.—L. M. Tomlin, Teacher.

MESSENGERS OF HOPE—SEWING TEACHER'S SALARY

Amount required	$175.00
Amount paid in	23.99
Amount still to be raised	151.01

(Contributions from February 12th to March 12th.)

Miss Emily J. Tew—Glendale, South Carolina	$1.00
Young Christian Soldiers—Winterville	.50
Junior Auxiliary No. 3—Henderson	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy—Jackson	.50
Womans Auxiliary—Jackson	.40
Penelope Biggs—Williamston	.25
Junior Auxiliary—Winterville	.25
Ascension S. S—Davie County	.50
Caroline Ashe McLendon—Wadesboro	1.00
Junior Auxiliary—Warrenton	1.24
Junior Auxiliary—Windsor	.25
Junior Auxiliary—Ridgeway	.25
Womans Auxiliary, St. John's—Macon County	1.00
Total	$8.14

My dear Children:

Here we are with eight dollars and fourteen cents in our hands as this month's record. I hope our Easter offering will be much better. The first money this month came from one of the dearest and best friends that I have in the world Miss Emma Tew, the only sister of that noble and gallant soldier, Col. C. C. Tew, who fell at the head of the Second North Carolina Regiment on the bloody field of Sharpsburg and whose fate for years was a matter of heart-breaking uncertainty to his family. She has passed the 80th mile stone by several years but her heart and mind are still fresh and young and

she was always spending herself and all she had for others. Such beautiful lives those are.

The next letter came from Winterville and Esther Johnson says:

Dear Aunt Becky: Enclose please find fifty cents (.50) for January and February for the sewing teacher's salary from The Young Christian Soldiers, St. Luke's, Winterville. Yours truly,

---

Thank you very much dear child, your branch is always one of the faithful ones. The next letter came from the east country too—from Henderson, saying:

My dear Miss Cameron: I enclose $1.00 from our branch of the Junior Auxiliary—"Juniors No. 3" for the sewing teacher's salary.

Yours truly,

ALICE HUGHES,
Treasurer.

Holy Innocents Rectory.

I think I must be speaking to Mrs. Hughes when I say thank you most heartily for it is not a child's script certainly.

The next letter I may not print which is a pity, for they are always such very nice letters and I feel selfish when I have to enjoy nice things "by my lone" as a dear old country friend of mine used to say—upon whose tongue hung the speech of the English peasant though generations of her "forbears" had been born over here.

I am so sorry about the still lame hand and the dear Deacon's failing strength. Ah, it comes to us all; the day when "the grasshopper is a burden and desire shall fail" and we wait to renew our forms in another country, even an Heavenly. What you do is always nice and kind about the Auxiliary offering as all other things. Give my love to all my cousins in your household—but most to yourself.

Then my faithful Penny says:

Dear Miss Cameron: Enclosed you will find twenty-five cents in stamps for the sewing teacher's salary for the month of February.

Yours truly,

You are always one of the most faithful of the faithful my dear child, and it is a beautiful thing to be able to say.

And here comes Winterville again. Twice in one letter Esther dear, speaks well for your zeal. Thank the children please for me.

Dear Aunt Becky: Enclose please find twenty-five cents (.25) for the sewing teacher's salary from St. Luke'sS. S., Winterville.

Yours truly,

And after Esther comes another whose letter may not be put in print. How glad I am that only a few prohibit.

I too thought we were to have a new secretary but "they'll all e'en gang their ain gait" it seems. I however, mourn the change.

And another "no print me" follows suit, bringing my little Cousin Caroline Ashe McLendon's money. How my heart warms to the "Macs" those deaar old Scotch-Irish names. Kiss her for me, Margie dear.

Then in race the thoroughbreds, Warrenton:

My dear Aunt Becky: Enclosed please find a check for $1.24 for the sewing teacher's salary from the Junior Auxiliary of Warrenton. Hoping you are quite well now.

Yours truly,

I am glad of your big check my dear Mariane, and I am as well as is good for me I suppose, else I would be better. That is always a good way to look at ackes and pains and takes the hardness out of them quicker than any thing else.

The next to come is the Bertie contingent: Mamie Nicholls says:

My dear Aunt Becky: I herewith enclose twenty-five cents (.25) for the sewing teacher's salary from St. Thomas' Juniors of Windsor.

We meet every Saturday during Lent instead of every other Saturday as we did before to study and discuss some chapter in Acts.

Yours sincerely,

Oh Mary, Mary! What wouldn't the printers give if I only wrote such a hand as yours, as legible as print. I am glad you are studying the Acts. They are so instructing I hope you have Norris's "Key to the Acts of the Apostles." That was what I studied in my "Holy Scripture" course and it is excellent and beautiful too.

Now Ridgeway comes next.

My dear Miss Cameron: You will find enclosed our dues for the sewing teacher's salary for March.

With best wishes, I am,

Most sincerely yours,

You are my faithful always dear lady, and that is a fine word for any one.

The next letter came "over the hills and far away" from Franklin in Macon county and Macon is far to the westward you know.

I am not at liberty to publish all of this letter, but the $1.00 comes from the Woman's Auxiliary of St. John's Church in Macon—and we are so much obliged to them.

My dear young lady no one knows more of the limitations both of time and money that nurse experiences. I have several cousins who follow Florence Nightingale's example; and to the skill of one my doctor says I owe my life. Write me when you wish, I will answer when I can, and it may not be soon; but I will always be glad to hear from you. Give my love and thanks to your Auxiliary please. Now that ends the letters as far as contributions go but there is a matter I wish to discuss.

The salary is insufficient. It should be at least two hundred dollars a year—another $25.00 will make it that much. Now I mentioned this to one of my friends and she says:

"Now about the $25.00 we want added to the sewing teacher's salary. I will pay each year $5.00, and I will have my daughter (my only daughter) to pay $2.50 and I will collect the $2.50, making another $5.00 so that I will become responsible for $10.00 of the $25.00; now can't we manage to get some kind friend to pay the remaining $15.00, which will make her salary $200.00 which is as little as a lady should receive for a year's work."

I think so too and now who will pledge the additional fifteen dollars? Some of the Auxiliaries could help us or some of the Juniors could increase their pledges, may be.

Fifteen divided by five would be only three dollars more for each. Who will pledge and how much?

I am very anxious for it to be done. Now wishing a well spent Lent and happy Easter to you each one, I am,

Your loving,

AUNT BECKY.

Address Miss Rebecca Cameron,
P. O. Box 32, Hillsboro, N. C.

"In the great chess-game where human beings are the pieces," says Bishop Aves of Mexico, "the king, the queen and the bishop have disappeared, but the knights and castles are still on the board, and the pawns remain pawns. A representative republic is only now slowly emerging in Mexico. Spain's 300 years of rule put the mark of feudalism upon the nation. There are only two classes—the few who rule, and the many who obey. Humboldt said that Mexico was a beggar sitting on a bag of gold. The saying is true to-day. The peon has been in succession slave and serf and soldier, but none of the gold has ever reached the beggar. It is the peon for whom I plead; for the poor creatures in their mud huts. Ambition is the child of hope. How can men be thrifty or ambitious who are born and live and die without hope? It is to such that much of our work in Mexico is directed. We have given them corn to dull the mortal edge of famine, and blankets to cover their nakedness; we have a house of industry where a few of the women can earn enough to exist upon; we shall try to reach some of them with physicians and to develop our settlement work in the City of Mexico. Yet none of these touch the cause of the evil. They need a chance for self-support. Our only great and lasting service must be rendered through education, by raising up a middle class out of the eleven millions of peons who form so terrible a majority of Mexico's fifteen millions.

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New Silk Voiles, assorted colors, of 75c value for ----------50c
25c Soiesette for----------15c
30c Jap. Silks for----------18c
Yard wide Plaid Silks of $1.25 value for------89c
Quantities of New Spring Woolen Dress Goods, the regular 75c grades, for----------50c
Black and White Stripe Suitings, worth 40c for-25c
20c grades of Cotton "REP"----------15c
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Linoleum ----------$1.35, $1.60 and $1.85
Feather Pillows ----------50c
Beautiful Rugs -------25, 50, 75, $1.00 and $1.75
The usual grade of $35.00 Art Squares-----$22.50
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Volume 2 *Number 8*

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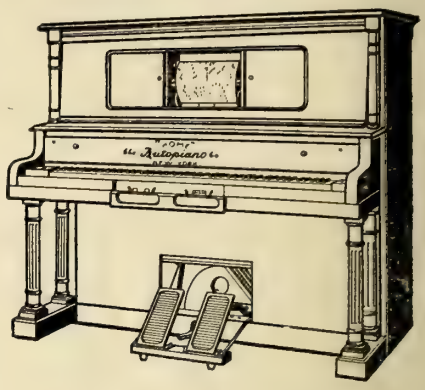

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, MAY, 1911 No. 8

CALENDAR FOR MAY

1. SS. Phillip and James. (Red.)
7. Third Sunday after Easter. (White.)
14. Fourth Sunday after Easter. (White.
21. Fifth Sunday after Easter. (White.)
22. Rogation Day. (Violet.)
23. Rogation Day. (Violet.)
24. Rogation Day. (Violet.)
25. Ascension Day. (White.)
28. Sunday after Ascension. (White.)

THE AMERICAN BIBLE SOCIETY AND THE TERCENTENARY OF THE KING JAMES VERSION OF THE ENGLISH BIBLE

The American Bible Society recognizes the importance of this event as world wide. The amazing extension of the English language throughout the world has given to the English Bible not only a universal religious significance but an immeasurable influence upon the ideals and life of the peoples of the earth.

It believes that this historic event should be recognized not only in the churches of the land but in its schools, and universities, and legislatures, and courts.

It, therefore, would bring this Tercentenary to the attention of,

1. The Ministers of this country, requesting them in their proper ecclesiastical organizations, Assemblies, Conferences, Conventions, Synods, etc., and in their churches and congregations, to plan for public exercises in which the story of the English Bible and its influence upon human life shall be fittingly set forth. In many communities this may be best accomplished by united public services.

2. All Sunday School Superintendents, advising them of the importance of celebrating appropriately in their schools this Tercentenary.

3. All other Religious Organizations whose work is based upon the Bible.

4. The Presidents of universities and colleges, and heads of schools throughout the country, suggesting the propriety of public exercises informing the student body of the value of the English Bible as a force in the education and culture of the people.

5. The heads of the Federal Government and the Governors of the differen states, suggesting the appropriateness of some public recognition of the relation of the English Bible to the foundation and development of our free institutions.

6. The Judiciary and the Bar, requesting such co-operation as may be appropriate in recognition of the relation of the Bible to the laws of the land.

7. The editors of newspapers, magazines, and periodicals, inviting their co-operation in extending as widely as possible the knowledge of the celebration, and its significance.

TIME OF CELEBRATION

Inasmuch as the time of the publication of the King James Version in the year 1611 is unknown, the American Bible Society cannot fix any date when it is most fitting that these celebrations should take place, but in order that the celebrations may attain general and national significance, the Society would recommend that they be held as far as practicable on Sunday, April 23, 1911, the first Sunday after Easter, and throughout the week following.

APPROPRIATE THEMES

The following themes are suggested as suitable for consideration in connection with the celebrations of this Tercentenary:

1. The Story of the Growth of the English Bible from the first Translations into English to the King James Version.

2. The later Revisions and Translations into English, the Revision of 1881-1885, and the American Standard Revision of 1901, the Twentieth Century Testament, and the Modern American Bible, etc.

3. The Influence of the English Bible on the English Language.

4. The Influence of the English Bible on English Literature.

5. The English Bible and the Life of the People. Its influence on customs, laws, government, and social life.

6. The King James Version as Related to other great Versions, Ancient and Modern.

7. The Peculiar Place of the English Bible in Missions.

8. The English Bible as a Factor in the Spiritual Life of the English-speaking People.

9. The English Bible and Civil Liberty.

The Society will furnish the above recommendations, together with lists of the most important books and literature bearing on the subject, and such suggestive programmes as will help to the proper observance of this celebration.

Auxiliary Bible Societies and Agencies of the American Bible Society are requested to co-operate with the officers of the National Society in arranging so far as practicable suitable celebrations of this Tercentenary.

A large committee of distinguished persons will be convened to act at as early a date as practicable in connection with a meeting in New York City to be held in recognition of this event.

Address communications to The Secretaries of the American Bible Society, Bible House, Astor Place, New York.

FINANCES OF THE AMERICAN BIBLE SOCIETY

Since the completion of the endowment fund and the receipt of two large legacies, an impression has grown up that the Bible Society is now provided for and well equipped for larger service.

Such an impression will be corrected by realizing the greatness of the work of the Society and the small part of that work which is cared for by the permanent funds.

First, the budget of the Society for the year ending March 31, 1911, for instance, summarized from the detailed statement in the 94th Annual Report, is as follows.

Printing Scriptures in New York and their distribution, chiefly in the United States	$330,450
Printing Scriptures in foreign lands and their distribution through agencies, missions, and societies abroad	289,600
Revision and new translations	10,000
Annuity charges on conditional gifts and annuities of Scriptures to life members	16,500
Salaries of executive officers	18,000
Clerk hire, reports, leaflets, "Bible Society Record," traveling expenses, postage, etc	33,000
Total expenses for the year	$697,550

Second, the endowment fund and other invested funds of the Bible Society, amounting now to $2,000,000, have been intrusted to the Society by the donors on condition that the income only shall be used each year. This in-

come will average less than $100,000, which is less than one seventh of this year's expenditure.

The only other fixed sources of income are receipts from the sales of books, rents from the Bible House, and interest on annuities, the total averaging $250,000 a year. The balance, or one half the total expenditure, must be provided by the contributions of Auxiliary Bible Societies, individuals and churches, and by legacies.

To rely on new legacies every year for the main support of Bible distribution would be to tempt Providence. Moreover, it would be neglect of duty for the Board of Managers to close their eyes to conspicuous needs in the United States, and to marvelous demands for more of the Bible in many lands abroad. "The Story of the Bible Society," which any pastor may have for the asking, justifies both of these statements.

Please impress upon your people the fact that the work of the American Bible Society is not provided for without their help.

Church collections ought to bring this Society $250,000 during the year beginning with April 1, 1911, that the great needs in the home and foreign field may be met. Your people will find the reward of sharing in the support of this work in its beneficent fruits.

Send money to William Foulke, Treasurer, Bible House, New York City.

AFFAIRS AT CHRIST CHURCH—NORFOLK

In view of the many mis-statements and misunderstandings, the following statements and letters are published by authority of the Bishop of Southern Virginia:

"Very soon after the choral service was introduced in Christ Church, Bishop Randolph sent for Rev. F. C. Steinmetz, the rector, and after talking over the matter with him and showing him the law governing such cases, asked Mr. Steinmetz to discontinue the services, thereby saving him (the Bishop) the pain of issuing an inhibition and saving Rev. Mr. Steinmetz the mortification of receiving it. With the hope that Mr. Steinmetz would see the advisability of so doing, the Bishop delayed action for about two months, much of which time he was absent from the city, and then sent Mr. Steinmetz the following inhibition:

"March 9th, 1911.

"Rev. Francis C. Steinmetz.

Rev. and dear Brother: Upon returning home this week, after a prolonged absence, I have been hoping for an opportunity to call to see you, and as I leave here tomorrow for an absence of several days and as my time is engaged this evening, I must write. I had hoped that after our conversation upon the subject of choral services and the laws in the rubrics bearing upon them, and the feeling in many of the congregations with reference to innovation, you would of your own accord return to the regular rubrical service of the Church. I would prefer that you should have done so of your own accord than upon my wish or desire, or admonition coming from me, your Bishop.

"tI is always detrimental to the spiritual life of a congregation to form parties or cause gossiping over a supposed contention between a Bishop and their rector. The rubrical law, which is the ultimate authority and the only one for the rendering of the service, is made as plain as it can be made, because it is made for the people—the educated and the ignorant—who have their part in the worship, as the minister has his part.

"It is a violation of the ultimate purpose and meaning of the provisions of the rubrics to deny this principle and relegate to a choir the parts assigned by the rubrics to the congregation. Where a portion of the service is to be said, the rubrics define it; where it is to be said or sung, the rubrics define it, and whatever custom may have grown up from the whim or the will or idiosyncrasies of minister or congregation, the rubric is always there to recall these variations back to the form of worship."

"I would affectionately advise and admonish you that this is the best way for peace and unity and God's blessing on you and your people.

"Sincerely yours,

"ALFRED M. RANDOLPH,
"Bishop of Southern Virginia."

To this affectionate, godly admonition, no reply was made, nor were the services thus inhibited discontinued, but in a letter to the Bishop a few days later, upon a subject which had no connection therewith, Mr. Steinmetz stated:

"Your of the 9th inst., has been received," but made no other reference to it or its contents. About two weeks later the Bishop arranged for an interview with Mr. Steinmetz in the presence of a third party and tried to persuade Mr. Steinmetz to obey his ordination vow, which he had voluntarily taken, and which is as follows:

"Will you reverently obey your Bishop and other chief ministers, who, according to the canons of the Church, may have the charge and government over you; following with a glad mind and with their godly admonitions, and submitting yourself to their godly judgments?" To which Mr. Steinmetz, at his ordination, had replied: 'I will do so, God being my helper.' "

Upon Mr. Steinmetz's failure to obey his godly admonition and conform his services to the laws of the Church, the Bishop on April 6th, last, sent him the following letter:

"Rev. F. C. Steinmetz, Norfolk, Va.

"My dear Mr. Steinmetz: I wrote you some weeks ago, a letter containing my objection to several features of the services as conducted by you in Christ church. To that letter I received no reply. At the end o ften days, in speaking to Mr. Old, he informed me that you did not consider it a letter of admonition and asked his explanation.

"A few days after this I had an interview with you at the Episcopal residence. I had hoped that our interview at that time would have convinced you that my attitude and expressions were made in the spirit of conciliation and an earnest desire that you should of your own accord conform to my advice and admonition, and thus save legal order and admonition, and you the pain of receiving it. On my return to Norfolk today, I find information which leads me to abandon that hope and to relinquish my sincere desire that the matter could be settled for the interests of the congregation and of your own, in the spirit of conciliation.

"I, therefore, hereby enjoin and admonish you to refrain from singing or intoning or having sung or intoned by the choir and congregation those parts of the services which the rubric requires to be 'said,' in contradiction to the parts of the service where the rubric requires the service to be 'said or sung.' You will kindly reply to this admonition as soon as this is received. I am,

"Sincerely yours,

"ALFRED M. RANDOLPH,
"Bishop of Southern Virginia."

No notice was taken of the request for an immediate reply until Mr. Steinmetz received a telegram from Bishop Co-adjutor Tucker, cancelling his engagement for confirmation at Christ church the following Sunday. He then replied at once as follows, and read the same before Christ church congregation at the Sunday morning service on April 9th, before Bishop Randolph had either received or seen it:

April 8th, 1911.

Rt. Rev. A. M. Randolph, D. D., Norfolk, Va.

"Rt. Rev. and Dear Sir:—I beg to acknowledge the receipt of your letter of the 6th instant, containing your godly admonition concerning the services in Christ church. Of course I shall obey. At the same time I wish to protest against your summary and brutal action. You have the power to punish me and brand my action as criminal, as you have done, but you have punished and branded an innocent man. Besides, you have brought pain and anguish on an innocet congregation. May God have mercy upon you. May God forgive your tyranny and depotism.

"Sincerely yours,

"FRANCIS C. STEINMETZ,
"Rector."

At the same time and place he also read only the concluding paragraph of Bishop Randolph's letter, leaving the congregation entirely in the dark as to the reasons which the Bishop had assigned for his action and which were clearly set forth in that part of the letter which he had failed to read.

Later Mr. Steinmetz sent the following letter to the Bishop:

"Norfolk, Va., April 10th, 1911.

"Right Rev. A. M. Randolph, D. D., Norfolk, Va.

"Right Reverend and Dear Sir: My letter of the eighth instant was written soon after the receipt of a telegram cancelling the appointment to confirm my class of fifty candidates, some of whom came from a great distance (the mother of one from Kansas City). Learning that you were in Richmond on Saturday I thought that the cancellation of the enggagement was due to your letter of April 6th, with the intention of administering discipline to an unoffending congregation. Not being able to endure the disappointment of my confirmation class and tortured over the condition sure to be evident in the congregation, I used expressions in my letter which I regret, and for which I apologize to you, especially as I have learned since that Bishop Tucker was ill.

"Though still desiring to be understood as protesting against your action as contained in your letter, I wish to express regret at the language in which my protest was couched.

"Believe me sincerely yours,
FRANCIS C. STEINMETZ.

This communication being unsatisfactory, under the conditions which had arisen, the following apology was later sent, and both the later letters read to Christ Church congregation:

Norfolk, Va., April 15, 1911.

"Right Rev. A. M. Randolph, D. D., Norfolk, Va.

"Right Reverend and Dear Sir: I am advised by the gentlemen of my congregation, who presented to you this afternoon certain resolutions and petitions of the congregation, that my recent letter of apology to you was not deemed by you ample. Under the circumstances, I wish again to express to you my earnest regret at the use by me of the expressions contained in my letter of April 10th, and to acknowledge the injustice I have done you by such language.

I wish to most respectfully retract in the most ample and complete manner, all such language and expressions contained in such letter, except such expressions as indicate my obedience to your godly admonition.

And further, I wish to apoligize to you, the Church and the congregation for my action in reading to the congregation my reply to your admonition, especially, since by reason of your departure from the city my letter had not then been received by you.

Sincerely yours,
FRANCIS C. STEINMETZ,
Rector.

These letters closed the incident, with the understanding that the Bishop's inhibition would be obeyed.

One of the striking and shocking defects of heathen morality is that it lacks the idea of the brotherhood of man as taught by Christ. A Chinaman or a Hindu will stand by and see another drown, starve or burn, without its ever occurring to him that it is his duty to try to save him. There is no rational or satisfactory provision for hospitals, orphanages or other charitable institutions in these lands. In China recently, during a famine, a rich Chinaman made a corner in rice to get still richer out of the calamities of his fellow-countrymen. A woman in the pangs of childbirth was recently, at night, put off a canal boat near St. John's College, Shanghai, because she might die, and that would bring bad luck to the others on the boat. A man was allowed to drown because two dollars was not immediately forthcoming to pay in advance for the services of a possible rescurer.

TREASURER'S REPORT.

New York, April 17, 1911.

April 1st finds us $34,585.66 ahead of contributions to the Apportionment, as follows:

Amount received to April 1st, 1911	$301,263.52
Amount received to April 1st, 1910	266,677.86
Increase	$ 34,585.66
Contributing Parishes, 1911,	2,393
Contributing Parishes, 1910,	2,250
Increase	143
Parishes completing Apportionment, 1911,	580
Parishes completing Apportionment, 1910,	635
Decrease	55

It will be noticed that 55 less Parishes have completed their Apportionment, but there are many encouraging signs. For instance, with this month's report I feel that the gain of $34,500 is real; the time now having passed by when the unusually large early contributions made the reports of two and three months ago abnormal. Again, while 55 less Parishes than a year ago have completed their Apportionment, in spite of this loss there is an increase of receipts of nearly $35,000, thereby showing how truly deep and real is the interest and concern of those whom we have recorded. And this is also an indication of what we may expect from this date on.

Very truly yours,
GEORGE GORDON KING,
Treasurer.

THE REV. McNEELY DuUOSE DROWNED.

The Rev. McNeely DuBose, rector of Grace Church, Morgantown, N. C., and its associate missions, was drowned in the Catawba river, early on Saturday morning, April 15th, while duck hunting, with his two young sons. He shot a duck on the opposite side of the river, and plunging into the stream to secure his game, was carried down and drowned. He is survived by his widow, two sons and a married daughter, Mrs. I. T. Avery.

The Rev. McNeely DuBose was graduated at the University of the South in 1880, with the degree of Bachelor of Science, and in 1885 he received the degree of Bachelor of Divinity. He was ordained deacon in 1884 and priest in 1885, by Bishop Howe. His first charge was the rectorship of the Chuch of the Nativity, 1895-90; Trinity church, Asheville, N. C., 1890-1903; rector of St. Mary's School, Raleigh, N. C., 1903-1907. In 1907 he became rector of Grace church, Morganton, with charge of its associate missions, and of the mission at Marion, N. C.

THE FOUNDER OF SUNDAY SCHOOLS.

Among the various centenaries and ter-centenaries, the hundredth anniversary of the death of Robert Raikes, the founder of Sunday Schools, must not be forgotten. The celebration in London was held on Wednesday. A demonstration at Raikes' statue on the Embankment had been arranged, but this was abandoned owing to the stormy weather. A meeting was, however, held in the Guildhall School of Music. The Lord Mayor, who presided, read a telegram from the British Boy Scouts and Italian Boy Scouts, representing 470 companies in the Empire and thirty-five cities in Italy, sending cordial greeting to the Sunday School Union.

Archdeacon Sinclair said Raikes had been a benefactor of the world. He belonged to the middle classes, the true backbone of England. He fully appreciated social life and kept a hospitable table. Before John Howard, Raikes made it his duty to visit the prisons of Gloucester, braving the terrible dangers of gaol fever. He was an Evangelical member of the Church of England, an earnest and thoughful Christian, and a regular atendant at Gloucester Cathedral, and he lived to see his scheme recognized and generally adopted.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

SUBSCRIPTION, 50 CENTS A YEAR

Rev. THOMAS P. NOE, Wilmington, Editor.
REV. WM. E. COX, Wilmington, Business Manager.

ASSOCIATE EDITORS.

Rev. Wm. H. Milton, D. D., Wilmington.
Rev. J. B. Gibble, Windsor.
Rev. F. M. Osborne, Charlotte.
Rev. A. R. Berkeley, Mayodan.
Rev. J. Norton Atkins, Arden.
Rev. W. J. Smith, Charlotte.

ADVERTISING RATES FURNISHED ON APPLICATION

COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL

THE CAROLINA CHURCHMAN—ITS FUTURE

Recently a letter was sent to the representatives of The Carolina Churchman in North Carolina and Asheville, setting forth the necessity for fuller cooperation and more zealous support on the part of the whole State, or the alternative of a return to Diocesan papers, as before consolidation.

At this writing it is not possible to tell what official action has been or may be taken, but we feel that it is due our very large number of loyal supporters to let them know that the future for the STATE paper is now very uncertain.

That much of the original purpose of The Carolina Churchman has been realized, we feel confident; that part of our desire, especially in regard to diocesan support and enthusiasm, has been only partially realized, we are willing to confess. It has been a labor of love, undertaken hopefully and prosecuted faithfully, and we may add, joyfully, with all the efficiency that busy days permit.

No one is more conscious of the short-coming of the paper than those who have labored to make of it an organ in every respect representative and worthy of the church in North Carolina.

If it shall be the pleasure of the diocesan organizations to stand loyally by the paper and make its future secure, we believe that there is a great work for the paper to do; but, if diocesan organs shall be thought more desirable for the more effective work of the Dioceses, then we shall gladly resume our former role, with no feeling of disappointed ambition nor with any sense of failure. Though without full support on the part of all the diocesan organizations, thanks to the very efficient Business Manager, we shall be able to close the year with no obligations outstanding against the paper—and that is a record of which we do not feel ashamed.

The pressure of increasing parochial responsibilities has made it especially difficult for the Editor to give the paper his best work, or even a medium service, and the new conciliar year promises to be more exacting than the last, and therefore, it now seems almost unavoidable that he resign his position on the paper—a position that he has filled gladly, though not always adequately.

AN ILLUSTRIOUS EXAMPLE

"The way to do a thing is to do it," said a wise old man. It is easy enough to dream of what may be and to talk about what might be, but "the way to do a thing is to do it."

At the beginning of Lent two ladies from one average parish wrote the Business Manager, asking what commission he would give them on new subscribers to The Carolina Churchman. The Manager replied that no commission could be given; that we put into the paper everything we could get to put into it, and that we trust the church people of the State to stand by it and push it for the good it may be made to do. In just that spirit, and with a zeal that no paltry commission would inspire, those ladies went on without commission to do their work "for the good it would do." They "pushed" the paper for the sake of the paper, and to a subscription list already up to the average, they have added twenty-seven new subscribers, every one "paid."

This is "an illustrious example." It shows what can be done in any parish—in every parish.

We believe that the St. Mary's Conference, which is to be held this year the second week in June and about which a notice appears elsewhere in this issue, is a matter of much importance to the Church in the South. Similar conferences are held very commonly in other parts of the country, but the St. Mary's Conference is largely a pioneer effort in the South and its success and usefulness are to increase each year. Laymen, as well as clergy, ought to make their arrangements to be present at the conference, June 5-10, and may surely expect much help from the addresses that will be delivered by Dr. Mallett, Dr. Caley, and others whose names and subjects will be announced later.

WEEKLY OFFERINGS FOR THE CHURCH'S MISSION.

Many congregations have taken advantage of the offer of the Board of Missions to supply the duplex envelopes for weekly offerings free for one year. The only conditions attached to the offer are:

1. The appointment of a missionary committee.
2. The making of an every-member canvass of the congregation in person (not by letter) for subscription on a weekly basis.
3. The use of the missionary end of the envelope for offerings for the Church's general mission work, or for general missions and diocesan missions.

   Under the offer of the Board the use of the missionary end of the envelope for the meeting of diocesan assessments and extra-parochial charities is not practicable.

Wherever these plans have been adopted, the congregation has easily increased its offerings for the Church's Mission. As a rule, the increase in missionary giving has been accompanied by an increase in the income for current expenses and for various charities.

The Board of Missions supplies not only the envelopes, but the subscription cards and pamphlets containing practical suggestions about the best methods.

Will you give these methods a trial?

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

BISHOP'S LETTER

My Dear Brethren:

The first day of April I went to Fayetteville for a series of visitations in the southwestern part of the Diocese.

Sunday morning and night I was in St. John's. In the morning I confirmed a class of nineteen. In the afternoon at St. Joseph's I confirmed a class of fifteen. Rev. Alonzo Morgan took charge of St. Joseph's the middle of February. He has already won the respect and affection of his people, and gives augury of a useful pastorate.

Monday afternoon Mr. Tyndell and I held a sweet service out at St. Thomas—Evening Prayer and Sermon. That night I visited St. Philip's, and Mr. Tyndell presented three persons for confirmation. Since Mr. Duncan left, the work at St. Philip's has been kept up by occasional services by Mr. Tyndell and by the regular earnest labors of his faithful lay-workers.

Tuesday morning Mr. Tyndell and I went out to the new Victory cotton mill to consult with the superintendent and operatives about starting a school and settlement work. Mr. Tyndell has been in St. John's just one year; and, under his wise and energetic leadership, the old parish is going forward with life and vigor in every direction.

Tuesday evening I was with Mr. Duncan at Red Springs. I preached that night to a good congregation, and the next morning I administered the Holy Communion to the little band of our faithful communicants. Earlier in the day, by invitation of Dr. Vardell, I went over to the Presbyterian school for girls, conducted their devotional exercises and made a short address. Dr. Vordell has built up an institution of which any church and any community may be proud. He has now about four hundred scholars. That night, Wednesday the 5th, Mr. Duncan and I held service in Maxton. Thursday morning I went on to Lumberton, spent the day chiefly talking about and looking over lots for a church, held service and preached at night in the old Baptist church, and then went to Wilmington by the night train. I made arrangements for Dr. Milton's holding service there every month, beginning with the second Friday night in May. I am very hopeful of having a church before long in this thriving little town. Sunday I was again with Mr. Duncan, and this time in the center of his work, at Hope Mills. In the morning I preached the Commencement Sermon for the graded school in the school auditorium, and at night we had Evening Prayer in our own church, and I preached and confirmed nine persons. I am much pleased with Mr. Duncan's work for the past year at Hope Mills and his prospect for the future. Hope Mills is one of the very few cotton mill town in our Diocese, and Mr. Duncan is striving to meet the responsibilities that are facing him. With the help of the women of the Dioceses and some few generous men, we hope to build in the next few months a neat little rectory and a simple parish house. Mr. Duncan has already begun to repair the church, making it safer for the people and fitter for the worship of God.

Monday night in Holy Week I made my visitation to the Church of the Good Shepherd, confirming fourteen; Tuesday night to St. John's, confirming nine; Wednesday night to St. James', confirming twenty-four. With Mr. Noe rector of the Church of the Good Shepherd, Mr. Cox rector of St. John's and Dr. Milton rector of St. James', I feel assured of the peace and progress of the church in Wilmington.

Dr. Milton is the author of the resolution in the Council last May creating our Budget System of Diocesan Finances. He has worked the "Budget" to complete success in his own parish, giving thus to the support of the Diocese in its various activities the sum of $2,200, considerably more than a fourth of the whole amount contributed for that purpose by the whole Diocese. To my mind the special advantages of the Budget are these: First, it is a living thing, varying every year according to the needs of the Diocese and varying in each parish according to its special burdens; Second, it relieves the rector and people from the constant appeals and collections for various objects in the church during public worship; third, it gives the opportunity to the rector to use his proper influence with his people in matters of finance in the most acceptable and useful way. I would advise the clergy who have any doubt as to the best way to work the "Budget" to write to or talk with Dr. Milton. I spent Good Friday and Easter morning in Greenville. Large and interested congregations attended the services. The people have been kept together, despite of the lack of a rector, by the acceptable lay readings of Mr. Wootten and by their deep interest in the new rectory, which they are about to build.

I rode over to Winterville for an Easter afternoon service, and there took the train for Kinston for my annual visitation to St. Mary's, where I confirmed four persons. Easter Monday I went out in the country to St. John's, gave them their Easter service and commission, and talked with the Vestry about calling a rector. That night I returned to Kinston, visited St. Augustine's, preached and confirmed two persons.

The Sunday after Easter I was in Christ Church, Newbern, for the early Communior and for the mid-day Morning Prayer, Sermon and Confirmation, confirming fourteen persons. That afternoon quite a party of us rode in automobiles out to St. Thomas' at Jasper, when Mr. Huske read Evening Prayer and I preached. At night I was with St. Cyprian's congregation in their temporary place of worship, where I preached and confirmed eighteen persons, having already confirmed a sick man and his wife in the hospital. Under the energetic leadership of their rector, Dr. Taylor, they have erected the walls and put on the roof of their new church. Mr. Huske has been rector of Christ Church for six months; he is working with energy and discretion, and is fulfilling the high expectations of his Vestry and Bishop.

Faithfully yours,

ROBERT STRANGE.

DIOCESE OF EAST CAROLINA

The Twenty-eighth Annual Council of the Diocese of East Carolina will meet (D. V.) in St. John's Church, Fayetteville, Saturday, May 20th, 1911, at 9 o'clock p. m.

Canon 22 requires that Parochial Reports shall be sent to the Secretary by or before May 10th, that they may be tabulated for the Committee on the State of the Church.

Canon 22. Section3. "Each Clergyman shall report to the Bishop through the Secretary at least ten (10) days before the meeting of each Annual Council, etc."

Section 5. "In making the above reports all communicants shall be included, except those who have been repelled by the proper authority, and those who have not received the Holy Communion for three (3) years last past, etc."

FREDERICK N. SKINNER,
Secretary of the Council.

Beaufort, N. C., April 18th, 1911.

ST. JOHN'S EVANGELIST'S—EDENTON AND THE COLORED MISSION—ROPER

St. John Evangelist's Church, Edenton, N. C. is making an effort to pay for its rectory lot, the price of which is $210.00. The members are making many sacrifices and at present owe a balance of $60.00. Rev. W. J. Herritage, the rector has charge also of the colored mission at Roper. This mission is only a little more than a year old. The first class presented for confirmation was 33, and 8 more has been confirmed since, making a membership of 41. The members of this mission was given a lot by Mr. Thos. W. Blount of St. Luke's, and they went to work at once raising means to erect a building. The foundation of the building was laid last August and it is now sufficiently closed in so that services can be held in it during the warm weather. There is a debt of $572.00 on the building and Mr. Herritage is making an appeal for help for these two missions. Bishop Strange heartily endorses his efforts.

THE GOOD SHEPHERD—WILMINGTON

On the cover page this month appears the architect's sketch of the attractive new brick church to be erected by the parish of the Good Shepherd.

The Good Shepherd has made steady and fine progress during the past five years, changing from parochial to organized mission and then to independent parish, and the membership has increased from 109 communicants in 1906 to 200 in 1911, and the baptized membership now numbers about 450.

The offerings for this present year, including the funds raised among the members of the congregation for the new church, will represent an increase of about fifteen hundred per cent. over the years prior to its independent organization.

The Sunday School numbers about 250, with 26 officers and teachers, and the Friendly Society, including candidates, now numbers more than ninety, while there is a young and active Brotherhood of St. Andrew, with a Men's Bible Class of 25; a Boy's Club; a splendid Auxiliary, and a very active Parish Guild.

During the present year, through the very generous aid of St. James', the Mother Parish, the Good Shepherd has acquired more than $2,000 worth of land, upon which a handsome new rectory has been erected, and the Deaconess House has been remodeled and enlarged, and the Parish House has been enlarged by the addition of the hall formerly used for social and industrial purposes, so that now the Sunday School is housed in the Parish House.

The Easter offering of St. James' parish was given this year for the work at the Good Shepherd, $2,000 toward the new church and more than $800 toward the remodelling of the other parish buildings.

Last year the sum of $3,000 was appropriated from the DeRosset Memorial Fund to aid in the erection of the new church, which the parish of the Good Shepherd had undertaken to erect as a memorial to Dr. DeRosset, whose generous benefaction many years ago was the foundation of what has now became a very active and growing parish. This year the Sunday School Easter offering was $128.00, part of which will be used for a font for the new church, in memory of Mr. J .Hal Boatwright, for nearly forty years Superintendent of the Sunday School, whose death in January last leaves a great vacancy at the Good Shepherd, both in the Sunday School and in the church.

Work on the new church will be begun as soon as the old church can be removed from the present site.

The Good Shepherd congregation feels very happy in the thought that the new church is begun with the building fund practically all in hand, and while great help has come from outside the parish, notably from St. James' parish, not one penny has been asked from any person outside the parish of the Good Shepherd, and each member has been left to give what he choses and as he choose.

IN MEMORIAM

MRS. ELIZABETH SKINNER NEWBOLD

Loving and beloved, laboring for others with her last strength, Mrs. Elizabeth Skinner Newbold, entered into the rest of Paradise in Creswell, at the home of her daughter, Mrs. Walter Starr on Friday, March the 24th, 1911. Thus passed from earth one whose memory needs no laurel of human wreathing. A devoted mother, a consistent and loyal friend, an earnest member of the Episcopal Church, and a Christian gentlewoman.

Friends and loved ones can but ever remember the bright sincerity and unswerving loyalty of her whom God has taken to Himself. Her devotion to her Master Jesus Christ, and to His Church she loved so well, with a heart full of tender compassion for those that sorrowed and were in trouble, she has left for those that love her a memory fraught with the fragrance of a Christian and unselfish life.

As the last shadows lengthened across the landscape of her mortal life, she accepted all pain and suffering as her cross and very soon the Master bade her lay it down and be at rest. In the stillness of the night hours —in the home she loved so well, and in the full faith of a glorious Resurrection, this true and gentle spirit passed to meet her Saviour.

The Hand that bound the earthly ties has thus wisely severed them—for "the Lord loveth whom he chaseneth" and leaves grief that God and time alone, can bring resignation to the bereaved and broken hearts.

The funeral took place at St. David's Church on Sunday afternoon, March 26th. The old Parish Church was thronged with people who loved her, mourned her, and some of those who had worshiped with her within the consecrated walls, by which she was soon to be laid to rest. The white-robed choir preceded the procession into the Church, singing "My Faith looks up to Thee"—one of her favorite hymns—and with saddened hearts paid their last tribute of servitude to her whom "We have loved long since and lost awhile."

As the shadows of departing day fell softly o'er this hallowed spot of the peaceful dead—her body was lowered to the embrace of mother earth, and amidst the solemnity of this eventide hour, Rev. Luther Eborn, her rector for twenty years read the committal service.

She is survived by her husband, a daughter, one sister and four brothers. Our hearts go out in tender sympathy to the bereaved ones—and may the God of peace and consolation, comfort them in their sorrow for her who "will count the billows past when the shore is won at last."

Make her to be numbered with Thy Saints in glory everlasting. Amen.

A TRIBUTE OF LOVE

On March 9, 1911, there passed from this earth one of the sweetest and purest spirits we have ever known, when Lula I. Northcott entered into life eternal. Near the close of a beautiful day as the sun, after having lighted and cheered the earth, was setting, so her beautiful life, having given comfort and light to the lives of those who loved her, for nearly 17 years, gently sank to rest in her Saviour's arms. She said she knew He would come for her because she had put her trust in Him, and He did come, and take her to live with Him. On March 11, the bell of St. John's Episcopal Church rung out its mournful summons to the last service the Church would render her. As her body lay before the chancel rail, where she had so often knelt, the choir sang sweetly her confirmation hymn, "My faith looks up to Thee". Other hymns sung were "Abide with me," "Asleep in Jesus," "Rock of Ages," and "The Christian's Goodnight." The burial service was read by Rev. C. F. Smith, of Elizabeth City, who made a beautiful and comforting talk. There was also a sweet talk by Prof. A. W. Britton, her former teacher. We feel that she is safe and happy, in Paradise with Jesus, but we miss her sorely, and the place she filled in our lives is sad and lonely. Especially will she be missed in the Church where she was a faithful little worker. She was baptized when five years old, confirmed when eleven; and ever since, she has been a true little soldier of Christ, "fighting manfully under His banner." When the Junior Auxiliary was formed, she became its Secretary and filled this position most efficiently until she went to college last September.

During Lent, 1910, we held joint meetings of the Guild and the Junior Auxiliary, the President of the Guild and Lula leading alternately. She led them beautifully, and it was easy to see that her whole heart was in them. For about a year, she had been our Sunday school organist, and we were looking forward to the time when she might be assistant Church organist. But it was not to be; God has called her to the Church Triumphant, and there, we feel that she still remembers and loves us. She loved her Church with her whole heart, and she loved Jesus; and we, who must carry on the work which she has laid down, feel that her influence and example will be with us, to help and encourage us, till we too, reach that blessed Home, where she, with others who had gone before, waits to welcome us.

"The strife is o'er, the battle done,
The victory of life is won,
The song of triumph has begun.
Alleluia!"

"AUNT BERTIE,"
"MISS JESSIE."

RESOLUTIONS

The congregation of St. Barnabas Church, Murfreesboro, North Carolina, through its committee appointed, desiring officially to express its appreciation of its former Rector, Rev. John Benners Gibble and its sincere sorrow and deep sense of loss at his removal to St. Athanasin's Parish, Burlington, North Carolina, heartily concur in and subscribe to the following resolutions:

1t. That St. Barnabas Church, weak numerically and financially, for years without a rector or regular services until the coming of Mr. Gibble five years ago, has, under his able enthusiastic and indefatigable leadership, awakened to a fuller realization of its duties and responsibilities, has become better organized for meeting its business obligations with facility; its Christian responsibilities at home and abroad, with a more intelligent spirit of co-operation; its spiritual privileges with a fuller appreciation of their value to noble Christian living.

2nd. That recognizing the power of his influence in every branch of the Church's activity it is a source of satisfaction thus to make acknowledgement of its indebtedness to Mr. Gibble for his interest which has aroused, his appreciation which has encouraged, his criticism which has stimulated, his enthusiasm which has inspired, but above all, for the example of his faithful, cheerful, whole-hearted Christian service, which has made the period of his ministry here one of incalculable benefit to all.

3rd. That his loss will be felt in the Church and throughout the entire community, where he has endeared himself to many by his friendliness and ready sympathy.

4th. That the prayers and best wishes of the congregation go with him in the new field of his labors, desiring for him a long life of health and usefulness.

5th. That a copy of these resolutions be sent to Mr. Gibble at Burlington, North Carolina, to "The Carolina Churchman" for publication, and to the Congregational Secretary to be incorporated in the minutes of the Congregational meeting.

MRS. S. J. MYRICK,
MAUD L. WYNN,
ANNIE R. C. BARNES.
Committee.

SCHEDULE OF THE MISSIONS TO BE HELD IN THE DIOCESE BY THE REV. JNO. R. MATTHEWS

Tuesday, May 2nd——St. Barnabas', Snow Hill.
Tuesday, May 9th——St. Mary's, Kinston.
Tuesday, May 16th——St. James', Ayden.
Tuesday, May 23rd——Council
Tuesday, May 30th——Christ Church, Hope Mills.
Tuesday, June 6th——St. Stephen's, Red Springs.
Tuesday, June 13th——Mission, Lumberton.
Tuesday, June 20th——Mission, Mt. Olive.
Tuesday, June 27th——Mission, Fremont.

Offerings shall be taken at these services for the support of the missioner. The Executive Missionary Committee are expecting the people to pay by their offerings the salary of the missioner. We are thus taking a step forward in the missionary life of the Diocese, and are depending on the hearty sympathy and co-operation of our people. EXECUTIVE MISSIONARY COMMITTEE.

ST. DAVID'S PARISH

Easter Day being the Rector's appointment at Roper, the Sunday School festival of Christ Church, Creswell, was postponed until the following Sunday afternoon.

Notwithstanding the cold, cloudy weather, the congregation at the morning service was good. The music was very heartily rendered by the vested choir and exhibited great care and hard work by both choir and organist. The floral decorations showed great taste and loving devotion of willing hearts and hands. The sermon on the Resurrection, given with all the force of convistion, made one realize what this crowning event in our Lord's life meant to us.

The children's festival in the afternoon was celebrated with the beauty of a well-ordered service, rapturous music and a crowded congregation. The Lenten offerings of the Sunday School were very good. All honor to the little faithful workers. The Rector presented three of the pupils with gold crosses, as rewards for punctuality and perfect lessons.

A FAITHFUL SEXTON DEAD

After thirty years or more of service, Joseph Huff, the faithful colored sexton of the Church of The Advent, Williamston, died at his home on the morning of March 20th, 1911. He began his service under the lamented rector, Rev. Thomas B. Haughton, and had continued unbrokenly ever since.

In matters pertaining to the welfare of the parish this faithful servant took a keen interest, and his familiar figure will be missed by every man, woman and child in the congregation. He was highly respected by the entire community and had lived an honest life among his fellows. Members of the Vestry and congregation sent floral offerings as tokens of esteem for him who had served not alone for the remuneration, but because he loved to keep the House of God in order for the pleasure and comfort of those who were wont to worship therein.

He was perfectly familiar with the beautiful service of the Church and was often heard repeating the Creed during services. He was a member of the Missionary Baptist Church, and the funeral services were conducted by his pastor. The number of friends and acquaintances that followed him to his last resting place was the largest ever seen in the town.

"Rest comes at length, though life be long and dreary,
The day must dawn, and darksome night be past;
Faith's journey end in welcome to the weary,
And heaven, the heart's true home, will come at last."

THE MISSION STUDY CLASSES

To the Churchwomen of Wilmington the Lent of 1911 will long be remembered as one of many blessed privileges and great spiritual uplift, the result of the Mission Study Classes conducted under the auspices of the Woman's Auxiliary. One of our members while at the last General Convention attended the Mission Study Class conducted by Miss Grace Lindley and on her return home, she organized a class composed of representatives from the several parishes in Wilmington.

This Study was concluded at the beginning of Lent; when each member of the class in turn organized a class from the parish she represented. Consequently each week during Lent there were many bands of women, under competent leaders, diligently and earnestly studying the Acts of the Apostles.

This series of studies came to a close on Wednesday in Holy Week, with a Quiet Hour at St. James' conducted by the Bishop, who took for his theme meditations on the study of the Bible, by the knowledge we gained, the love that came with knowledge and the inspiration and sanctifying influence of the Holy Spirit in our hearts. We all felt that it was truly so.

PERSONALLY CONDUCTED TOUR TO THE PACIFIC COAST BY REV. Wm. BLACK—VIA SEABOARD AIR LINE RAILWAY

Arrangements have just been completed by Rev. William Black, of Charlotte for the most extensive Tour ever operated from the South to the Pacific Coast. This tour will leave the Carolinas about June 29th, going through Birmingham, Memphis, Kansas City, Denver, Colorado Springs, Salt Lake City, Los Angeles, San Deigo, Paso Robles, touching Old Mexico, Del Monte, San Francisco, Portland, Vancouver, Winnipeg, St. Paul, Chicago, thence Home.

Every little detail has been carefully planned by Dr. Black, who has had several years experience in handling tours, for the pleasure and comfort of the party. Several side trips, covering the most attractive in the West, have been arranged, including Yellowstone Park, Pikes Peak, Catalina Island, Old Mexico, through the Rockies over the Canadian Pacific, Lake Louise, and many others.

Total rate includes Railroad and Pullman fare, meals on dining car, hotel accommodations, side trips, etc.

For full information address, Rev. William Black, Charlotte, N. C., or H. S. Leard, Division Passenger Agent, Seaboard Air Line Railway, Raleigh, N. C.

The address of Rev. Joseph E. Williams, of Blackfoot, Idaho, will be changed to Clinton, N. C., after April 20.

CONSECRATION OF ST. MARY'S CHURCH, BURGAW

On Wednesday, May 3rd, the congregation of St. Mary's, Burgaw, saw the consummation of their hopes in the consecration of their church building at Burgaw. There were present at this service the Bishop and the Revs. W. E. Coxe, W. R. Noe and Wm. H. Milton, of the clergy, and about fifty ladies from Wilmington, friends of the church and the Rev. Thos. P. Noe, the rector. Mr. Noe's absence, owing to the extreme illness of his sister, was the one note of regret to mar the perfect pleasure of the occasion. The weather was perfect, the church was crowded by an enthusiastic congregation composed of the members of the church and their friends of every communion in Burgaw, which were further represented by their ministers, and the Christian fellowship manifested by all present crowned the day as one long to be remembered in the history of the Church in Burgaw.

The Rev. Mr. Coxe read the morning prayer and the sentence of consecration, and the Rev. Dr. Milton preached the sermon. After the sermon two of the ministers from the local churches spoke a few words of sympathy and Godspeed. Following the service of consecration and the Holy Communion, in which a large number of those prsent participated, the congregation gathered under the trees in the public square to enjoy a liberal collation provided by the ladies of the community. In the afternoon the women met in session at the church and were presided over by Mrs. Nixon Davis in a discussion of ways and means of women's work for missions, in which representatives of all the communions joined.

Altogether, the day was a notable one. The consecration of a building of substantial brick, of graceful Gothic architecture and of tasteful furnishings set a standard for the diocese that is the more valuable in that the work was undertaken and carried through by one of the smallest congregations in the diocese, of very recent formation and of only moderate means. While most of the credit is due to the faith and ability of the rector, the enterprise would have been practically impossible but for the corresponding faith and self-denying support of the people. And if this congregation, with no more help than is usually given the weaker congregations in the diocese, can erect such a building in Burgaw, it is a goal possible of attainment by every congregation—with the same degree of enthusiasm and liberality.

Not less worthy of comment is the fine spirit of the Christian people of this community. They seem of one mind and one heart in whatever concerns the kingdom in its larger aspects. The existence of such a spirit is but another note in the growing unification of Christendom in those things which make for the evangelization and redemption of the world for Christ.

"Soon may we all one Bread, one Body be,
Through His blest Sacrament of Unity."

THE WOMAN'S MEETING

The Woman's Meeting was held in the afternoon at 3 o'clock presided over by Mrs. Nixon Davis, the Vice-President of the Wilmington Convocation. After the hymn and the opening prayer Mrs. Davis announced in a few words—what the Auxiliary is, where it is, and what it does; its threefold purpose being prayer study and work.

Mrs. W. D. McMillan read an interesting paper on the advantage of taking and reading Church papers that we may be intelligently informed of the work we have done and the work we hope to do both in home and foreign fields.

Mrs. Thomas then read report of St. Mary's Auxiliary and Parochial Society. This is one of the youngest of this convocation. It was organized only three years ago and in that time this little band of faithful women, by their untiring zeal and energy, have raised over $300.00 the greater part of which has been put into their beautiful little church building, for which they have just cause to be proud.

Miss Annie Kidder then read a detailed account of the working of St. James Auxiliary which was very helpful.

A representative from the Missionary societies of the Presbyterian, Methodist and Baptist Churches each gave a brief account of their work.

Mrs. W. E. Cox then gave an account of the Jubilee meetings that have been sweeping over this country from the Atlantic to the Pacific, telling something of their workings and what they had accomplished.

Mrs. Junius Davis read a delightful paper written by Mrs. Cranmer on the aim and uses of the tri-ennial thank offering.

Mrs. Davis in behalf of the visitors thanked the ladies of Burgaw for their unbounded hospitality. After the closing prayer, Mrs. Thomas of St. Mary's Auxiliary of Burgaw rendered a beautiful solo at the close of which the meeting adjourned.

There were representatives of 10 societies present, the little church was three-fourths full and in point of numbers, earnestness and enthusiasm a veritable Jubilee Day for Burgaw.

The Rev. M. E. Bethea, of Holy Innocent', Auburn, Ala., has accepted the rectorate of the Church of the Advent, Williamston, with adjacent missions, and expects to go into residence May 1. A hearty welcome awaits Mr. Bethea and his family, not only in his new parish, but in the Diocese as well.

Bishop Strange spent an unusually busy Easter. In the morning he officiated alone (since the parish is without a rector), in St. Paul's church, Greenville. In the early afternoon he was driven in an automobile to Winterville, where he had a service for the faithful of St. Luke's mission, at 4 o'clock. Later he caught the train for Kinston, arriving there at 7:35 o'clock, where he again preached and confirmed in St. Mary's church. The three Easter services in this parish were marked by crowded congregations, beautiful decorations, joyous music, liberal offerings and most reverential worship.

The Bishop made his annual visitation to St. John's, Fayetteville, Passion Sunday, preaching at both services, and confirming nineteen in the morning.

At a recent meeting of the vestry, this parish unanimously resolved to increase the rector's salary to $2,000 per annum.

An addition will soon be built to the parish house, connecting the chapel and church by cloister, thus furnishing a complete sacristy and vesting room with all modern conveniences.

Bishop Strange informs us that the vestry of St. Paul's, Greenville, very recently closed a contract for a modern and commodious rectory to be built at once.

Holy Innocent's, Lenoir county, while quite rural, being about ten miles from the railroad, had the great pleasure of having their rector, the Rev .F. N. Skinner, with them on Easter. After the morning service, dinner was spread in and around the parish hall (which is just across the road), where the several hundred who composed the congregation gathered for an Easter feast. At 3 o'clock the children of the Sunday School had their usual festival, when their mite boxes were presented. Both sermons were by the rector, and as usual, were of a high and uplifting character.

Just before leaving for their homes, which were scattered throughout an area of many square miles, the children were given the joy of an egg-hunt. The coming together of so many in this rural parish is looked forward to with lively interst throughout the year.

IS IT WORTH WHILE?

There are 12,800 communicants in our nine foreign districts.

The offerings for Church purposes by our Chirstans in these districts last year were $102,000.

Ths is an average of about $8 for each communicant.

The amount sent from the United States to these districts, including the apportionments of our Board of Missions, legacies and special gifts, was $737,000.

For each $7 sent from the United States the people in the field gave $1.

To put it another way: We sent $737,000 as the gift of 912,000 communicants for foreign missions—an average of 80 cents for each communicant.

The people in our foreign missions gave an average of $8 per communicant for the support of the Church among them.

Their average was ten times as great as ours.

Is it worth while helping people who help themselves?

—Selected.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

DIOCESE OF NORTH CAROLINA

A special meeting of the Board of Trustees of St. Michael's Industrial and Training School was held in the office of the school on Friday, April 28th, at 10 o'clock. Besides Bishop Cheshire, chairman, there were present of the board, Archdeacon Osborne, the Rev. Harris Mallinckrodt, the Rev. W. J. Smith, Louis P. Perry and Frank C. French. Prof. A. Myron Cochran, principal of the school and secretary of the board, was also present, besides the Rev. S. H. Bishop, of New York, secretary of the American Church Institute for Negroes, Archdeacon Dulaney, of the Convocation for Colored People, and the Rev. Francis M. Osborne, the last three named being present by special invitation of the Bishop. The object of the meeting was to consider the present status of the school, and to plan for its future maintenance on a broader scope, making it more of the nature of a community school. After speaking briefly, but clearly and pointedly, of the past and present conditions of the school, the Bishop called for the report of the principal, which showed admirable work done with the means in hand by Prof. Cochran and his efficient associates. After a few general remarks and questions by those present, the Rev. Mr. Bishop put some very pointed questions and made some very practical suggestions, which it is to be hoped will materialize in something very substantial for the school. It is hard to estimate the possibilities of such a work if carried out to its logical conclusions. The Bishop paid a just tribute to the far-seeing and persistent characteristics of the founder and late rector of the school, the Rev. Primus P. Alston, who passed to his reward last Fall. Mainly through his personal efforts he succeeded in establishing a plant which, with its three story school building and beautiful, well appointed church, is easily worth $25,000. To appreciate the good work the school is doing one should make it a visit.

EASTER IN CHARLOTTE

Easter Day, 1911, marks a period of general advancement in the Episcopal Churches of Charlotte.

A beautiful stained glass window has been placed in St. Martin's Chapel and was used for the first time on Easter Day. The window is made in three lights and comes from the factory of the well known firm of Gorham & Company, of New York. The subject is "The Good Shepherd." The designer of the window is Mr. Thos. W. Bladen, an artist of great experience, who drew many important windows in Europe before coming to this country, five years ago. For 19 years previous to 1906 he made all the stained glass windows for the late King Edward and in 1892 Mr. Bladen drew three windows for Queen Victoria and six windows at Copenhagen for the Duchess of Albany, in memory of her husband. In 1885 he managed the entire production of a large mosaic panel in St. Paul's Cathedral, London. Coming from the hands of so great an artist it is probable that this is the finest stained glass window in the city. The window bears the inscription, "To the Glory of God, and in Loving Memory of Charles Toms Lutterloh, 1885-1909." And is the gift of his mother.

Other improvements are being made in this chapel, the other plain glass windows are being replaced by leaded glass and a new carpet is being laid in the chancel. These improvements are the result of the work of the Pense Club and the St. Martin's Guild, organizations in this congregation.

On Easter Day at the church of the Holy Comforter a handsome altar cross, to match the pair of vases already placed, was presented. The cross is very massive, measures 44 inches in height and is decorated with a raised I. H. S. monogram and passion flowers. This memorial is given by Mrs. F. M. Osborne in memory of her mother, Mary Winder Bryan. The vases are also the gift of Mrs. Osborne, given in memory of her sisters, Octavia Winder and Ann Washington Bryan.

On Palm Sunday the choir of this church used for the first time a brass processional cross given by Mrs. Wm. E. Holt, formerly of this city.

On Easter Monday at 11 o'clock the trustees of St. Peter's Church and the heads of the different departments of the parish organizations met in the vestry of the church with Mr. George H. Nartress, of Philadelphia, the architect who has sketched plans for the parish house to be erected in the near future. Another meeting of the vestry, trustees, the rector and Mr. Nartress was held Monday night.

The new parish house will probably be placed in the rear of the church building and will face Seventh street. It will be built of stone and will follow the general architectural lines of the present church building.

During the past five years since Mr. Mallinckrodt came to Charlotte, the membership of St. Peter's Episcopal Church has grown from 325 to 650 members. The capacity of the present auditorium is not sufficient to comfortably seat the large congregations which attend services and with the natural increase, the building will have to be enlarged. Many of the officers of the church deem it necessary to do the enlargement work in the near future. The chancel, which is now in the western end of the church, can be placed in the east end of the building, where a large addition can be built to the Tryon street sidewalk, thus utilizing the 20 or 30 feet of front yard and giving ample room in the building at the same time leaving the ground at the rear of the building for the parish house. The entrance to St. Peter's Church in the event that the addition is put at the present entrance can be easily arranged on West Seventh street. With this change the present floor space will be turned over entirely to church pews, giving about one-third more capacity.

Mr. Nartress is essentially a church architect and if it is decided to have the church enlarged immediately, he will doubtless be awarded the plans.

Some months ago money was subscribbed sufficient to assure the erection of the parish house and everything possible will be done to have work on it commence in the near future. With the necessary addition to the church itself, more money will be necessary than has been subscribed and it is possible that the church may have to assume some debt before the whole thing is completed. At present there is no debt on the church, a fact which is remarkable and exceedingly creditable, as few congregations of such size have been able to accomplish more than has been done by the Episcopalians of St. Peter's Church during the past five years.

AMOUNTS RECEIVED BY W. L. WALL—TREASURER OF CONVOCATION OF RALEIGH—MARCH 1911

3.	Special Offering—Christ Church, Raleigh	$ 7.32
4.	Special Offering—T. H. Webb—Duke	10.00
4.	Grace Church—Weldon	20.00
7.	Calvary Church—Tarboro	15.65
10.	St. Philip's—Through K. P. Lewis—Durham	2.50
11.	Christ Church—Raleigh	30.00
16.	St. Bartholomew—Pittsboro	16.25
22.	Good Shepherd—Rocky Mount	5.50
23.	Good Shepherd—Ridgeway	5.00
24.	St. Philip's—Through J. H. Erwin—Durham	5.00
25.	Advent—Enfield	7.50
	St. Matthews—Hillsboro	18.75
	St. Stephen's—Oxford	25.00
	St. Philip's, Thro Mrs. B. S. Leake—Durham	5.00
27.	St. Mark's—Halifax	5.00
	Church of the Saviour—Jackson	6.50
28.	St. Peter's—Stovall	5.00
29.	Emmanuel—Warrenton	7.50
	St. Mary's—Orange Co.	1.25
	Wo. Aux. Thro. Mrs. Blain—Greensboro	40.00
	Chapel of the Cross—Chapel Hill	12.50
31.	St. James—Kittrell	19.00
	Special Offering—St. James—Kittrell	1.33
	Special Off.—Heavenly Rest—Middleburg	1.60
	Special—Cunningham Chapel—Cunningham	4.00
	Transfiguration—Smithfield	5.00
		$282.15
	Balance on hand April 1, 1911	$ 66.89

ST. MARY'S CONFERENCE FOR THE CLERGY AND LAYMEN

The second St. Mary's Conference for the clergy and laymen of the two Carolinas will be held in Raleigh during the second week in June—June 5-10.

The Rector of St. Mary's School asks that the clergy of the Carolinas take this notice as a personal invitation to each of them to be present at the Conference, when they will be the guests of the school. The clergy are asked to write to the Rev. Mr. Lay as early as possible and inform him whether they will be able to be present, sending him the names of one or more laymen from their Parishes to whom invitations may be extended. It is desired to have as many laymen as possible present and the number will only be limited by the capacity of the school.

It will take a strong program to maintain the high standard set at the first Conference last June, when Bishop Kinsman, of Delaware, was the chief speaker, but at the present writing there seems no doubt that the effort to arrange an equally stimulating program will be entirely successful.

The Rev. L. N. Caley, of Philadelphia, Secretary of the Sunday School Union, whose coming last year was expected with much interest, but who was prevented from coming by illness, will be one of the speakers this year and will deliver a course of four lectures, on the following subjects:

The Sunday School—Its Purpose and Importance.
The Teacher—His Personality and Practice.
The Scholar—The Process of His Growth.
The Lesson—Its Preparation and Presentation.

The Rev. Frank J. Mallett, Ph. D., formerly of Sharon, Pa., and now the Rector of St. Luke's Church, Salisbury, N. C., has kindly consented to deliver some addresses during the Conference and will add very considerably to the interest and profit of the meeting.

As President of the Boys' International Sunshine Clubs and as founder and Director of the Society of Mission Clergy, Dr. Mallett has been in great demand, both as lecturer and as a mission preacher. He was Chaplain of the Laymen's Conference held in Pittsburg some time ago and takes a keen interest in the work as outlined in the conferences promoted by the Seabury Society and that of the Laymen's Union.

In addition to the formal program that will be arranged, the members of the Conference will organize for further discussions in such ways as they may choose, according the general plan followed last year. These informal conferences occupy perhaps as much time as the formal program and contribute no small share to the profit and pleasure derived by the members in attendance.

Furthermore, in addition to the advantages of discussion of matters of common interest, every one will derive benefit from the opportunity of meeting a large number of clergy and representative laymen from other parts of the Carolinas.

To the Editor of The Carolina Churchman:

Perhaps at no time since my advent into the Diocese of North Carolina have I labored in the duties of my office more diligently and continuously than since my last letter appeared in your columns; and yet I've little to report that is likely to arrest attention.

One explanation is that a considerable part of my time has been given to the mere supply of services in some of the numerous parishes and missions left vacant by the departure of Rev. Jno. London and Rev. J. C. Horton and by the death of Rev. Hardy H. Phelps. And then, too, there are periods of all work that must be given to planning for the future—seed-sowing, and there's nothing to show for that till it pleases God to give the harvest.

The new mission at Franklinton, undertaken for the first time in January, is full of encouragement. The handful of our Church members there are all earnest and competent and eager both to labor and to give to establish the Church permanently among them. We meet now in an "upper room," which zeal and good taste have converted into the semblance of a chapel. It affords seating for about fifty and at our services few or no seats have been vacant. Methodist, Baptist and Presbyterians all come in and many of them join heartily in the service. Indeed there is a temper of kindliness and friendliness in this little town which makes me always feel when there that the "lines have fallen unto me in pleasant places."

N. C. HUGHES, Archdeacon.

The Rev'd. Francis M. Osborne and family leave Charlotte in June for a vacation of four months. This is the first time in the six years during which he has been in charge of the Holy Comforter and other missions in Charlotte that his work has reached such a stage as to allow him a vacation of any length. His vacation will probably be spent in Sewanee, Tenn., where Mr. Osborne received his degree in Divinity.

The Rev'd. R. W. Hogue, rector of the Chapel of the Cross, Chapel Hill, has been called to the Church of the Ascension, Baltimore. This is one of Baltimore's larger parishes and the Rev'd. Mr. Hogue is greatly honored. However it is to be sincerely hoped that he will not consent to leave his wonderful work at our State University where he is doing an inestimable good.

On his recent visitation to Charlotte, Bishop Cheshire confirmed 65 persons in the following order: Church of the Holy Comforter, 13; Thompson Orphanage, 7; St. Martin's Chapel, 5; St. Peter's Church, 34; St. Michael and All Angels', 2; St. Andrew's, 1; 1 in private at St. Peter's. St. Peter's is making plans to have a parish house in the near future.

The Rev. Clement C. Bradley has resigned the rectorship of Trinity Parish, Scotland Neck, and will take charge of Calvary Church, Wadesboro, the 1st of May.

The Rev. W. H. Hall, now in charge of All Saints' Church, Concord, will shortly leave for a visit to his old home in England, taking Heriot Clarkson, Jr., with him.

HAPPY BEDTIMES

Do not reprimand the children late in the day; never just before bedtime Send them off to their beds happy. Commend for the good they have done, forgetting for the time at least, anything that has been remiss in their conduct. Tell them a story when there is time—there should always be time—and let it be a bright and cheerful one. Kiss and tuck them in, leaving them happy, to the sweet repose that is the inalienable right of children.

If you ever heard a little child crying and sobbing in its sleep, you would never, never chide or punish one again just before beditime. Take any other time than that. Seal their closing eyelids with a kiss and a blessing. The time will come too soon, when they will lay their heads upon their pillows, lacking both. Let them, then, at least have the memory of a happy childhood, of which no future trouble or sorrow can rob them.—Selected.

The Conference for Church Work, conducted so successfully last year at Cambridge, Mass., will be held this year in the same place July 1st to 16th. The authorities of the Cambridge Theological School have again offered the use of its buildings and an attractive programme is being prepared. The advisory council is: The Rev. Samuel Hart, D. D., the Rev. Max Kellner, D. D., the Rev. P. M. Rhinelander, the Rev. H. L. Burleson, Robert H. Gardiner, Thomas Nelson Page, Burton Mansfield and George Wharton Pepper. The chairman of the committee in charge of the conference is the Rev. Philip M. Rhinelander, Cambridge; secretary, Miss E. H. Houghton, 58 Garden Street, Cambridge, Mass.

THREE MONTHS IN THE MOUNTAINS

FOR RENT.—From June 15th to September 15th, in the western part of the State, a large house, with ten rooms and two baths, fully screened and full furnished (except bed and table linens), in a delightful grove facing the Blue Ridge range of mountains. Price $100.00 for the three months. Special rate to clergyman. For particulars, write Rev. J. S. MOODY, Hickory, N. C.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

THE DISTRICT OF ASHEVILLE

The Rev. Charles E. Betticher, Jr., one of our missionaries to Alaska, has recently paid a visit to this District. At the parish house of All Soul's, Biltmore, on the evening of March 28th, he gave an illustrated lecture on conditions in that field, which was most instructive and he was listened to by an audience which asked for "standing room only." The following afternoon, at Trinity, Asheville, being graciously introduced by Bishop Horner, Mr. Betticher made an address to a large assembly, even partly composed of men.

On Thursday afternoon, the 30th, Mr. Betticher gave a talk to the children, and some others, at the auditorium of the graded school, at Morganton. And he pleased the children migtily. This occasion was the more impressive for the hearty interest of Prof. Hairfield, the principal, and the presence of the Rev. Messrs. Long and Jordon, of the Baptist and Methodist Churches.

In the evening at Grace Church, he made still another address to an unusually large congregation, considering the blustery weather.

On Friday, upon urgent request, Mr. Betticher went out to the State Institution for the Deaf and Dumb, where in company with others, some of the class-work was observed and at noon in the chapel, presented and interpreted by the assistant, Mr. Archer, he gave an intensely interesting talk to those children. At the afternoon Lent service, at Grace, Mr. Betticher made a touching address and in an hour was away, bound for Richmond. While in the District, this Alaskan missionary was "personally conducted" by the General Missionary, Mr. Joyner. His visit, his talks, his genial presence, were an influence which was wholesome. He came as the representative of the General Board, received and welcomed by the Bishop of the District.

The tragic death of the Rev. McNeely DuBose, late rector of Grace Church, Morganton, and head of the Morganton Associate Mission, was an inexpressible shock. Early in the morning of Saturday, April 15th, with his two younger sons, he went out hunting, on the Catawba, near Morganton. He fired on a duck, killed it, and with the impulse of the huntsman, he tried to cross the river, the bird being on the opposite shore. When about halfway across, perhaps finding it worse than he though, for the river was much swollen, he started back. When near the bank, whether from cramp or exhaustion, he sank, and was no more seen.

Mr. DuBose had but a few days before returned from a good long rest which had been most effective. He was stronger, more buoyant than for years and felt the keenest zest in his home, his friends, his ministry. He had resigned the Morganton Church and Missions which had twice overtaxed his physical powers, and had just entered with great interest into the work of several missions to which he had been appointed by the Bishop.

Few men were so well known, so much admired, or more justly so. An aluminus of Sewanee through years which tried both faculty and students' souls, his youth and early ministry passed in South Carolina, long the useful and honored rector at Asheville, then for several years, at a crucial era, at St. Mary's, Mr. DuBose came into contact with a large and varied multitude of people, and always to his credit. He represented this District in the last General Convention. At Morganton and all around he had won the devotion of men, women and children of every class, and there was a universal spell of gloom after his death was known, and while many were searching for his body. One forbears to speak of such an event, as it affects his wife and children. There is a majesty in such suffering before which we are dumb.

It was on Easter-Even. He had to leave that noon for an appointment. To please his little sons, from whom he had so long been separated, he arose early and took them on this hunt.

At the service in the church he served so well and among his people stunned by this sorrow, the Easter-Even collect conveyed a distinct message, and his Easter was a clearer vision of that "joyful resurrection."

A VISIT TO THE PATTERSON SCHOOL

We have always taken a lively interest in the Patterson School ever since its first inception, and have often felt a desire to make it a visit. So on Wednesday, the 29th day of March, at the cordial invitation of the Rev. Mr. Taylor, head master of the school, we left home about seven o'clock in the morning, after a hurried breakfast, and walked to the station a mile away. Before the train started a steady rain began to fall, and there was every indication of a wet, disagreeable day. We felt inclined to give up the trip, and send a message to that effect, but our good friend, Mr. Hal London, being in a more optimistic mood, cheered us up, and we pursued our way, to find the clouds disappear as we went. Soon after reaching Lenoir two boys from the school drove up in buggies, one to meet us, and one to meet the Rev. Mr. Hardin, of Gastonia, who could not come on account of his Lenten duties. Of course, Ernest had to come to meet his father, but as he did not come, he took the next best thing, and we had a very pleasant ride of nine miles in rather a cold March wind, but the atmosphere was so pure and bracing that we felt that the grip germs were being destroyed by the thousand. "Happy Valley" is rightly named, if beauty can give happiness, for the scenery there is said to be the finest in all of North Carolina, and that is saying a good deal. Here the late Samuel L. Patterson and his good wife spent many a happy day, and dispensed much happiness, no doubt, to others at the same time, till they were taken to that other and more beautiful country, leaving the old homestead, with its thirteen hundred acres of land, to the District of Asheville for the establishment of an industrial and training school for the poor boys of the mountains. The Rev. M. L. Taylor was placed in charge of the work, and he has shown by his good judgment and tact that he is the man for the place. With thirty fine looking boys, who seemed to be devoted to him, and a corps of able assistants, he is doing, and is planning to do, a great work for the boys and for the church. That afternoon he showed us his hogs, of which he has, young and old, about thirty-five; and then we went on to the pasture, where the boys were cutting logs to be sawn into lumber for the head master's new house, soon to be built. That night, after a good supper, which we enjoyed after a long ride and a scant dinner, Mr. Taylor took us over the building, while the boys were at their books, and when study hour was over, all assembled in the hall, and after prayers, we made a short talk to the boys, after which most of the boys dispersed for the night, but some remained for conversation or to join in the songs which were led by one of the teachers. Altogether, it seemed to be a happy family, and they believe in "Home Rule," as a committee of boys, acting with the head master, administers a great part of discipline of the school, and it is found to work satisfactorily.

The next morning Mr. Taylor took us in his buggy up the river as far as the Mill, showing us present conditions, and discussing future prospects. On our return to the house we said a hasty but reluctant good-bye, and jumping into the buggy with John Foster, we think it was, we landed at the door of our good friends, Mr. and Mrs. J. G. Hall, of Lenoir, just in time to sit down to a good dinner in their good company. In order to catch the train, we again had to bid a hasty adieu, stopping on the way to the station to speak to Mrs. Campbell, mother of one of our nice little girls.

Before reaching Gastonia we were joined by Brother Hardin, who had been tramping around his mission field with camera and prayer books. The former he still had with him, but the latter he had distributed among his people. We told him how much be missed by not going, but no doubt he felt it to be his duty not to do so, and after all, the greatest pleasure comes from the feeling of having done one's duty.

On reaching home after such a pleasant trip, the one thought in our mind was that we must see Patterson school again, and we hope we shall, if the Orphanage will spare us long enough and Mr. Taylor will let us go gain.

Over forty parishes in the Diocese of Chicago have already appointed missionary committees. More than thirty have made the canvass and adopted the weekly offering plan.

THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

HONOR ROLL FOR MARCH, 1911

Senior Department—Grover Clark, Savannah Pulley, Gertrude Feraiss, Uldine Allsbrook.—Sarah E. Hanks, Teacher.

Primary Department—Flossie Anderson, Laurie Farmer, Olon Hawkins, Wiley Lamm, May Myers, Harriet Marlin, Delia Phillips, Ivie Smith, Lawrence Wood, Roy Yates, Mary Wade.—Lily M. Tomlin, Teacher.

ORPHANAGE DEPARTMENT

Number of children—61.

Contributions received from March 15th to April 15th: St. Peter's, Balsam, $8.10; St. Andrew's, Canton, $2.01; St. David's, Cullowhee, $2.50; St. James', Hendersonville, $32.00; St. Mary's, Micadale, $1.70; St. John's, Nonah, $1.00; Grace Church, Woodville, $2.00; St. Peter's, Sunberry, $2.17; Holy Trinity, Hertford, $15.91; Mrs. Mary B. Smith, Ansonville, $5.00; "In Memoriam," Etta Smith, $10.00; T. O. G., Scotland Neck, $5.00; S. S. St. Luke's, Winterville, $1.00; Miss Mary Evans, Clinton, Ark., $1.00; "Asheville No. 1," $2.00; Miss Mary Beal's S. S. Class, Murphy, 50 cents; Interested Lady, 50 cents; W. A., St. Paul's, Louisburg, $8.00; W. A., Christ Church, Raleigh, Building Fund, $27.00; W. A., Calvary, Wadesboro, $8.00; W. A., Church of the Saviour, Jackson, $5.00; W. A., Chapel of the Cross, Chapel Hill, $20.00; W. A., St. Peter's, Charlotte, $10.00; W. A., Church of the Heavenly Rest, Middleburg, $15.00; W. A., St. Thomas', Reidsville, $2.00; W. A., St. Alban's, Littleton, $2.00; W. A., Holy Trinity, Greensboro, $20.00; W. A., St. Timothy's, Wilson, $10.00; W. A., St. Paul's, Winston, $5.00; W. A., Emmanuel, Stoneville, 50 cents; W. A., St. Mark's, Bristow, $4.00; W. A., St. Bartholomew's, Pittsboro, $3.15; W. A., St. John's, Battleboro, $12.00; W. A., Trinity Parish, Scotland Neck, 85 cents; W. A., Church of the Good Shepherd, Cooleemee, $3.00; W. A., St. Stephen's, Duke, $1.00; W. A., Emmanuel, Warrenton, $5.00; W. A., Epiphany, Leaksville, $4.00; W. A., Christ Church, Rowan County, $1.00; Mr. Farrah, Wilmington, $1.00; St. Augsstine's Chapel, Raleigh, $15.00; Mr. J. T. Meacham, Rockingham, $7.00; Babies Branch, Convocation of Charlotte, $15.00; T. O. G., Scotland Neck, $5.00; S. S., St. Stephen's, Duke, $2.49; J. A., St. Peter's, Charlotte, $5.00; J. A., St. Paul's, Monroe, $1.00; W. A., St. Stephen's, Oxford, $5.00; W. A., St. Anne's Branch, Rocky Mount, $5.00; R. H. Jordan & Company, Charlotte, discount on bill, $1.41; J. A., Christ Church, Raleigh, $7.50; St. Agnes' Guild, Christ Church, Raleigh, $24.00; Babies Branch, Convocation of Raleigh, $50.00; S. S., Church of the Good Shepherd, Rocky Mount, $10.87; "In Memory of Miss Sue J. Dixon," High Point, $5.00; Mrs. F. M. Hewlett, Wilmington, $5.00; "Messengers of Hope, S. T. S.," $11.33; St. Luke's Guild, Salisbury, $10.00; W. A., Holy Cross, Tryon, $2.30; Helping Hand, Society, Edenton, $5.00; J. A., St. James', Wilmington, $5.00. Total, $457.79.

Contributions in kind: 1 ton fertilizer, Virginia-Carolina Chemical Company, Richmond, Va.; dress for May Myers, St. Agnes' Guild, St. Timothy's Parish, Wilson; 36 caps and 28 pairs of pants, Womans' Guild, Trinity Parish, Asheville; box of clothing for Ernest Bland, W. A., St. Matthias' Church, Toccoa, Ga.; 1 ton fertilizer, Acme Manufacturing Company, Cronly; box of clothing etc., for Louise Wade, J. A., Church of the Good Shepherd, Rocky Mount; box of clothing, W. A., Holy Cross, Tryon; box of clothing for Jessie Ballard, W. A., Calvary Church, Wadesboro; package of clothing etc., for Wiley Lamm, from his mother; package of aprons etc., Miss Anderson's Girls Club, Marion; barrel of clothing, etc., ————; package of clothing, shoes, hose etc., from some of the girls of Fassifern School, Lincolnton; outfit for Etta Phillips, Girl's Friendly Society, Church of the Good Shepherd, Wilmington; package of clothing, hat etc., for Delia Phillips et al, W. A., St. Thomas' Parish, Winston; box of clothing etc.,————, Louisburg and J. A., Christ Church, New Bern; package of sheets, towels etc., W. A., Calvary Parish, Tarboro; box of clothing etc., for Joe Yates, from Miss Easdale Shaw, Rockingham; package of Easter presents, for Gertrude Ferraiss, from her mother; box of clothing, hose etc., Babies' Branch, Roper; package of clothing, material etc., W. A., Roper; package of clothing etc., for Eva Bland from the Ladies Guild, St. David's Mission, Hamlet.

ORPHANAGE NOTES

On the 20th of February Vesta, Cora, Glenn, Minnie, Henry and Fletcher Dillon came in from Mayodan—rather a large number from one family, but the circumstances seemed to justify our taking them, and we had room for them just at that time.

On the 11th of last month Claude Franklin Crider came from Hickory, and was placed in Bronson Hall. Six days later Francis Lee Humphreys came from Macon County, and was placed in Thompson Hall.

The 20th of last month brought a double pleasure to our children. One was a visit from the Tri-State Conference of Orphanage Workers, and the other was the Easter egg hunt given as usual by the Thompson Orphanage Guild, but unfortunately for the latter the eggs could not be hidden in the grass on account of the rain, and so the fun and frolic had to be transferred to the school room. After taking a belated trolley ride over the city the visitors arrived a little after 5 o'clock, and were ushered into the school room where they met the ladies and children, and a few other friends. The Superintendent asked the newly elected President of the Conference the Rev. A. T. Jamison, of the Connie Maxwell Orphanage at Greenville, S. C., and the re-elected Secretary Mr. Archibald Johnson, editor of Charity and Children—the organ of Thomasville Orphanage, to take a seat on the rostrum. The older children then sang very sweetly "The Old Apple Tree," which was followed by a motion song by the smaller children. The President, being a modest man, declined to make a speech, but he called on Dr. Cole, Mr. Walter Thompson, Mr. Kesler and Mr. Vaughn, who responded in a pleasant vein that put everybody in a good humor. The fact is one must have a very sour disposition indeed, not to be in a good humor in the company of the big-bodied and big-hearted Walter Thompson, the able superintendent of one of the State's greatest institutions—the Jackson Training School at Concord. From the school room the guests were ushered into the dining room, where they were served with ice cream and cake by members of the Thompson Orphanage Guild, assisted by the children and ladies of the Orphanage. After inspecting the buildings and grounds as well as they could under the weather conditions the visitors departed, and we all felt that we were glad that they had come.

One of the sights that some of our visitors saw was our empty hog pens. Not a hog was there. All eight had died and now we will have to build new pens in a new place, and make a fresh start. We want registered Berkshires. Who will help us to get them?.

We have found a gravel bed on the farm that makes excellent walks and drives around the premises. We now hope to get rid of some of our mud, but not by "slinging" it.

Mr. Jamison is fairly well up with his farm work in spite of the weather and other hindrances, and his sale of vegetables and plants last month was very good, indeed. How many of our farmers make and keep enough sweet potatoes to last till the first of May? We have done it, and sold some besides.

Since writing the above we learn that the sale of vegetables and plants for the present month amounts to over seventy-two dollars, and there is another week to come—not a bad showing for this season of the year. One word as to packing and shipping boxes and packages. Don't use too many nails, and not too large, nor yet too small. Mark the box so that it may be told where it comes from, and be sure to inclose a bill of lading or express receipt, as the case may be, in a letter to the Superintendent. We don't care for transparent stockings, if we can get any other kind, nor extremely fashionable clothing of any sort.

THE TRI-STATE CONFERENCE OF ORPHANAGE WORKRS.

The seventh annual meeting of the Tri-State Conference of Orphanage Workers was held in Hanna Hall, Y. M. C. A. Building, Charlotte, on April 18-20, with about thirty-five delegates in attendance. The openin gmeeting was held on the night of the 18th, at which time the Rev. Harris Mallinckrodt, rector of St. Peter's parish, Charlotte, delivered a hearty and appropriate address of welcome which was followed by the able and stirring address of the president, the Rev. Dr. Cole, Superintendent of the Methodist Orphanage at Raleigh. The next morning the Conference was called to order at half past nine o'clock, and duly organized by the election of the Rev. A. T. Jamison, Superintendent of the Connie Maxwell Orphanage, Greenville, S. C., as president, and Mr. Archibald Johnson, editor of Charity and Children, of the Thomasville Orphanage, as secretary and treasurer. The opening address on "Educational and Industrial Standards in Orphanage Work," by the Rev. H. A. Hayes, Superintendent of the Methodist Orphanage at Winston-Salem, was one of the most practical and helpful addresses of the whole Conference. His Institution is not yet two years old, but we predict that it is going to be one of the best of the kind in the State. This address was followed by a paper on "Orphanage Financiering," by the Rev. W. B. Wharton, of the Epworth Orphanage, Columbia, S. C., and it goes without saying that it was to the point. Then following a most helpful and eloquent address by Mr. S. H. Arevitt, of the Thomasville Orphanage, on "The Orphanage Farm." Bristling with practical suggestions, and bits of humor, his address took the house, and as he sat down, someone very appropriately asked, if he was the Orphanage Farmer, or the Orphanage Orator. The next subject on the programme was 'The Large Girl" which was to have been discussed by the Rev. Jacobs, of the Thornwell Orphanage, at Clinton, S. C., but owing to the death of a relative he could not be present. "The Wayward Boy" was then taken up by Mr. Walter Thompson, of the Jackson Training School, and ofcourse he had something good to say. He has charge of sixty so-called boys, but anyone visiting the excellent Institution will find them as quiet and gentle as lambs.

"The Problem of dealing with the boy," said Mr Thompson, 'is the problem of civilization." Waywardness is often the ev'dence of intense individuality, and should be dealt with by intense individual attention. Firmness the main requisite. Speaking on the same subject Mr. Wm. Laurie Hill, of Barium Springs Orphanage, said: "A good woman has the best influence over a large boy." He should be led; not driven. Should be put upon his honor, and trusted, whether he has honor, or not.

In the afternoon the visitors were given a delightful trolley ride by the Charlotte Electric Railway Co., after which they made a visit to the Thompson Orphanage, an account of which has been given in another column. The main feature of the night session was the excellent paper by the Rev. A. T. Jamison, on "The Christian Obligation in Orphanage Work," which he showed to be a privilege rather than an obligation.The oldest Orphanage on the Continent, he said, was established in Charleston, S. C., 121 years ago, and has been supported by the State ever since. He did not object to the State, or the different Orders doing good work for humanity, but they cannot do it as the Church does it. In the discussion that followed the paper, Dr. Cole said: "I believe that we have been a happier people ever since we entered this field of benevolence." The Orphanage work is not a hindrance, but an inspiration to every interest that the Church has. "This work that we are doing is the greatest blessing that has come to the State of North Carolina in my time." Mr. Hayes said: "We need the orphanages to save us from our selfishness—the most destructive principle of human living."

The closing session the next morning led off with a stirring address by the Rev. M. L. Kesler, Genral Manager of the Thomasville Orphanage, on "Danger Signals." One of the great dangers in our work, he said, is the tendency to overcrowd. A tremendous pressure is brought to bear upon the Managers and they often yield to it against their better judgment. Only normal and sound children, he declared, should be admitted into the Orphanage. The defective child is apt to be imposed upon to the disadvantage of himself. The keynote of the Conference was that the Orphanage exists for the child, and not the chlid for the Orphanage. We must give to the work our best, whether of time, money or talents. The object is to train the child, not to make money through the Orphanage.

The last suzject on the programme, which we came near over-looking, is by no means the least important. "The Paper" was the subject assigned the Rev. H. L. Crumly, of Decatur, Ga., and the main points brought out in his paper, which was read by the Rev. Mr. Wharton, were that every Orphanage should have its own paper, with an appropriate name, and a good editor, which, Dr. Cole said is born, not made. The paper is a necessity, even if it has to be run at a financial loss, and it should not confine itself strictly to Orphanage matters.

The papers and discussions were all up to the high water mark, and all felt that they were a great help to the cause. It was much regretted that more of the Charlotte people were not out to hear what was so well said on so great and important a subject. At all sessions save one the singing was led by a choir of boys and girls from the Thompson Orphanage, led by Miss Lily May Tomlin, one of the teachers, at the piano. The Superintendent as chairman of the local committee wishes to express his appreciation of the valuable assistance which the other members of the committee gave him in planing and executing the necessary arrangements for the Conference.

After undertaking the work at Morganton and its missions, the Rev. Mr. Joyner found it necessary to issue the following announcement, which quite explains the matter.

To Whom It Concerns:

"The Occasional" will not be published. Plans and announcements were made before I was sent to a field of duty which demands more than all of any man's services. And the local publishing company, which had contracted to print the paper, found, at the last, that it had not the facilities to do so.

It is all too much. I humbly beg pardon. Every subscription will be returned as soon as practicable. There came almost nothing but encouragement and gracious financial response. For all of it I am most thankful.

With sincere regret,

Cordially yours,
E. N. JOYNER.

IMPORTANT NOTICE

To enable my Clergy to trace the increasingly large number of communicants coming into Atlanta and to secure their definite attachment, I beg the reverend Clergy of other Dioceses and cities to send to my office the names and addresses of any communicants known to have removed to Atlanta within the past three years not including those who have been duly transferred by letter.

Leading information, personal or family, will be of still further assistance to locate and attach these children of the Church who are at large.

RT. REV. C. K. NELSON, D. D.,
Bishop of Atlanta.

Increased apportionments have no terrors for some of our missionary leaders. Bishop Funsten writes: "By the way, change Idaho's apportionment to $1,000 instead of $600. We will pay it in full, if we have to do without fire and wood."

The Carleton School for Girls
Ottawa, Canada
Individual Attention, Unremitting Care, Sound Education, Special Advantages in Music, Winter Sports. : : : : : : :

MESSENGERS OF HOPE

Amount pledged	$175.00
Amount paid in	35.32
Still to be raised	$139.68

Charles H. Herring, Jr., Scotland Neck, N. C., birthday money	$ .50
William Shields Herring, Scotland Neck, N. C.	.25
Junior Auxiliary, Spray, N. C., from February to May, through Miss Laura L. Thompson	1.00
Junior Auxiliary, Aurora, N. C., from January to May, through Miss Emma S. Hooker	1.00
Annonymous, through the offertory at St. Matthew's, Hillsboro, N. C.	2.00
William H. Knowles, Jr., Pensacola, Fla., through his grandmother, for March and April	1.00
Young Christian Soldiers, Middleburg, N. C., through Kathryn Church	.40
Sunday School, Church of the Saviour, Jackson, N. C., through Miss Josephine Brown	.40
Junior Auxiliary, Ridgeway, N. C., through Miss Ann F. Collins	.25
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.50
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Watters	1.00
Junior Auxiliary, Warrenton, N. C., through Miss Marion Jones, Treasurer	1.53
Woman's Auxiliary, Cooleemee, Davie County, N. C., through Mrs. Dorian Blair	.25
Junior Auxiliary, Calvary Parish, Wadesboro, N. C., through Mrs. John F. Bennett	1.00
Penelope Biggs, Williamston, N. C.	.25
	$11.33

My Dear Children: Easter will be long past before you read these words, which I am writing on Wednesday in Holy Week—and wishing, as I write, that you—each one who reads this letter—will be among those who will be counted worthy to follow the Lamb who was slain for the sins of the whole world and now liveth to make intercession for us all.

The first letter this month came from Scotland Neck, where we used to have such a fine band of steady workers; now, alas, a letter from there is a rare occurrence, and I am sorry, for my Halifax friends are very dear to me. Little Prince Charlie says:

Dear Aunt Becky: I was five years old the 4th of March, and want to send some of my birthday money to you for the Sewing Teacher's salary. I send fifty cents, and my little brother, William Shields, sends twenty-five cents. With best wishes,

Your little friend,

Charles H. Herring, Jr.

Well done, my bonny little man! You and your brother are worthy sons of old Halifax—who never stopped to count the cost possible loss of whole-hearted service. Ask mother to kiss you both for me—one of her very best "good-bye kisses.

Then from Spray comes this:

My Dear Aunt Becky: We have decided to give $3.00 a year to the Sewing Teacher's salary, so I am sending you herewith $1.00 for four months, beginning with February. Our little chapter is very small—we have only six members, and one of the members is leaving us next month—but we want to do what we can.

With love and all good wishes, I am,

Sincerely yours,

Laura L. Thompson,
Secretary, St. Luke's Branch, Junior Auxiliary,
Spray, N. C.

Thank you, very much, my dear young lady. I hope I will soon hear that you all endorse the increase of the salary, so that it will be two hundred dollars.

Then from Aurora we have this:

Dear Aunt Becky: Inclosed find a dollar ($1.00) for Sewing Teacher's salary for January, February and March and April. Yours very truly,

Emma T. Hooker,
Secretary, Junior Auxiliary.

Four months in a bunch! Thank you, very much, my dears. Couldn't you come once a month, though? Iit is such a good example to set.

The next offering was two dollars put in the alms basin at St. Matthew's, and belongs to the no-name series.

Thank you, very much, my dear Madam, for that much, I guess, from the script.

Then another of the no-print-me's comes from Pensacola, where the widow of our past gallant War Governor is living, and sending money for his grandson. It is for March and April.

We have had a very inclement Spring so far, and today is cold, dark and raining. We all send our love and Easter greeting to you and the others, though Easter will be a month gone when you get the message.

The litt'e Churches send this:

Dear Aunt Becky: Enclosed find forty cents from the Young Christian Soldiers, Middleburg, N. C. I am sorry we are so late sending our money for January, February, March and April. We have a new little brother, and we think we will name him Gordon Cameron. Don't you think it will be a nice name?

Yours truly, Kathryn Church.

Four months behind, little lady! Well, that is late, with a vengeance. Once a month is better, for example's sake. I am very glad to hear of the little new Church. I love big families; and I think "Gordon Cameron" will be a beautiful name. Kiss him for me, please, and I send my love to you all.

This comes from Jackson:

My Dear Miss Cameron: I am sorry that the enclosed forty cents for the Sewing Teacher's salary is over due. Having recently returned to Jackson, I did not know the pledges of the Sunday School. As long as I am here, I promise that our little will not be late in coming.

Sincerely, Josephine Bowen.

So it reaches me upon the 12th of each month, my dear young lady, it will be in plenty of time. I have to mail my letter on the afternoon of the 12th, so Mr. Smith, who edits it, can mail his by the 14th.

The next letter came from Ridgeway, and Miss Collins says:

"I am sending twenty-five cents, our dues for the Sewing Teacher's salary for April.

Most sincerely yours,

_____"

You are as faithful as the recurrence of the months themselves, my dear lady, and that is high praise. Jackson sends the usual contribution in the usual delightful letter. Some day, my lady, I will "break bounds" and print one. I do not agree with you about the days of usefulness waning; of course, one cannot do as much in the way of active work, for physical strength fails—but prayers, patience, wisdom, example—all the garnered harvest of well-spent years are there for those who need them, and I think they will count for as much when the Lord makes up His accounts with us. Give my love to you all, please.

St. Matthew's Juniors, that little handful of faithful ones, send the next offering through their saintly Directress, to whom I always feel as if one of "the elect ladies" of whom St. John speaks was among us. She carries her cross so worthily that even here we all recognize it as a crown.

Then from Warrenton we have this:

My Dearest Aunt Beckie: Enclosed please find check for $1.53 for the Sewing Teacher's salary from the Junior Auxiliary of Warrenton, N. C.

With love, Miriam N. Jones.

My good and faithful children. I send my love to each one of you.

The next offering was twenty-five cents from the Woman's Auxiliary of Cooleemee, forwarded through Miss Dorinn Blair.

And the next one came in the same mail from Wadesboro, where I have some mighty good friends. Mrs. Bennett says the Junior Auxiliary of Calvary Parish

sends the dollar she encloses, which the Sewing Teacher can have; welcome, if I can keep the love and blessing and good wishes that come with it. How I wish I was in any degree worthy of the least that is said to me. You are all so good to me, and indeed, indeed I do not deserve one bit of it.

Williamston comes last this time.

Dear Miss Cameron: I send you twenty-five cents for the Sewing Teacher's salary for March. I hope you will spend a happy Easter.

Yours, Penelope Biggs.

I am printing the names now, my dears, because they are always omitted on the list of contributions when sent by the secretaries, so I put them all in my letter; after twenty-nine years' experience in this work, I know the necessity of the publication of the names. For one reason if no other, and there are others, it serves as a receipt to the officer who is handling the money of other people.

Now, who will write me the first postal pledging part of the fifteen dollars yet to be taken before we can promise two hundred to the Sewing Teacher for this year? Speak quick, somebody.

Your loving,

AUNT BECKY.

Miss Rebecca Cameron, P. O. Box 32,
Hillsboro, N. C.

CHURCH OF THE ASCENSION—HICKORY, N. C.

The Lent and Easter report from this little parish is more encouraging than any in its history. Sunday as well as week day services show a much better attendance the Duplex Envelope system has been adopted and promises large returns, a goodly number are under instruction for Confirmation, and often men outnumber women at many services. On Palm Sunday the rector baptized five children and is arranging for the administration of the Holy Rite to a number of adults. The Easter Communicants exceeded largely those of former years, while the offering for all purposes by Sunday School and Parish nearly reached one hundred dollars. On Low Sunday the rector delivered a special sermon on the Tercentenary of the King James or Authorized Version of the Holy Scriptures which is to be printed in the local paper.

On the whole the outlook for this branch of Christ's Church was never brighter than now, Lenten observance, confirmation classes, gifts for missions and many other like signs giving evidence of a healthy tone, which should be the prayer and effort of every faithful soul to strengthen and communicate to those about them.

The Rev. Franklin J. Clark, rector of St. Barnabas' Church, Reading, Pa., has been elected a secretary of the Board of Missions and has signified his acceptance of the work. Mr. Clark has been conspicuous among the younger clergy of the Church for his interest in missionary work and the thoroughness with which he has preached the gospel of missions in his own parish. He possesses qualities which will commend him to the general Church and which ought to make for success in his work. Mr. Clark will take up the work that has been under the direction of the Rev. J. J. Gravatt, Jr., who recently resigned to take a parish in the Diocese of Virginia. We are sure that the church folk generally and our missionary friends in particular will extend a cordial welcome to Mr. Clark.

One of our missionaries in Utah tells of the following incident as part of the experience of a recent trip: "Instead of holding a service I went to the Sunday afternoon meeting at the Tabernacle, and had an opportunity to speak there after one of the good brothers had explained to the congregation how God answers prayer. He said that God being 'personal' (i, e., having flesh, blood and bones), could not be expected to hear all the prayers that were offered in all parts of the world, so there were various orders of angels and powers that did their best with the prayers that were uttered, and if they couldn't answer them they passed them on to those higher up until only the most difficult ones came back to God, and He 'would be able to 'tend to those.'"

The Right Rev. James Theodore Holly, D. D., Bishop of Haiti, died on March 13th at the age of 82. Bishop Holly was the first negro advanced to the episcopate of the American Church. He was not born in slavery, and although baptized and educated in the Roman Catholic Church, he afterwards left that communion, and in 1855 was ordained deacon and advanced to the priesthood the following year. In 1861 he led a colony of 111 persons to found a mission in Haiti. Within six months forty-three had died—Mr. Holly's own family of eight being reduced to three. Most of the colonists returned to the United States, but their leader persisted in his undertaking and slowly built up a body of church people on the island. In 1874 a covenant was drawn up between the Haitien Church and our own, under which, in 1874, Mr. Holly was consecrated bishop of the National Church of Haiti. He has exercised his jurisdiction continuously since that time. At present there are reported 18 clergy, 14 candidates for orders and 750 communicants.

The council of the Diocese of Kansas City, on March 8th, elected as its diocesan in succession to the late Bishop Atwill, the Rt. Rev. S. C. Partridge, D. D., Bishop of Kyoto, Japan. Missionary bishops have on several occasions been elected to dioceses and have accepted such election,but this is the first time that a missionary bishop of a foreign land has been called home to take up the work of a diocese. Bishop Partridge has signified his acceptance of the call of Kansas City, and should his translation be approved, he will be found well-equipped for this new work, and more rather than less efficient, because of the service which he has rendered in China and Japan.

The Rev. Francisco Diaz, one of the ablest of our missionaries in Cuba, was recently arrested for publishing an article in which he mildly criticised the processions with images which mark the fete days o fthe Roman Church in Cuba. An old Spanish law requiring that everything to be printed should be registered with the Government was invoked to discipline Mr. Diaz. When the matter came to trial Senor Orestes Ferrara, Speaker of the House of Representatives, appeared for the defence, and the result was an overwhelming victory and a vindication of the right of free speech concerning religious matters in Cuba.

The American Church Institute for Negroes, established four years ago by the Board of Missions, is gathering up and correlating our scattered and sparodic efforts toward education. Five schools, in different parts of the South, are united under its supervision. Church people do not seem to know—but they should be made to know—that we have an institute which, in the number or its students and in the scope of its work, ranks with Hampton and Tuskegee. We can help mightily to solve the problem of the colored race.

From Wuchang comes this cheering message: "the most brilliant student ever in Boone University, who will take his degree this Chinese New Year, a son of a great, learned and wealthy family, has just come out openly, declared his faith in Christ and asked to be prepared for baptism. He is a man for whom we have prayed for years. Each year our Boone men are more highly qualified for future work, but this reaches the top notch so far, and with any opening he chooses before him he has decided to become a Christian. But he accepts a comparatively low salary at Boone, and promises to teach there for two years."

Somewhat analogous to the Laymen's Missionary Movement, although born of a desire to commemorate an event, is the Golden Jubilee of the Woman's National Foreign Missionary Societies, which is making its progress through the country and holding its sessions in the principal cities. Its purpose is to celebrate the fiftieth anniversary of the beginning in America of woman's organized work for foreign missions, by gaining a better conception of the opportunity confronting the Christian Church in the Orient, by deepening the prayer life, and by enlarging the sense of obligation and the contributions of Christian women.

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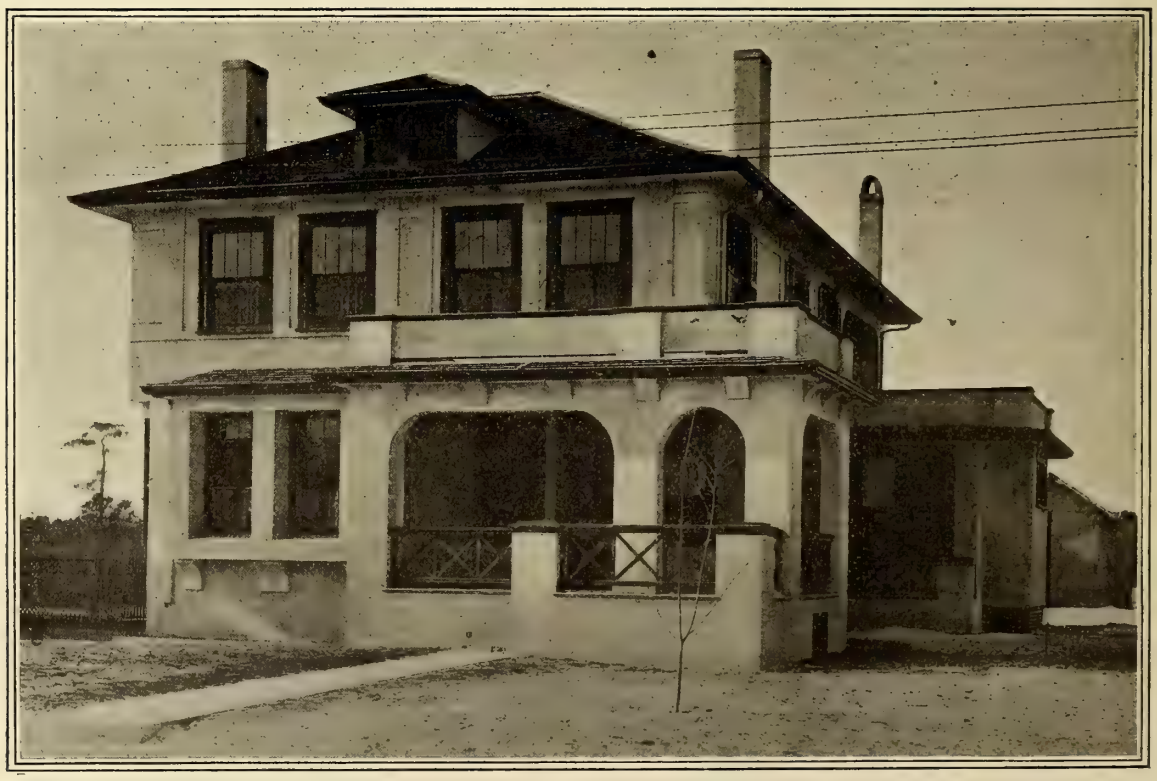

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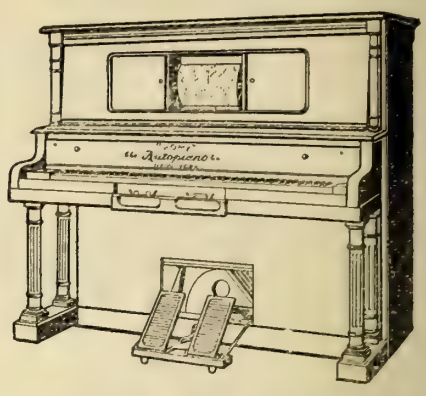

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 WILMINGTON, NORTH CAROLINA, JUNE, 1911 No. 9

THE BISHOP' ADDRESS

I began the work of this counciliar year with my visitation to Holy Innocents, a country church in Lenoir county, Sunday morning, May 1st. That night I held service for the first time in LaGrange, officiating with Mr. Skinner in the Protestant Methodist Church, preaching and confirming. The next day I traveled to Elizabeth City, to gather in the fruits of Archdeacon Webber's second mission, preaching that night in Christ Church and in St. Philip's, confirming fourteen. The next Sunday I was in High Point, in the Diocese of North Carolina, by special invitation, the only minister preaching in the town that Sunday. I spoke both morning and night in the public school auditorium to the ministers and Christian people of High Point, preaching the Commencement sermon for the public schools in the morning, and at night delivering to practically the same audience my Greensboro Convention address on "The Reflex Influence of Missions." The next two weeks were spent chiefly in preparation for the Council, which met in St. John's Church, Wilmington. It was the first time the Council of East Carolina had met in St. John's; the congregation rejoiced that they had come to their rightful place in the Diocese, and the Council congratulated them on their progress and thanked them for their hearty hospitality. Attendance on the meetings of the Board of Trustees of St. Mary's and of the Bishop Payne Divinity School, a brief visit to Connecticut to deliver the Alumni address at the commencement of the Berkeley Divinity School, whence I graduated twenty-eight years ago, visitations to Fremont, Lake Waccamaw and Whiteville brought me to the "Retreat" on Wrightsville Beach. This was our third annual "Retreat," a gathering of the Bishop and his Clergy for prayer, for study, for discussion, for social intercourse and recreation. In the opinion of the Clergy, as then expressed, "the Retreat" is worth while, and has made a place for itself in the yearly work of the Diocese. This year "the Retreat" will be held in the same place, beginning Monday night, June 19th, and closing Friday night, the 23rd.

The next three months I spent in the country in Virginia, the time given to writing, to study and to rest. The General Convention met in Cincinnati the first Wednesday in October. It was a busy, interesting and inspiring Convention, of which I shall speak more in detail later. The last few days in October and the first in November I was making visitations in Robersonville, Greenville, Winterville, Ayden, Grifton, St. John's, Pitt county, and Hamilton. The next ten days I was with Mr. Gibble in Lewiston, Roxobel, Murfreesboro, Winton, Gatesville and Windsor, leaving him for a day to visit Sunbury, which is developing into an active Mission under Mr. Smith's wise and enthusiastic guidance. Mr. Gibble's field is giving signs of life in all directions; but my joy over these indications of progress was dampened by the knowledge that my warm friend, and our devoted Missionary, was about to give up his work and to go to another Diocese. May God give him and his good wife health, happiness and true success, wherever they may see it their duty to go. I went from Windsor, November 14th, to Washington, to meet the Executive Missionary Committee. This was the first meeting that I remember in the history of the Diocese of a regular meeting of this committee at a time other than at the Council. It is a new and permanent departure to meet the needs of our growing missionary work. I spent two days in Belhaven, the center of the white work of the Rev. E. L. Malone, a newly ordained Deacon, and of the colored work of Mr. Robert I. Johnson, lately a Methodist minister, who is now a lay reader and candidate for Orders in our Church. From Belhaven I went for a week into Hyde county, where I missed Mr. Alex. Noe, but was gratified to find that Mr. J. T. Johnson, our lay reader, and now a candidate for Orders, was filling his place with satisfaction to the people. On the night of Thanksgiving Day I confirmed a nice class in Plymouth, and the next morning the sweet and solemn service of the Holy Communion was my last with Mr. Gordon as a Priest of this Diocese. Mr. Gordon has done faithful work in his field for these three years past; Hamilton has held her steady way; Williamston has largely advanced, and Plymouth has waked to new life. I shall miss him deeply, this saintly minister of Christ.

In Roper, Columbia and Creswell I found the Master's work going steadily forward under the loving guidance of good Mr. Eborn. Next, Elizabeth City and its adjoining Missions in Weeksville and Camden, Hertford, Edenton, Williamston, Edward, Bonnerton, Aurora, Zion, Bath, Yeatesville, Pinetown, Brotherhood Hall, Hawkins' School House, and Vanceboro, kept me at work until Christmas. With his center at Zion, Mr. Fulford is doing earnest and telling missionary work in all the northern part of Beaufort county; and in the southern part, in and about Aurora, Bonnerton and Edward, Mr. Crosby is building up one of the strongest and most encouraging country parishes in the Diocese. Work in my study, preaching in the Wilmington churches, visitations to Burgaw, Clinton, Washington, Beaufort and Chapel Hill, and ten days in South Carolina speaking on Christian education for the University of the South, carried me through January and February. In March I delivered an address on "Church Unity" in Washington City, spent the greater part of a week in Norfolk conducting the noon day meetings for men in Granby Theater, and made my visitation to Goldsboro, welcoming into the Diocese Rev. John H. Dickinson, who had come in January to take St. Stephen's Parish, relinquished by Mr. Buskie in September. The month of April was fully occupied by interesting and encouraging visitations to St. John's and St. Joseph's, Fayetteville, Red Springs, Maxton, Lumberton, Hope Mills, Church of the Good Shepherd, St. John's and St. James', Wilmington, Greenville, Kinston, Christ Church and St. Cyprian's, Newbern, Stonewall, Oriental, Aurora, Edward, Trenton, Holy Innocence and LaGrange.

The Colored work in the Diocese is progressing steadily under the wise and energetic leadership of Archdeacon Avant. Dr. Taylor is nearly ready to open his fine new church in Newbern for service; Mr. Suthern has harmonized and reorganized St. Mark's, Wilmington; Mr. Thomas has taken wise and firm hold of St. Joseph's, Fayetteville; Mr. Herritage in Edenton and Roper; Mr. Herritage in Kinston and Goldsboro; Mr. Johnson in Belhaven, Aurora and Greenville, are doing good work in their respective fields.

More changes among our Clergy have taken place this year than in any previous year; seven men, nearly a fourth of our working Clergy, have left the Diocese. Mr. Alex. Noe has gone to Southern Virginia; Mr. Gilmer Buskie to Louisiana; Mr. Walter Raleigh Noe to

South Carolina; Mr. William J. Gordon and Mr. John B. Gibble to North Carolina. To fill five of these vacant places, five men have come to us: Rev. Messrs. J. H. Dickinson and Alonzo Thomas from Virginia; Mr. Jos. E. Williams back to us, after two years, from Idaho; Mr. Morrison E. Bethea from Alabama, and Mr. Walter R. Noe back from South Carolina. Rev. E. L. Malone was ordained Deacon last June and has taken charge of part of Mr. Alex. Noe's field. Rev. B. F. Huske has succeeded Mr. Brown in Newbern, thus leaving vacant Greenville and its adjacent missions, the only vacant field in our white work in the Diocese.

STATISTICS.

To sum up the work of the year:

Visitations	190
Sermons and Addresses	190
Church Consecrated	1
Ordinations (Priests, 2; Deacon, 1)	3
Clergy Transferred	7
Clergy Received	5
Confirmations: Presented by	
Rev. F. N. Skinner	7
Rev. C. F. Smith	13
Mr. C. O. H. Thomas	4
Rev. N. C. Duncan	14
Rev. J. H. Griffith	8
Rev. J. B. Gibble	10
Rev. E. L. Malone	7
Mr. R. I. Johnson	14
Mr. J. T. Johnston	4
Rev. W. J. Herritage	11
Rev. Luther Eborn	3
Rev. W. J. Gordon	11
Rev. B. S. Lassiter	2
Rev. R. B. Drane	6
Rev. J. H. Crosby	27
Rev. J. W. Fulford	10
Rev. W. G. Avant	10
Rev. Nathaniel Harding	11
Rev. J. L. Taylor	23
Rev. Edward Wootten	4
Rev. J. H. Dickinson	8
Rev. J. W. Herritage	4
Rev. W. B. Suthern, Jr	7
Rev. C. N. Tyndell	22
Rev. Alonzo Thomas	15
Rev. Thomas P. Noe	14
Rev. W. E. Cox	9
Rev. W. H. Milton	27
Rev. B. F. Huske	15
The Bishop	5
Total	325

POINTS OF CONGRATULATION AND CONSIDERATION IN THE DIOCESE.

It is worthy of note and thankfulness that we have filled up almost completely the gaps made in the ranks of the Clergy this year. At one time it looked as if we would be sadly crippled, but now we have every vacancy filled but one, have good prospects of filling that soon, have one large field divided with an active candidate for Orders, who will be ordained in the near future, in charge of one part of it, and we have made some new groupings of parishes and missions, necessitated by these changes, which will work for the permanent progress of the Diocese.

I take pleasure in informing the Council that they made no mistake last year in engaging the services of Rev. John R. Matthews, Missioner, for the six months from last December to this July. He has been, and is now, steadily at work, holding Missions from Tuesday to Sunday inclusive in our various Parishes and Missions. I hear but one voice, and that of praise and gratitude, arising on every hand. He has done us good. His earnest, able, Gospel preaching has deeply stirred our own people and has stimulated their spiritual life; it has impressed the whole Christian community, softening all religious differences, and it has made our brother Christians realize something of the real piety in the Episcopal Church.

The work at the State University is going forward satisfactorily; but I am sorry to say that we are now facing the resigning of Mr. Hogue and the coming of a new man. Mr. Hogue's three years, however, have proved our good sense in uniting the three divisions of the Church in the State to place an able at our State University. The church at Chapel Hill has been much cheered and strengthened; to meet the interest and generosity of the Church as a whole in the State, the Vestry of the Chapel of the Cross are about to build a new comfortable Rectory, and will soon erect a Parish House for special work among the boys of the Church. We have so stimulated the Christian forces around the University that the Baptists, Methodists and Presbyterians are following our example; and soon all the men who represent the Christian ministry to the students will be strong, picked men. I ask the Council to continue the annual appropriation of six hundred dollars for the Rector at Chapel Hill.

The Bishop and East Carolina editors of The Carolina Churchman have thought it best for the interest of East Carolina to go back to the editing of The Mission Herald as our Diocesan organ; to make The Mission Herald a real missionary agency, putting it into every home in the Diocese, filling it with the news of the Diocese, telling of the plans of the Bishop and the Council and urging their loyal support. The work on the paper has grown to such an extent that we can no longer, with self-respect, ask one man to continue to do the work of business manager. So we ought to pay our business manager a salary of $200.00, to be appropriated by the Executive Missionary Committee, recognizing our Diocesan paper as an eager, capable missionary at work in the Diocese. Under Rev. Thos. P. Noe, its able, untiring editor, and Rev. W. E. Cox, its careful, efficient business manager, we can feel assured of the increasing usefulness of The Mission Herald.

This is the first year of the Budget. While nearly all of us have been convinced that the Budget is the wisest financial system for the Diocese; yet many of us have felt some misgivings about the success of its workings the first year. I am glad to tell you that the Budget has demonstrated its wisdom its first year, and it assures us that, with the hearty co-operation of every Clergyman in the Diocese, it will prove a complete and permanent success. The aggregate of the contributions for the funds which are included in the Budget is larger this year than last—that was the best year up to that time—by $800.00. The Budget appeals to me for the following good reasons: First; it is a living thing, fitted to the working Diocese, increasing or decreasing on the various Parishes in proportion to their ability or their burdens that year. Second; it clears the offertory and relieves the worship of the Church of constant special collections and a statement of their claims. Third; it proves the advantage of the steady systematic giving of small sums through the whole year. Fourth; it offers to the Rector, without suspicion of personal advantage, the opportunity to teach his people directly the duty and privilege of giving, pressing home the personal obligation and showing them how to meet it. I hope there will be a thorough discussion of the Budget during the business sessions of the Council.

I come now to speak to you of our chief work—Diocesan missions or the extension of the Church and its influence in the Diocese. This year we start off with a larger fund than ever. This does not signify what I might call a clear balance for the year, as we are accustomed to pay our missionaries in advance. I hope that the proposed Canon will pass, which puts the Church Building Fund and Students' Aid Fund in charge of one committee, the Executive Missionary Committee. This will make the Executive Missionary Committee in truth the Board of Missions or the Church Extension Committee of the Diocese. Tomorrow, when the report of the Executive Missionary Committee shall be the Order of the Day, I will show more in detail the wisdom of the change. I think the Diocese is now in position to consider three lines of action, able to decide which one or two it will take, if not all three. Shall, we, having passed the Canon of which I have just spoken, keep on our present way, using any surplus of Diocesan Missions for Church Building or Students' Aid, the contributions for which in present form are a neglgible quantity, but the obligations for which on the Bishop,

present and prospective, are quite $10,000.00. Or shall we begin to pay the traveling expenses of our Lay as well as of our Clerical delegates; thus insuring representation from every Parish and Mission, and at the same time necessitating our making the representation from each Parish proportional to its communicants and resources. Or shall we give notice to the General Board of Missions that East Carolina has come to the conclusion that she can and will be independent in her own white work, and that they can cut off such a sum every year from their grant to us as will make us in three years entirely independent. We can do one or two or all three of these good things.

At its meeting this month the Board of Missions raised its total apportionment for general missions to the sum of $1,300,000.00, and left it to each Diocese to decide how it would raise its part. Hitherto, you know, each Diocese has been required to pay its apportionment from the Parish or congregation as such, independent of the Woman's Auxiliary and Sunday School. This new method means that the offerings of the women and the children are to be included. I have not yet received notice of East Carolina's apportionment, but I think it will be between three and four thousand dollars. I would make three suggestions as to the best way to raise this our part of the sum needed by the Church in the United States to carry forward the Gospel of our Lord to all the world. The first is but carying out the wish and advice of the wise and earnest men who direct the missionary work of the Church. This is that the Council appoint a committee on General Missions which shall divide out the apportionment to the several Parishes and Missions, which shall appoint through the Rector a committee in each Parish to raise this amount, and which shall keep the Diocese in touch with the General Board in all its Missionary operations. The second is a matter of detail, and it is that each Rector shall strive to strengthen the Woman's Auxiliary in his Parish, to convert every Parish Guild not necessary into a branch of the Woman's Auxiliary, and to add some missionary work, specially in Lent, to every Parish Guild. The third is a matter of training, of fitting practice to the ideal truth. This is, that the Easter offering shall always go for some object outside of the Parish and its needs, that it shall generally go for General Missions, to give to all men the knowledge, the hope, the joy of the resurrection.

Since coming to Fayetteville, I have received from the Mission House the statement of the amount of East Carolina's apportionment for general missions, and I have been distinctly disappointed. They have put us in too low a class—only $2,600.00—a thousand dollars less than I expected, a thousand dollars less than we contributed last year. I want this Council and this meeting of the Woman's Auxiliary and Parochial Societies of the Diocese to send word to the Board of Missions that they have judged us too meanly; to ask them to fix our apportionment at $3,600.00 instead of $2,600.00; to tell them that we can, and to promise them that we will pay that amount.

One of the great matters before our last General Convention was Christian education. It was the common opinion of the leaders of the Church in all parts of the country that our people were in danger of forgetting the important, the necessary, part which religion plays in education. The General Convention insisted by resolution and by appointment of a joint commission that the time had come for the Church to take a definite stand on this great question and to teach her people that the Chrsitian religion in its fundamental facts and principles should form an integral part of the education of every child. There are two great ways to do this; and we must do both. One way is to throw all the religious influence we can around the public schools and State University. The other way is to build up Church schools and colleges, in which we can teach our boys and girls religion as we believe it. We are following along the one line by our support of a clergyman at Chapel Hill, our State University. We have an obligation and an opportunity now presented clearly to us of helping to teach religion along the other line. We have, you know, that is, we are part owners and managers of the University of the South, the one university belonging to our Church in the South. It has been builded in faith and with sacrifice; it has already done fine work for the Church and for religious training; it is today in the crisis of its fortunes: it must go forward or go down. Under the leadership of the Bishop of Atlanta, a plan has been devised by which each Diocese in the department of Sewanee is to assume a definite proportional part of an endowment fund, which will enable Sewanee to go forward to meet its great opportunities. That plan has been adopted by all our sister Dioceses to which it has been presented. I hope East Carolina will do her part.

And now just a closing word or two about the work of our General Convention.

This was a great Convention in its enthusiasm and missionary progress. It reorganized the Board of Missions, making that body more representative in character, electing a President, with a Board of Directors to assist in furthering his policy, to take the place of a secretary to carry out the decisions of an impersonal board, and it gave that work into the tried hands of Bishop Lloyd. That Convention discussed long and earnestly, but with a tolerance and lack of bitterness most remarkable, a way to give this Church of ours a modern name, which would show men the value of its ancient heritage, and yet not dam back the rising tide of Christian harmony and good feeling. That Convention told the people of America that the Church of Christ is deeply interested in the social problems that are now questioning mankind; that she believes that an important part of her work is to make human conditions more righteous and more tolerable, and to make men better and happier in this life. They appointed a joint Commission on Social Service, and that commission, of which I have the honor to be a member, asked every Diocese to appoint a co-operating committee on Social Service. That Convention sought to crystalize the hopes, the ideas, the objections, the purposes of Church unity, now in mental solution in all parts of the world, and to give them something definite around which to gather. They appointed a commission of both houses, to enter into negotiations with representatives from every body of Christians which worship Christ as God, looking toward the gathering of a world-wide conference on Faith and Order. What will this conference do? Who knows? What can it do? Who knows? Things move fast in these rapid days of ours. Things move straight and true, when the Spirit of God is moving them. And that He is at work in the re-adjustment of Christendom, in the bringing together of His people, who can doubt, who reads and looks? It seems to me that, looking down the long vista of history, I can see the reason, the necessity, and even the good in these breaks and divisions. But it seems to me that just as clearly can I see that the tide has turned, that the divisions and the reasons for them are getting less and less, that the parts are coming together in spirit and in fact. What we can do, all we can do, is to hold fast to what we really and intelligently believe to be true, with tolerance and charity toward others; to show our love for and our trust in our separated brethren in every way possible; and, then, to look up day by day into the open heavens and say, "Father, our Father, I pray that we all who believe in Thy name may be one, may be one, as Thou art one in Thy Son, and He is one in Thee."

MEETING THOMPSON ORPHANAGE GUILDS

On April the twenty-eighth at eleven o'clock in the morning the annual meeting of the Federation of Thompson Orphanage Guilds was held at the Orphanage in Charlotte. Concord and Wadesboro sent delegates and most of the guilds not represented sent reports which were read. An agreement has been reached between the federation committee and the committee from the board of managers of the Orphanage for the plan of the first cottage to be erected of the group of entirely new buildings. Work on it will begin at once. In the election of officers Mrs. Vinton Liddell, of Charlotte, was chosen as president; Mrs. Eugene Little, of Wadesboro, vice-president; Miss Elizabeth Gibson, of Concord, recording secretary; Miss Emma Hall, of Charlotte, travelling secretary; Mrs. M. M. Murphy, of Charlotte, treasurer; Miss Julia Robertson, of Charlotte, corresponding secretary. All were re-elections except the last.

THE CAROLINA CHURCHMAN

ORGAN OF THE PROTESTANT EPISCOPAL CHURCH IN THE STATE OF NORTH CAROLINA.

PUBLISHED MONTHLY, AT WILMINGTON, N. C.

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Rev. THOMAS P. NOE, Wilmington, Editor.
REV. WM. E. COX, Wilmington, Business Manager.

ASSOCIATE EDITORS.

Rev. Wm. H. Milton, D. D., Wilmington.
Rev. J. B. Gibble, Windsor.
Rev. F. M. Osborne, Charlotte.
Rev. A. R. Berkeley, Mayodan.
Rev. J. Norton Atkins, Arden.
Rev. W. J. Smith, Charlotte.

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BUSINESS LETTERS should be addressed to the Business Manager.

Entered as second-class matter October 7, 1909, at the post office at Wilmington, North Carolina, under the act of March 3, 1879.

EDITORIAL

CHANGE IN CAROLINA CHURCHMAN

With this issue The Carolina Churchman, as the organ of the Church in the State of North Carolina closes its short but successful history. It has served the very useful purposes of drawing the several parts of the State into closer relations and into more intimate felowship; and it has emphasized the great need for fuller communication in each Diocese.

The various steps leading to the withdrawal of East Carolina from the State paper will be found in the report of the Editor, printed below and while deep regret is felt by the entire staff and by a large clientele in the State at the seeming necessity for the change, we feel that ultimate advantage will accrue to each diocesan section of the State in the extension rather than the restriction of the paper's influence, when it becomes as contemplated, two or more papers and goes practically into every home.

In East Carolina there was felt a need for more space than could be found in The Carolina Churchman for the proper information of the Diocese, in view of the great progress that is felt throughout the Diocese and for a more personal contact than could be gotten in a general State paper. The Council, therefore, has voted to resume the publication of The Mission Herald as the organ of the Diocese and has voted a small fund to make possible its publication in a form not less attractive than has been attained by The Carolina Churchman, and it has resolved to send the paper into every Church home in the Diocese, anticipating a large response in subscriptions and a deepened interest in the growing activities of the Diocese.

The Diocese of North Carolina will take over The Carolina Churchman, under an appropriate name and edit it alone or in union with the District of Asheville.

We are grateful to the Church in the State for its appreciation and its patronage—a patronage, which, though smaller than hoped for, has made it possible to complete the issue and close our year with a small cash balance. We feel therefore that our venture has been in no sense a failure and we look forward to great things achieved by our diocesan journals.

REPORT OF THE EDITOR OF THE CAROLINA CHURCHMAN

The Editor of The Carolina Churchman begs to submit a report for the year ending April 30, as follows:

During the year just closed the paper has appeared with regularity and with reasonable punctuality; and while the strain on the business management has been unduly heavy, because of the uncertainty of support, still the report of the Manager has closed with a balance, which however, is larger than the actual condition justifies, because many subscribers are paid in advance and their subscriptions entail an obligation that would more than offset the balance.

To the Business Manager and Associate Editors we give our thanks for needed and valuable assistance in producing what we feel justified in regarding as a very successful and efficient Church paper for the State of North Carolina.

For some months past there has been a growing conviction on the part of the representatives of The Carolina Churchman in East Carolina that some change must soon be made in the publication of the paper.

This conviction was expressed in an editorial in the February issue, which expressed the need for more adequate support and discussed the desirability of a return, by the Dioceses concerned, to the publication of diocesan papers.

In March, after conference with the Bishop of East Carolina, we sent the following communication to the Bishops of North Carolina and Asheville.

To the Bishop of the Diocese of North Carolina,
To the Bishop of the District of Asheville, and
the Editors of The Carolina Churchman for
that Diocese and Missionary District.

In an editorial in the February Carolina Churchman, it was made clear that the Councils in the State at their next meeting will have to take some advanced step with reference to the future of The Carolina Churchman; or else consider the advisability of returning to the former plan of separate diocesan papers, published by each diocese, and edited not so much for the general information and instruction of the people in Church affairs at large, as for the upbuilding and fostering of the missionary and local interests of each diocese. This editorial was intended not only for the Church people in the State, but also for those associated in the management of the paper, who were in more or less personal touch with the needs, as well as the opportunities, of The Carolina Churchman.

We believe that The Carolina Churchman is accomplishing a great deal in the way of general information and interest; and also something in the way of local diocesan missionary enterprise. But after considering the matter carefully and at length, we are convinced, that whatever of advantage it gains in the way of general information and interest, it loses in its influence as a diocesan missionary agency. Our ideal has been to make it of general interest, as it is; and, at the same time, through our local diocesan departments, make it equally effective as a diocesan missionary agency to build in the mission work in each diocese. We do not know the attitude of your people toward it in this particular respect, but our people of East Carolina regard it as a sort of general Church paper, much like the Southern Churchman, but have practically lost interest in it as a local missionary agency, as is evidenced by the few diocesan items we have had in it up to the past month.

In view of the facts above set forth, we are of the opinion that two papers, if not three, will conserve the interests of the Church in the State better than one paper is now doing. Each diocese will naturally feel more

intense interest in a paper devoted exclusively to its work, than a paper that is more general; and each diocese can develop its own paper according to its own needs, and its own estimate of what such paper is worth to that diocese.

To bring the matter before you definitely, and in ample time for due consideration before the meeting of the several Councils in May, we submit to you the following proposition:

1. We will turn over to you "The Carolina Churchman," to be continued by you as your own diocesan paper, for the Diocese of North Carolina and the District of Asheville jointly, or for either separately, as you together may determine.

2. We will resume the publication of "The Mission Herald" as the diocesan organ of East Carolina.

3. We will divide the subscription list, giving to you all that belong to your Diocese and District, reserving only those belonging properly to East Carolina.

4. We will pay to you the unused portion of all your s bscriptions that are paid in advance; Provided, that we retain out of such unused portion an amount equal to the paid in advance subscriptions which we took over from The Messenger of Hope, and for which we received no remuneration.

5. We will transfer to you the contracts for all advertising that cmes from your Diocese and District, and also the contracts for all other advertisements secured through the solicitation of your diocesan Editors and Managers now on the staff of The Carolina Churchman.

Trusting that you may give this early consideration, and awaiting your reply, we beg to remain, as the official representatives of the Diocese of East Carolina.

Faithfully yours,

ROBERT STRANGE,
WM. H. MILTON,
THOMAS P. NOE,
WM. E. COX,

By WM. E. COX,
Business Manager.

Copies mailed March 28th to:

Bishop Cheshire,
Bishop Horner,
Rev. F. M. Osborne,
Rev. A. R. Berkeley,
Rev. W. J. Smith,
Rev. J. N. Atkins.

To this letter we received a formal reply rom the Diocese of North Carolina, dated Charlotte, May 5, as follows:

Charlotte, N. C., May 5, 1911.

The Bishop of East Carolina,
The Bishop of Asheville,
The Rev. W. E. Cox,
The Rev. Thos. P. Noe, and Others.

Reverend and Dear Sirs:

Having received your communication of March 25th, addressed to the Bishops of North Carolina and Asheville and the editors of the Carolina Churchman in these dioceses we beg to make the following report.

On Friday, April 28th, the Bishop of North Carolina met with the Rev. Messrs. W. J. Smith and Francis M. Osborne, editors, to discuss your communication. After going over the whole subject thoroughly we are of the opinion that the present arrangement for the publication of this paper should be tried for another year at least.

We recognize the fact that East Carolina has carried the heavier part of the work as well as the major part of the support. However there is no disposition on our part to have this state of things continue and in as much as we feel that the Carolina Churchman as now edited is a greater force for good to the Church than separate diocesan publications could be, we are anxious to renew our efforts and do our full share of the work.

We endorse the following extract from a letter from the Rev. A. R. Berkeley, one of our editors; "I feel that the paper should be continued upon present lines for another year at least. The Rev. Messrs Cox and Noe have been doing most of the work and that may have something to do with their suggestion of a change. I don't blame them. The editor and business manager—whether it be by they or others—should receive remuneration for their time and should be given the necessary clerical assistance. I believe that the Diocesan Convention should assume some financial responsibility. If the Bishop can't give the $100.00 as he did the first year, then the Diocese ought to do so. In South Carolina the Diocese pays the editor and business manager a salary, these offices being combined in one person, the Rev. Mr. Covington of Sumter. In speaking to me of the matter he has suggested that we charge $1.00 per year for subscriptions—as he does—since most people who pay 50 cents can, and will pay the dollar as easily. Then too he said our advertising rates are too cheap.

Our subscription list is bound to grow and I believe that it would be a great pity for us to let the Carolina Churchman go under without giving it further trial."

All of these suggestions in Mr. Berkeley's letter we heartily endorse and hope such an arrangement can be effected.

Therefore we ask the Bishop of East Carolina, the Bishop of Asheville and the editors of the Carolina Churchman from these dioceses to send a representative or representatives to meet with our editors in Rocky Mount on the seventeenth day of this month during session of the convention of the Diocese of North Carolina in order to confer, with the hope of continuing the Carolina Churchman as an inter-diocesan paper.

Hoping that this may meet with your approval, we are,

Very sincerely yours,

FRANCIS M. OSBORNE,
Secretary.

Dear Mr. Cox:

I am asked to send the above deliberations to you—and to the other editors of the Carolina Churchman in East Carolina and Asheville. I am personally in favor of all that is written above. Bishop Cheshire says he can not give out of his fund very much but he will start a fund by a subscription and will urge the raising of one or two hundred dollars in this diocese if necessary. He also urges that when the price is advanced to $1.00 an agent be employed on commission or salary to increase the circulation.

F. M. O.

Bishop Horner of Asheville acknowledged our letter but could offer no encouragement or support, other than the subscriptions being received from his District.

After a second conference in Bishop Strange's study we sent the following answer to the letter from North Carolina:

Copy of letter adopted May 11, 1911, at a meeting of Editors of The Carolina Churchman for East Carolina, in reply to letter from North Carolina.

Wilmington, May 11, 1911.

We have your letter of the 5th, in answer to our communication of the 28th. And to-day, in committee meeting, we have gone over the whole situation carefully, and transmit you herewith our decision.

In the first place we desire to express our cordial appreciation of the hearty response which your committee has made in your effort to meet the difficulties facing a continuance of our present policy. Your proposal seems altogether satisfactory to us, if we should continue the paper under its present form.

But after the most careful consideration of the situation, and in spite of the fact that the possibility of a deficit at the end of this year has not been realized, but that we shall end without debt, we feel that from our standpoint at this time a discontinuance of the joint paper is advisable. It is our judgment that in order to perfect the missionary policy of the Diocese of East Carolina, we shall need a freedom of the editorial columns in order to insert matter than can only be of practical interest to our own diocese, and that we shall also need practically all the space of a paper of the present size for such a campaign of education, as to our missionary needs and opportunities, as we desire to carry on during the next few years. Again, we intend to give the paper

a general circulation in all the families of this diocese, unpaid as well as paid subscribers, which may entail a cost upon our missionary funds, that we would not feel justified in recommending unless there were prospect of some substantial return to such funds through the increased contributions of our people. And the interest which we believe will accomplish such practical end can only be realized by much wider missionary information than the present space would allow us.

We take this action with the sincere hope that it may not embarass our sister Dioceses in the prosecution of their work, and with grateful appreciation of their cordial co-operation with us in the past. And we are emboldened to hope further, that, instead of hampering the Diocese of North Carolina in the least, our action may open the way for larger action on their part, looking to some such development as was intimated by Bishop Cheshire, when in his last letter to us he frankly stated that the general paper was not altogether in accordance with his ideas as to the wisest and most useful method of securing the ends sought in the Carolina Churchman.

We shall recommend to our next Council meeting this month, that our action in this matter be made the action of the Council, leaving you perfectly free to do the same.

With affectionate wishes for your Godspeed, and heartfelt regrets at this severance of relation, we remain fraternally and respectfully,

ROBERT STRANGE,
THOMAS P. NOE,
WM. E. COX,
WM. H. MILTON.

From this correspondence you will see the reasons that have led us to the decision announced by the Bishop in his address: and as editor of The Carolina Churchman, mindful of East Carolina chiefly, I feel that the best interests of our Diocese, in this period of increased activity and enthusiastic forward movement can be more effectively conserved by a return to the publication of The Mission Herald.

In advocating this seemingly reactionary movement, we do not feel defeated. The Carolina Churchman has served a useful purpose of drawing our people in the State closer together and of impressing the value and necessity for some adequate medium of communication, either State wide or Diocesan.

North Carolina, in its Convention recently held, has accepted our proposition to take over The Carolina Churchman, as their Diocesan paper.

We are therefore now left with only one course open—the resumption of The Mission Herald. This step we believe to be not only not reactionary but a definite, progressive step forward.

We urge upon the Diocese the publication of The Mission Herald as a real live missionary agency of the Diocese, with a circulation adequate to place it in every home and with increased rather than diminished excellence.

We would keep the same number of pages, with at least an equal quality of paper and illustrations; and from time to time there should be fuller illustrations of our work, both what we have done and what we are doing. The increased circulation, with equal or increased quality, will entail, for the present, a possible deficit. We say possible because we believe that when the paper goes into every home, bearing its message of progress throughout the Diocese, there will be adequate support, through subscriptions and advertising alone. But in contemplation of the possible deficit, I would urge the Diocese to guarantee the paper in the sum of at least three hundred dollars, to be paid from the mission funds of the Diocese. It is most important that the paper go into every home, and therefore I recommend that the Mission Herald be sent to every family in the Diocese where our members are found, not waiting until they become actual subscribers but contemplating and anticipating their ultimate enrollment as paying subscribers.

Your editor wishes to return thanks to the many persons not only in the Diocese but in the State, who have made the present successful issue possible; and he confidently anticipates the increased loyalty and support for a more efficient Diocesan paper—The Mission Herald.

Respectfully submitted,

THOMAS P. NOE,
Editor.

Church News in North Carolina

DIOCESE OF EAST CAROLINA

RT. REV. ROBT. STRANGE, D. D., BISHOP

THE TWENTY-EIGHTH COUNCIL OF THE DIOCESE OF EAST CAROLINA

The Twenty-eighth Annual Council of the Diocese of East Carolina met in St. John's Church, Fayetteville, the Rev. Chas. Noyes Tyndell, rector, May 20th, 1911.

St. John's is one of the four parishes admitted to the Council of the Church in North Carolina in 1817, the

THE REVEREND CHARLES NOYES TYNDELL,
Rector St. John's Parish, Fayetteville.

date of the organization of that body in the State. The present church building is one of the oldest, now standing, in the State. In architecture it represents that type of building which seems to have characterized the older churches in North Carolina, in the main English perpendicular Gothic, and distinctly more churchly than most of the buildings of the Church through the South. The two main towers in front, constitute a departure from the usual style of a single large Norman tower, but otherwise the church is uniform in architectural lines with the other older churches. The interior of the church is most attractive, with its rich windows filling the interior with a subdued light, its graceful chancel lately enriched by a carved walnut altar and other ornaments, and its general tone of dignity and age. In addition to the improvements in the interior, made during the incumbency of the present rector, none is more worthy of mention than the new vestry room, completed immediately before the meeting of the Council, between the chapel and the church an addition which not only adds greatly to the convenience of clergy and choir but is thoroughly in keeping with the architectural lines of the older buildings. The whole atmosphere of the close, which includes church, chapel and rectory, is suggestive of repose, dignity and harmony. By the retention of practically all that reminds the present generation of the past, as well as in the further harmonious additions demanded by new conditions and enlarged activities, St. John's is one of the few old churches in which the new and old unite in a consistent whole, preserving the memorials of the cherished past while not unmindful of the needs of the growing present.

The Council met for organization Saturday night; and after the calling of the roll which showed a quorum present, the Rev. Nathaniel Harding was elected president by acclamation. The Council then adjourned, to meet again at the service of Morning Prayer and Holy Communion Sunday morning.

On Sunday at 11 a. m., after the procession of clergy and choir by way of the front of the church, morning prayer was said by the Rev. B. F. Huske of Christ Church, Newberne, the Rev. J. H. Griffith of St. Mary's Church, Kinston, and the Rev. J. W. Fulford of Zion Parish, Beaufort County. At the celebration of the Holy Communion, Bishop Strange was the celebrant, the Rev. C. F. Smith of Christ Church, Elizabeth City, and the Rev. Thomas P. Noe, reading the Epistle and Gospel. The Rev. R. B. Drane, D. D., assisted in the administration.

The Council sermon was preached by the Rev. Wm. H. Milton, D. D., of St. James', Wilmington. The sermon from I Corinthians XIV:40, was in the main a defense of liturgical worship as the normal as well as historical mode of religious worship, a plea for system and reverence in all things pertaining to the mission of the Church, and an assertion of the supreme importance of preaching for the vitalizing both of the worship and life of her members. The following quotations convey some idea of the preachers aim:

"It would seem from the general tone of the Apostle's letter at this point, that the tendency to ignore the necessity of intelligible expression in worship was not the only fault of the church at Corinth. They had fallen into the error, so common in the history of the Church—and especially since the Reformation—of thinking that so long as a man had the gifts of the Spirit—or to use the language of our own times, was "spiritually-minded" —everything else was of small consequence. Indeed, that form and order were beneath their notice, and certainly beyond the need of the spiritually-minded. And from this position, it has always been an easy step to the unconscious conclusion that slovenliness of thought, of utterance, and of worship is the mark of spirituality; and that orderliness of form and custom is the invariable prelude to formalism and unspirituality. The impression still remains with the extreme wing of Protestanism. But it must be a source of gratification to all in this Church of ours—which alone of all Protestant communions kept its liturgical forms and its dignified and reverent ritual under the shock of sweeping reformations—that almost the universal drift is back again to liturgical worship and orderly custom. It could not be otherwise after the frenzy of prejudice against everything pertaining to historic order had spent itself. Such a swing of the pendulum back is simply the perfectly normal and natural return of the human heart and soul to that inborn love of order in all things, which must express itself so soon as the cramping pressure of prejudice and the haunting fear of abuse are removed. And the drift back will go on until the normal order of things is realized everywhere and by all. I look to see the liturgy and ritual of a reverent and dignified order supplant the crude extemporaneous efforts of the individual everywhere, because order is the deeply-rooted need of the human heart in the expression of its prayer and praise. What I do not look for, however, and what it is the divinely-given duty of this Church of ours to guard against—if she is ever to be the meeting-ground of the two extremes—is a return on the part of a vital, twentieth century Christianity to the antiquated, obsolete and out-grown faith and practice of the Middle Ages; or the adoption by the vital Anglo-Saxon peoples of the customs of the effete Latin peoples.

"We are heirs in this liturgy of ours, as contained in our Book of Common Prayer—with its simple yet marvellously-beautiful forms, with its reverent yet plain ritual—of a form of worship that is peculiarly suited both to the needs and wants of the more practical Western mind. The elaborate ritual of the Roman Church, or even of the so-called Catholic usage in our Church, with its complexity of detail and gorgeous ceremonial, is distinctly Eastern; and even if in its symbolic teaching it were true to Apostolic teaching, it would never find a cordial reception from any large number in the Western hemisphere, save those who grew up under the enthralling obscurantism of its influence. Those who persist in such a return by the Western Church to Eastern custom, in the form of what they call Catholic usage—its only difference from Roman usage seemingly being that it is more elaborate—such persons or party will in time find themselves stranded and left behind by the great tide of Christian progress and enlightenment and unity. They are trying to preserve forms out of which the life has gone. They are trying to put old patches on a new garment. They are confounding mechanical organization with living organization. And if ever it should be the case—which God forbid—that the Church should follow their lead, it must present the spectacle to the world, so often seen in its past history, of a Church with all its organism complete for work, but with the stream, that should furnish its driving power, cutting for itself a channel in a new direction, and leaving all this ecclesiastical plant high and dry on the deserted shore.

"But while this Church of ours lays tremendous emphasis upon the importance of Christian culture, of rich training and education, and in proof of her intention puts into our hands a matchless liturgy, binding us by solemn vows to use it and none other, she does not by virtue of that fact belittle preaching. . . The world needs to-day, as much as ever, the great truths of the Gospel; it needs the same sort of evangel as that which in the past has never failed to arouse the consciences and inspire the wills of men. It cannot do without such an evangel. It will not be saved by culture alone; it will not be kept safe by forms and ceremonies, however precious and necessary they may be. . . And this Church of ours, while it stands, and is proving the necessity, for orderliness of worship, stands also for the importance of preaching. If others have exalted preaching till they have crowded out **worship,** let no man say that we have exalted the forms of worship till we have crowded out **preaching.** For nothing can take its place —no outward show of beauty, of art, of form, of music—nothing can take the place of the living Gospel of the God for whom—all appearances to the contrary—the world has ever hungered and thirsted and waited."

THE QUIET HOUR

In the afternoon at 5:45, the Bishop held a "Quiet Hour" for the clergy and delegates. It was well-attended, and of great profit to all. The Bishop made three addresses, the general theme of each being—the necessity of unity of action in order to efficiency of work; the greatness of love as a solvent of personal vanity and party faction; and the cultivation of humility of spirit as the only sanctifying influence in the realization of either unity or love.

At night, after evening prayer, Dr. R. H. Battle of Raleigh was introduced by the Bishop, and made an earnest plea for the loyal support of St. Mary's School by the people and clergy of North Carolina.

The Bishop then read his annual address, which was in the main a review of his year's work, and an estimate of the salient points of advance in the work and policy of the Diocese. The address will be found in another part of the paper. It sounded a note of encouragement and good cheer along the whole line of church activity, finding nothing but promise for the future.

MONDAY'S SESSIONS

An extended account of the Council sessions is practically impossible for lack of space. We shall therefore try to give a resume only of such matters as are of more vital interest to our readers.

SOME OF THE EAST CAROLINA CLERGY

Reading from left to right—Upper row: Revs. W. S. Claiborne (visitor), B. F. Huske, N. C. Duncan, E. L. Malone, C. D. Malone, T. P. Noe, C. N. Tyndell, W. E. Cox, J. W. Fulford, M. E. Bethea. Lower row: Revs. J H. Dickinson, J. H. Griffith, R. B. Drane, D. D., N. Harding, Bishop Strange, F. N. Skinner, B. S. Lassiter, C. F. Smith.

TREASURER AND WAYS AND MEANS COMMITTEE

After Morning Prayer, the Council was called to order by the Bishop, and most of the morning was taken up with reports of the Treasurer of the Diocese and the Committee on Ways and Means of Diocesan Support, and a free discussion of these reports.

The Treasurer's report was encouraging in all respects; it showed an advance along the line, and gave every evidence that the ground gained will be held. Speaking of our new method of obtaining funds for the support of all the work in which the Diocese is directly interested, the Treasurer said in part: "The financial method, inaugurated at the last meeting of the Council for the regulation of Diocesan income and expenditure, which has come to be popularly known as the "Budget System," has proven successful, and remarkably so when we take into consideration what a radical departure it was from long existing custom. Insufficient understanding of the details requisite for its proper operation, or other causes, has probably prevented the maximum of success possible, but there is no doubt that the wisdom and expediency of the change has been demonstrated, and that a continuance and furtherance of the plan will maintain our finances on the best and most desirable basis. The Committee on Finance placed its estimate of funds required for the last fiscal year at $8,695.00, and apportioned the amount to the several parishes and missions. While the actual amount is about $800.00 short of this estimate, it is about $800.00 in excess of the sums contributed to the items covered by the budget during the preceding fiscal year. It should be remembered also, that the estimate for Diocesan Missions was placed at $4,000.00, that being $1,100.00 more than the sum given for that purpose the year before, although enthusiastic efforts succeeded in increasing the receipts that year by about $1,300.00 over the year preceding.

"While the financial result itself is of course gratifying to us, we should not, I think, lose sight of the fact that our people have freely responded to the request to put the obligations of the Church on the higher plane of accepted duty in contradistinction to the chance-

medley system of irregular and uncertain collections by which some of them have been handled in the past."

The treasurer's report further showed that only 14 out of the 86 parishes and missions of the Diocese failed to contribute anything towards the support of the various objects of diocesan work, that 39 contributed all apportioned to them, and that 12 contributed the bulk of the amount expected. While the rest remitted from one-third to one-half of the amount apportioned. Bulking $800.00 more than ever before contributed by the Diocese, it must be evident to all that the method has approved itself; and that all that is needed is a more thorough carrying out of the details of its operations to accomplish the very maximum of efficiency.

This was brought out in the discussion of the report of the Committee on Ways and Means, which had in charge the practical working of the new method of collections, which report will be found in another place. It was found that in almost every case where the personal letter was sent to the individuals of the congregation by the rector, accompanied by a package of monthly envelopes, the response had been ample to meet the apportionment of that particular parish or mission. Especial stress was laid upon the importance of emphasizing the personal responsibility of each member of the Church for his or her share of the total burden of the congregation. Where this was done, in the smallest missions as well as in the largest parishes, the result was most gratifying.

The Committee was appointed for another year, with the understanding that it would exert itself again to remedy whatever defects there have been in carrying out its recommendations and suggestions.

UNIVERSITY OF THE SOUTH AND ST. MARY'S

The morning session closed with a stirring and eloquent appeal from the Rev. W. S. Claiborne in behalf of the University of the South at Sewanee, Tennessee. Mr. Claiborne sketched the history of Sewanee, stressing the hardships and self-sacrifice of the founders and builders of that institution, showing the need of religion as the foundation of all safe and sane education, and closing with an earnest plea for the support of East Carolina, along with the other Southern Dioceses which have already endorsed the scheme for the endowment of the institution. His practical suggestion was that devised by Bishop Nelson of Atlanta, that each Southern Diocese assume a fair proportion of the endowment, which proportion is to be based upon the relative financial ability of the dioceses as shown by its own parish expenditures. In the case of East Carolina, that proportion amounts to about $17,000.00; and to realize this amount it is further suggested that the Diocese try to raise at least $1,000.00 annually until the whole is paid in. The Council gave its endorsement to this plan at its afternoon session, to the extent of appointing a committee consisting of Revs. Messrs. Huske and Cox, and Messrs. Fechtig and Prince, who shall take such steps as in their judgment seem best to secure subscriptions to the fund. At the afternoon session, after a full discussion of the claims of Sewanee on the Church, the Rev. Geo. W. Lay presented the claims of St. Mary's, Raleigh. Mr. Lay's address was strong, wise and convincing. He showed, at length, the impossibility of low prices for first rate advantages, unless some one else than the parents of the pupils paid for it. In the case of State schools, he said, the State provided additional funds; and in the case of sectarian schools, the churches which they represented provided what was needed over and above the receipts from scholars. In the case of St. Mary's School, however, he said very little had been done by the Church for its endowment. At the same time, he declared that even without such endowment, the prices at St. Mary's were not high when the private expenditures of the girls—which the management did everything in its power to control—were not extravagant. The address made a pleasing and convincing impression on the Council.

SUNDAY SCHOOL AND MISSIONS

The rest of the afternoon was taken up with a spirited discussion on Sunday School work—the especial feature of the discussion being the ardent advocacy by several members of the Council of the New York Sunday School Commission's System of instruction, a modified form of which was adopted several years ago as the suggested plan of instruction for East Carolina. It appeared in the course of the discussion, that very few of the parishes were now using this system, and was finally decided that a new trial be given it, with the understanding that every parish be requested to adopt it. The discussion ended with the appointment of the same Commission that served last year. At the night service, after evening prayer, the Rev. Robt. W. Patton made a stirring address in behalf of General Missions. And at the conclusion of the service a most delightful reception for the delegates both of the Council and the Woman's Societies, was given at the rectory.

TUESDAY'S SESSIONS

After Morning Prayer, Tuesday, the Council was called to order by the Bishop, and the first business of interest was the discussion of Diocesan Missions. The Bishop took the floor after the Executive Committee had made its report, and with the missionary map of East Carolina before him and the delegates, went carefully over the whole field showing what had been done already to push the work of introducing the Church, how the mission stations were grouped, what the promising fields for new work are, and what steps are being taken to push the work of planting and upbuilding the Church. The Bishop reported that after a few months of vacancy in some of the important fields, practically every station was filled again.

Immediately after the Bishop's address, the Special Committee, appointed to consider the recommendations in the Bishop's annual address, made its report. Their recommendations were in substance, that the Student's Aid and Church Building Committees be merged into the Executive Missionary Committee, and that the membership on that Committee, which now consists of the three Deans of Convocations and three laymen, be increased by the appointment of two more clergymen and two laymen, so chosen that it would be possible to call an immediate meeting at any time for the consideration of any emergency arising in the missionary work, and further that there be semi-annual meetings of the whole committee, and quarterly meetings of the majority. This in effect will enable the Bishop to secure the advice and co-operation of the Executive Committee as frequently as is necessary, with ease and without expense to the members of the Diocese, and will also mean a more representative committee to care for the increased responsibilities of the committee due to the merging of the two other committees. The Special Committee also recommended that the matter of proportionate representation be referred to a committee to investigate the whole question of representation in the Council, and the payment of the expenses of lay delegates by the Council, and report at the next Council.

The committees final recommendation was that the Executive Committee return so much of the $1,500.00 appropriation from the Board of General Missions at the end of the year, as it found possible without crippling or retarding the forward work of the Diocese, and they expressed the hope that the time would soon come when the Council might relinquish all help from the General Board of the Church. All these recommendations were adopted, and ordered to be incorporated into the Canons, in so far as they affected them. The report of the Executive Committee will be found elsewhere. Its chief point was that the increased stipends of missionaries were continued, and that the selection f the Rev. Mr. Matthews for six months mission work in the Diocese had been amply justified by the results. It must be evident to all that if we are to keep our missionaries in the field we must give them at least a living stipend, and that in these days of expensive living, nothing that has been done in the forward movement is productive of more satisfactory results than this increase, which now practically secures to all of our married clergy $1,000.00 and a house, and to our unmarried clergy at least $700.00.

The rest of the morning was taken up with reports of regular committees. The Finance Committee reported that the Budget for Diocesan Support would remain practically the same for the coming year, and the par-

ishes and missions were urged to accept the apportionments as of the nature of a debt, and to see that they were paid promptly and fully.

CLOSING HOURS

In the afternoon, trustees' reports and the reports of the remaining committees were made, the various standing committees were elected, and action was taken on the return of the Carolina Churchman to its status as exclusively a Diocesan organ, under the old name of The Mission Herald. The Council under this head guaranteed $300.00 to the paper in case it were needed, and ordered the circulation of the paper in every home in the Diocese. This we believe, will secure a familiarity with the needs and opportunities of the missionary work among all the people which will greatly enhance the missionary interest among our people. Practically the same staff in the Diocese was elected.

The Council adjourned at the night service, after evening prayer and an able sermon from the Rev. Mr. Matthews, missioner of the Diocese.

We cannot close this somewhat condensed account of the meetings of the Council, without reference to the delightful hospitality, which together with the many matters of unusual interest in the sessions themselves, made this twenty-eighth annual Council, one of the red-letter Councils of the history of the Diocese of East Carolina. The formal resolution of appreciation passed by the Council at its closing meeting but poorly expresses the pleasure which one and all of the delegates experienced in their visit to this dear old city and early home of our Church. None, we believe, went away disappointed because they had not realized all the pleasure of anticipation which they had already enjoyed at the idea of meeting in Fayetteville. And if we realize during the year all the hopes and promise of this Council, the Church in East Carolina will be richer for all time because of our meeting. May God add His richest blessing to what we have undertaken in faith, and shall prosecute with consecration and zeal.

THE FOLLOWING COMMITTEES WERE ELECTED

Standing Committee—re-elected.

Executive Missionary Committee—re-elected, with Rev. Dr. Milton, Rev. Mr. Cox, G. V. Cowper and T. W. Blount.

Committee on Finance—W. G. Lamb, B. R. Huske, Geo. C. Royall, J. V. Grainger, H. F. Wilder.

Trustees of Diocese—Wm. Calder, Clayton Giles.

Trustees of University of South, and St. Mary's School—as before—terms unexpired.

Board of Managers of Thompson Orphanage—Rev. C. N. Tyndell, J. J. Crosswell.

Delegates to Council Missionary Department of Sewanee—Revs. C. N. Tyndell, W. E. Cox, C. F. Smith, J. H. Dickinson, Messrs. H. M. Bonner, M. D., W. C. Galloway, M. D., W. B. Shepard, J. S. Schenck.

Committee on Canons—Revs. W. E. Cox, W. H. Milton, D. D., and A. W. Seabrease, Messrs. F. D. Winston and B. R. Huske.

Committee on State of the Church—Revs. T. P. Noe, E. Wootten and J. W. Fulford, Messrs. W. M. Butt and T. Harvey Myers.

Committee on Elections—Rev. B. F. Huske, Messrs. N. E. Bunting and Fenner Guilford.

Committee on New Parishes—Rev. N. C. Duncan, Messrs. E. L. Banks and J. J. Crosswell.

Committee on Unfinished Business—Rev. J. W. Fulford, Messrs. Edgar L. Bain and W. G. Gaither.

Committee on Gen'l. Clergy Relief—Revs. C. N. Tyndell, J. H. Dickinson, and M. E. Bethea, Messrs. D. H. Jones and J. G. Bragaw, Jr.

Committee on Examining Chaplains—Rev. N. Harding, R. B. Drane, D. D., C. F. Smith, T. P. Noe, and W. H. Milton, D. D.

East Carolina Sunday School Commission—Rev. T. P. Noe, W. E. Cox, and C. F. Smith, Messrs. Wm. Dunn, Jr., and G. C. Royall.

Apportionment for Gen'l. Missions—Revs. W. H. Milton, D. D., B. F. Huske, and C. N. Tyndell, Messrs. G. C. Royall, J. G. Bragaw, Jr., and Frank Wood.

Endowment of University of South—Trustees of University of South and Rev. W. E. Cox and Mr. Thos. Blount.

To Assist in Raising Five Million Dollar Endowment for General Clergy Relief—Rev. J. H. Griffith, Messrs. W. H. Winstead, F. M. Wooten and S. M. Boatwright.

Committee on Ways and Means—Revs. W. E. Cox, and J. H. Dickinson, Messrs. H. F. Wilder and E. L. Bain.

Committee on Proportionate Representation and Payment of Expenses of Delegates—Revs. W. H. Milton, D. D., C. F. Smith, C. N. Tyndell, Messrs. G. C. Royall, J. G. Bragaw, Jr., F. D. Winston and T. W. Blount.

To Prepare Memorial to Cols. DeRosset and Atkinson—Mr. Wm. Calder, Rev. Dr. Milton, and Mr. Clayton Giles.

THE WOMEN AT THE COUNCIL

At 10:00 a. m. Monday morning, the officers of the Woman's Auxiliary and Parochial Societies consisting of Mrs. Nathaniel Harding, President; Mrs. James G. Staton, Vice-President, of Edenton; Mrs. Nixon Davis, Vice-President, of Wilmington Convocation; Mrs. H. M. Bonner, Vice-President, of New Bern Convocation; Mrs. George H. Roberts, Treasurer; Mrs. Joshua James, United Offering Treasurer; Miss Sue Collier, Corresponding Secretary; and Mrs. Wm. E. Cox, Recording Secretary—met in the Parish House of St. John's Church, Fayetteville, N. C., to plan for the work of the following day.

It was noted with regret that Mrs. Gibble was no longer with us and that her place at the head of the Junior work would be hard to fill.

We were sorry that Mrs. Crammer, the Secretary of the Baby Branch, was unable to be present and that Mrs. Woodley had found it necessary to resign.

At the same time in another part of the building the members of the Girls' Friendly Society were discussing the work of the past year and planning for the coming year.

At 11 o'clock a. m. a conference of the Woman's Parochial Societies was held, presided over by Mrs. Nixon Davis. At this meeting the reports of the Parochial Societies were read and all showed work well done.

At noon the Rev. Mr. Claiborne, of Sewanee, lead the noon-day prayer. Mr. Clariborne is a missionary in the mountains of Tennessee and came to this meeting to put before it the claims of the University of the South at Sewanee. He made an earnest appeal, not only for funds but for mothers to realize that here is the place to send their sons, where their academic work can go hand in hand with their own Church's teaching and training.

The remainder of the reports were then read, after which the meeting adjourned.

JUNIOR AUXILIARY

At 4:00 p. m. the meeting of the Junior Auxiliary was held in the Parish House, presided over by Mrs. Harding, in the absence of a Secretary. Mrs. Harding spoke of our deep regret at losing Mrs. Gibble, the faithful Secretary of the Juniors, from our Diocese, but wished for her Godspeed in her new field of labor. After the hymn, the Chaplain, Rev. B. F. Huske, of New Bern, opened the meeting with prayer. He then gave an interesting and encouraging talk to the Juniors and endeavored to impress on the Woman's Auxiliary the importance of the Junior work.

The address of welcome was made by Lucy London Anderson, a girl of eleven who, by her sweet simplicity and earnestness, made each one feel truly welcome.

In the absence of Mrs. Cranmer, Mrs. Anderson, of Fayetteville, then read report of Babies' Branch.

Mrs. J. T. James then spoke of the United Offering, and asked each Junior Society to make a birthday offering on Whit-Sunday, which amount would be added to the Thank Offering Fund.

After singing a hymn the meeting adjourned.

ANNUAL MEETING

The Fourth Annual Meeting of the Woman's Auxiliary and Parochial Society of the Diocese of East Carolina, including also the Twenty-fourth Annual Meeting of the Woman's Auxiliary of this Diocese, met in St. John's Parish, Fayetteville, N. C., on May 23, 1911.

Corporate Communion was had at 7:30 a. m., the celebrant being the Rev. B. F. Huske, of New Bern, assisted by the Rev. Charles Noyes Tyndall, rector of the parish. At this time the offering known as the Bishop's Fund was placed on the altar.

The meeting was called to order by the President, Mrs. Nathaniel Harding, of Washington, at 10:00 a. m. After the hymn the Chaplain, Rev. B. F. Huske, offered the opening prayer and made the opening address.

Mrs. F. R. Rose made the address welcoming us to Fayetteville which was responded to by Miss Dail of New Bern.

Roll call showed eighty-one delegates and visitors present. Mrs. Staton's report of the Convocation of Edenton, showed work done in Mission Study, activity in all branches and high percentage of attendance, especially among the Juniors.

Mrs. H. M. Bonner, of the Convocation of New Bern reported increase in her whole field. She had visited nearly all of her branches personally and urged each of us not to be content until one hundred per cent of our women belonged to the Woman's Auxiliary.

Mrs. Nixon Davis, of the Convocation of Wilmington, reported advance and interest everywhere. She spoke especially of the Study Classes that had been held in Wilmington during Lent and the great help they had been in many ways and the interest they had aroused.

The Treasurer, Mrs. George H. Roberts, of New Bern, by her report showed that the offerings were larger than ever before. The amount of the Bishop's Fund was then announced to be $319.50. This is the largest amount yet given. The news was received with enthusiasm and the Doxology was immediately sung.

Mrs. J. T. James, the Diocesan Treasurer of the United Offering, reported increased interest and increased offerings. She again urged the appointing of a separate treasurer for the United Offering, who should go to every woman in the parish and give each an opportunity to know about this offering. The Bishops say that this offering is the greatest blessing that comes to them. Then what a joy it is to feel that we have at least a share in it.

Mrs. Harding reported that pledges had been sent in more promptly than ever before, and that our offerings for all purposes had increased. She especially urged the study of Missions and the Bible among all women, particularly that such classes be gotten up for those who are too old for the Juniors and too young for the Woman's Auxiliary. She then read a letter from Miss Emery stating that only about twenty per cent of our women are directly interested in the Mission work and urged personal work that our members may be doubled and quadrupled another year.

The suggestion of Miss Emery that only the work sent through the General Missions House should be published in her report, but that all work should be published in our Council report, after some discussion, was put to vote and unanimously carried. Should a majority of the Auxilaries adopt her suggestion, and it becomes the rule, then only such work as is apportioned or asked for by Miss Emery will be put in her report. All work, of whatever kind and wherever sent, will be put as heretofore in our annual report, which is sent as usual to Miss Collier. All money must be sent through our Treasurer, Mrs. George H. Roberts, of New Bern.

Pause was here made for noon-day prayer, led by the Bishop of the Diocese; after which in a few words of encouragement, he urged us to do great things for God and expect great things from God.

He wished this matter clearly understood, that in the Annual Meetings at the Council, the Parochial Societies and the Auxiliary are one; but the only obligations resting on the Parochial Societies outside of their Parochial work is that to the Bishop's Fund and that to the Central Fund.

This year he asks for $600.00 for the Bishop's Fund. $300.00 of which is for Hope Mills, $200.00 for Burgaw, and $100.00 for a horse and buggy for a Missionary in Hyde County.

The Bishop congratulated the Societies on the fact that most of the funds this year had been sent through the Treasurer, Mrs. Roberts, as requested.

The Rev. J. H. Griffith, of Kinston, was recognized and asked for the gift of a font for the little church in Farmville. Mrs. H. M. Bonner then asked that the Convocation of New Bern be allowed to assume the responsibility of purchasing this font as the church was in their Convocation. A voluntary offering of $16.00 was given her from several present.

The Rev. W. J. Smith, of the Thompson Orphanage, of Charlotte, came before us to thank us for past efforts in behalf of the Orphanage and asked us to continue our good work; and he especially urged everybody that sends boxes to have their names written on them plainly that they may be acknowledged. Our President then told him that next year we were to give him $200.00—$100.00 of which was for the Building Fund.

Mrs. W. E. Cox then endeavored to tell us something of the great Jubilee Meetings that have been sweeping over this country—the purpose of them and the great good that they had accomplished.

Mrs. Harding announced that Miss Lindley, assistant to Miss Emery, would be in the Diocese this fall to have a Study Class for the leaders, the arrangements of which would be made later.

The reports of the Auxiliaries represented were then read.

In the Round Table discussion which followed some helpful suggestions were brought out.

1. The apportionment to the Board of Missions is the first obligation of the Auxiliary and should be so considered and provided for before anything else.

2. In small towns, having no Y. M. C. A. or St. Andrew's Brotherhood, the Woman's Auxiliary might wisely adopt some of the methods of these organizations: such as the weekly gathering together of the boys into a Study Class, either of Missions, the Bible or the lives of the heroes of the Church; the holding of the offices by the boys themselves, with only one or two older people to suggest and encourage the free and unrestrained discussion of the subject in hand by the boys; allowing them to plan and conduct their own meeting of prayer, reading, talk, and song service; above all, impressing upon them the thought that they are to seek out and bring into their band other boys.

3. Some ways to arouse interest and increase attendance at meetings. Select a leader, who is earnest and capable, and a friend to every member. Select a Secretary who is prompt in attendance and careful in every detail of the work. Plan carefully after getting the expressed wishes of every member as to the work to be done. An occasional social feature would be helpful. Light refreshments served after the disposal of all business pleases many who need relaxation after having attended to home duties hurriedly in order that they might reach the meeting on time. A very necesary way is to feel that YOU are needed at every meeting and that you are responsible for the attendance of at least one member.

By a rising vote we expressed our sympathy to Miss Alice Mallett in her sickness and our regret at her absence.

Mrs. Cox, in behalf of our president, delegates, and visitors, expressed to the people of Fayetteville our sincere appreciation of their unbounded hospitality, their many kindnesses shown to us and the help and inspiration that these meetings had brought to each of us.

After the reading of the minutes the meeting adjourned.

The Carleton School for Girls
Ottawa, Canada
Individual Attention, Unremitting Care, Sound Education, Special Advantages in Music, Winter Sports. : : : : : :

IN MEMORIAM.

Entered into Life Eternal on the twenty-sixth of April, John Swann Haigh, youngest child of Charles and Alice Marsden Haigh, at the home of his parents, Fayetteville, N. C.

Few lives in the brief compass of twenty-five years have carried more of sweetness and of light.

His gifts were many, rare, and varied. Physically he was the beauty of manhood. His temperament was artistic and mentally alert, and imaginative, yet practical, he became skilled in these things that utilize as well as beautify life.

In an unusual degree he combined those qualities that make for truest manliness. Pure, tender, thoughtful of others, unselfish, he was nevertheless strong, brave, and splendidly steadfast. Always reverent, yet where convinced of the right he would as readily and stalwartly stand against all others as with them.

None, themselves worthy, knew him but to truly love him. He was a born leader by the gentle compulsion of a noble character.

The Church was of his very life. Early brought into her full communion, he gave her always his highest devotion.

In the Brotherhood he was eager and untiring, ever winning by the sweetness of his own consecrated personality.

"Meet for the Master's use," He has but called him to the higher, freer, endless, yet ever-joyous, service.

DIOCESE OF NORTH CAROLINA

RT. REV. J. B. CHESHIRE, D. D., BISHOP

GOOD SHEPHERD MISSION OF THE MORGANTON ASSOCIATE MISSION

The Church's work at Good Shepherd Mission was begun about sixteen years ago, during the rectorate of Rev. Churchill Satterlee, and it was continued and enlarged by the succeeding rectors of Morganton, Rev. Walter Hughson and Rev. McNeely DuBose.

All missionary work may be divided into stages, and the story of these early days—the "boom" period—is a story of large congregations. At first services were held in a country store, placed at the disposal of the Episcopal preachers by friendly Methodists and Baptists, and on occasions the entire number overflowed into the big out-of-doors for the sake of sufficient space. These services were conducted usually by laymen of the St. Andrew's Brotherhood of Grace Church, Morganton. And the work of this Mission at every stage of its growth has been helped by faithful volunteers from the parish church of Morganton. Sunday School was found to be even more valuable than services, and day school also was necessary, as children needed to be taught to read and study the Bible and Prayer Book. Large numbers came within the influence of these services. Quite literally "multitudes followed." The success of those earliest teachers still calls forth admiring comment.

Under inspiring leadership much interest was aroused, even a devoted Presbyterian took a class in the Sunday School and taught the Catechism. A neighbor gave land; the Mission then had a "local habitation and a name." A chapel was built and for a time it served also as a schoolroom. A three-room cottage was erected that the teacher might be a resident worker, according to the settlement plan. Later a memorial school room was added to the house, the cottage was enlarged, a small stable was built, and also a few acres of land added to the original gift. Lately some fruit trees have been planted giving hope for future comfort. Thus the material fabric found place little by little, evidencing the interest and generosity of many whose gifts accumulating made this growth possible.

After the first flush of enthusiasm wore away, numbers lessened and the harder work of the second stage of missionary effort followed: that of holding fast what had been gained in membership, and building up the body. Growth now becomes slower.

It is at this point the day schools demonstrate their value. "Line upon Line" is the story of the strong appeal. The church schools, like the Church, seeks to develop the whole being; body, soul, mind, heart. The school continues during eight months of the year. A public school near by affords opportunity to its pupils for three or four months of the winter. While the advantages of the Mission school are perfectly manifest several families send their children to the public school, being for the greater part ardent Baptists who prefer to keep their children outside this zone of influence. Reconciliation is the watchword and good works the passport. Until reading becomes general and really a pleasure, the splendid story of the centuries of faith can only be unfolded in broken fragments, and until the day school has done a great deal of work—a few generations of work, perhaps—the fullness of the faith will not be known or guessed.

We have at this Mission some of the machinery of Saint life: for instance a chapter of the Women's Auxiliary numbering a dozen who are active and more than a score if we count the desultory. Our main work is to prepare rag rugs for sale. They are hand woven by one of our Chapter, and as we find sale for the rugs, the proceeds form the missionary offering of our Chapter. Attendance upon the meetings is often impossible because of distance, muddy roads and family cares, but all are willing to take some work home.

We have also a Chapter of the Junior Auxiliary, and they are busy in many ways. Our Chapter is made up of school children, and we are studying "Child Life in Other Lands" while our fingers are busy in quilts and carpet rags. Our Juniors help to keep the Chapel clean and at Christmas time they dress it with the wealth of the woods.

The particular difficulty in the work here lies in the fact that the permanent close neighbors are those of other religious connection, who while perfectly friendly to teachers do not value the Mission except on the material side, while our communicants are so remote that their families are cut off from daily association and their children—our baptized ones—are totally out of reach of day and Sunday School during the formative years. How to bring them up in the Church's teaching and ways? is the question. Occasional visits cannot accomplish what we desire. The peripatetic system would seem to be the only solution, yet the scheme of work is that of a resident teacher.

RECEIPTS OF W. L. WALL, TREASURER OF THE CONVOCATION OF RALEIGH—APRIL 1911

5.	Woman's Auxiliary—Mrs. D. H. Blair	$ 1.00
	Special—T. H. Webb, Duke	10.00
6.	St. Alban's—Littleton	6.50
7.	Trinity—Scotland Neck	12.50
	Holy Innocents—Henderson	62.50
12.	St. Stephens—Duke	12.50
15.	St. Thomas—Sanford	2.50
17.	Christ Church—Raleigh	30.00
25.	Good Shepherd—Rocky Mount	35.59
27.	St. Paul's—Louisburg	24.00
		$197.09
	Balance on hand May 1, 1911	$213.98

REPORT OF THE BUSINESS MANAGER OF THE CAROLINA CHURCHMAN—MAY 1, 1910 TO MAY 1, 1911

The Business Manager of The Carolina Churchman begs to report as follows, for the fiscal year May 1, 1910, to May 1, 1911.

During the year ending April 30, 1911, twelve monthly issues of the paper have been sent out, averaging 1,925 copies to the issue, making a total of 23,100 copies.

There are now on the books of The Carolina Churchman 1,645 subscribers, of which 1,433 are marked "paying subcribers," the remaining 212 going gratis to advertisers, exchanges, clergy and editors. Of the paying subscribers, East Carolina has 510, North Carolina 544, the District of Asheville 144, miscellaneous 235.

Comparing this report with the corresponding report one year ago, we note that the total circulation for the past year was 23,100 copies against 19,500 the year

before. This increased circulation is due in part to an increased subscription list, partly to a large special edition for St. Mary's School, and partly to a large number of sample copies sent out with a view to increasing the number of subscribers. Comparing subscribers reported one year ago and now, we note that the present list is 1,645 against 1,684 last report; with 1,433 paying subscribers against 1,493 last report. Of these paying subscribers, East Carolina has 510 against 612 last year; North Carolina has 544 against 531 last year; the District of Asheville has 144 against 178 last year; miscellaneous 235 against 172 last report.

These figures show a decided loss in East Carolina and the District of Asheville, with a gain of only 13 in North Carolina, and a gain of 63 in the miscellaneous list. This loss is due in the main to the necessary striking from the list, by requirement of the Post Office law, approximately 300 subscribers for non-payment of subscription; these having been counted last report as paying subscribers.

The financial statement for the fiscal year ending April 30th, 1911, is as follows:

Receipts, May 1, 1910, to May 1, 1911.		
Balance on hand, May 1, 1910	$141.19	
From subscriptions	471.22	
From advertisements	270.72	
St. Mary's School, special issue	45.13	
Rev. W. J. Smith, Messenger of Hope	15.55	
For special cut, Red Springs Church	1.25	
Bishop Strange, Map East Carolina	11.00	
Bishop Strange, donation	100.00	
Total receipts		$1,056.06
Disbursements, May 1, 1910, to May 1, 1911.		
Printing—12 issues—23,100 copies	$745.53	
Postage on same	44.38	
Special cuts of the Bishops, et cetera	23.60	
Incidental expenses	52.30	
Refund to overpay on advertisement	5.00	
Total disbursement	$870.71	
Balance on hand May 1, 1911	185.35	
		$1,056.06

Respectfully submitted,

WM. E. COX,
Business Manager.

THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA

The Ninety-fifth Annual Convention of the Diocese of North Carolina met in the Church of the Good Shepherd of Rocky Mount, May 17th. At the opening service of the Convention the enlarged Church of the Good Shepherd (Rev. R. B. Owens, Rector) was consecrated. The Right Reverend Joseph B. Cheshire, Bishop of the Diocese of North Carolina, preached the sermon. This service was followed by the celebration of the Holy Communion, in which the clergy of the Diocese, the lay delegates to the Convention and the delegates to the annual meeting of the Woman's Auxiliary participated. The enlarged church and the new rectory give evidence of the healthy and vigorous condition of this parish and of the strong leadership of its rector. After the transaction of the routine business of organization and appointment of committees the reports of the three Arch Deacons of the Diocese in charge of Diocesan Missions were read. These reports encouraging in their evidence of progress were made for the Convocation of Raleigh by Rev. N. C. Hughes, Convocation of Charlotte by Rev. E. A. Osborne, and the colored work by Rev. R. B. Delaney, D. D. Following the adjournment of the business session an elaborate reception was tendered in honor of the clergy and parish delegates at the rectory of the church.

At the evening service at 8:15 p. m. the subject of Christian Education was discussed. Rev. Wm. S. Claibourne, one of the commissioners of endowment from the University of the South, Sewanee, Tennessee, presented the romantic and inspiring history of that institution, and its claim upon the support and loyalty of North Carolina churchmen. Rev. Geo. W. Lay, Rector of St. Mary's School, Raleigh, presented the cause of the school of which he has charge and made a report that was hopeful and encouraging. The Rev. Francis M. Osborne spoke of the responsibilities of the Convention in the matter of supporting the Church's work among the students of the University of North Carolina and the immediate necessity of putting the financial backing of this work on a secure and permanent foundation.

Before the close of the Convention these three subjects were taken up separately and provision was made for discharging the responsibilities of the diocese to each one of them. The Convention renewed its annual pledge of $600.00 to the work of the Church at the University of North Carolina and instructed the Finance Committee to apportion this amount among the parishes and missions of the Diocese.

The "Nelson Plan" was adopted by the Convention and a commitee appointed to carry out the will of the Convention in this manner of supporting and endowing the University of the South.

Thursday morning began with the celebration of the Holy Communion at half past seven a. m. At half past nine a. m., morning prayer was also said. Then followed the Bishop's address. This address dealt with matters pertaining to the welfare of the Church's work in this diocese, and also important matters relating to the work of the Church throughout the country. His address contained the following statistics:

Confirmations, 476; Ordinations to Priesthood, 2; Consecration of Churches, 1; Candidates for Holy Orders, 5; Postulants, 8.

A good part of this day was consumed in the revision of the canon law of the diocese, and among the changes adopted was that of abolishing the office of President of the Convention, and according to the new order of things thus provided for, the Convention may elect a layman or a presbyter as chairman in the absence of the Bishop.

After the evening service Rev. J. J. Wilkins, D. D., special commissioner of the General Convention on the matter of raising a five million dollar fund for pensioning clergymen at the age of sixty-four, addressed the Convention. He made a strong impression and aroused enthusiasm for this work.

Friday was the last day of the Convention. This day began with corporate celebration of the Holy Communion for the delegates to the meeting of the Woman's Auxiliary. These attended in a body.

The chief interest on Friday centered in the work of the Woman's Auxiliary, which is the missionary organization of the women of the Episcopal Church. The annual report of the Woman's Auxiliary was made at half past twelve. This report was prepared by Miss Kate Cheshire, secretary of this organization in this diocese. Her report may be summarized as follows:

The year has been marked by a great wave of enthusiasm which has swept over the whole Christian world. The death of our United Offering Secretary, Miss Adelaide Smith, just before the triennial meeting in Cincinnati, made the meeting of the beautiful United Offering service even more solemn and impressive to us. Her office has been filled by Miss Ruth Hairston, who presented $1,601.15 as the offering of the women of the diocese to the United Offering at Cincinnati. The total offering's of the Woman's Auxiliary in this diocese for the year 1910 amounted to $3,880.51, and for 1911, $4,314.18. The number of branches has increased from 56 to 59 during the past year, and the number of members has increased from 946 to 1,054. The Junior department of the Auxiliary shows an offering of $505.64 in 1910, and $484.40 in 1911. The number of its members has increased from 474 to 477. The baby's branch raised $291.75 in 1910, and $289.15 in 1911. The number of its members is 435. All of these figures makes a total of 1,963 members in the auxiliary in all of its departments, and a total contribution for the two years past of something less than ten thousand dollars. One special department of work which the Auxiliary has undertaken is the support of the missionary among the deaf mutes who live in this diocese. This year is showing encouraging results. The Auxiliary also is taking special interest in the work of three of its members who

are now working in distant mission fields, namely, in the Philipines, in the diocese of Shanghai, in the diocese of Hankow.

The Convention closed Friday evening with addresses on missions and the work of the Woman's Auxiliary.

During the session of the Convention special consideration was given to the work for colored people, and each evening services were conducted in Joyner & Rowland's Hall by the colored ministers who were present at the Convention. The preachers at these services were the Rev. James E. King, the Rev. Robert J. Johnson, the Rev. Robert N. Perry, all being colored ministers in the diocese of North Carolina.

On the whole the Convention was especially marked by its interest in the matter of Christian education and in missions, the departments of Christian education which were specially emphasized being the work of the Church at the University of North Carolina, the support and endowment of the University of the South, the fund for the education of theological students, and the work of St. Mary's School. The most interesting missionary features outside of the regular lines of diocesan, domestic and foreign missionary work, are the efforts that are being made to further the work of this Church among the mill population of this diocese, the work for deaf mutes and the work on the State Farm. On the whole the life of the diocese, its growth and progress, is more encouraging than in any recent year.

Next year the Convention will meet in St. Philip's Church, Durham.

DISTRICT OF ASHEVILLE

RT. REV. J. M. HORNER, D. D., BISHOP

THE MISSIONARY COMMITTEE

This part of the whole District ought to be held as quite important. Its duty is to see that our missionaries are fed and clothed. It is charged with the task of finding funds for this purpose. And to show that it is not altogether listless or conscienceless, it recently "issued a statement." This statement is to the members of our Church in this District of Asheville. It tells of the fact that the committee has not the funds to meet its payments, and that this is because the members of the Church do not send to the treasurer these funds. The fact is declared, that it required $3,400 to meet the obligations resting on the Bishop and Missionary Committee for this year, from June, 1910-11, and that the treasurer had received but $1,180.99, with the year there-fourths sped.

Now, this will doubtless fall under the eye of vestrymen and treasurers. What then ought to be the next step of such a one? He ought to look into this business as it concerns his own congregation. For somebody has forgotten. Perhaps the Parson himself has failed to direct attention to the matter—seeming a bit personal, as his "living" comes that way. So does that of his brethren; and besides, his people in most cases look to him for these notifications and expect it of him. But it may be that the offering or collection has been made and lies in the hands of the treasurer, overlooked, or postponed for some reason which appears sufficient. No reason is sufficient. This money ought to be forwarded as soon as practicable after the congregation devotes it, in whatever regular portion. When these deficits occur, the treasurer of the District has to borrow to make good, and it costs, in the long run, a pretty sum in interest.

The statement for the Committee, to which we referred, is signed by the very Reverends the Deans of our convocations: R. R. Swope, D. D., of the Waynesville, and F. D. Lobdell, of the Morganton. The Reverend treasurer of the District is Alfred H. Stubbs, Shoenberger Hall, Asheville. These very Reverend gentlemen say in their "statement": "The failure to meet these stipends in full would be a grave misfortune, and inflict much inconvenience upon the self-sacrificing men who are doing the Church's work in the District, and who are largely dependent upon this source of income."

Speaking of the Missionary Committee gives us chance to say that there was quite a material addition made last convention to the sums apportioned to the different congregations, and that this was accepted in nearly all cases in the right spirit. The few instances when it was opposed, no doubt, were reasonable, for some of our brethren are sensitive as to the weakness of their congregations. This sentiment of fellowship one must respect, especially when it assumes the aspect of protection. We know several cases where clearly the representative felt that he was protecting his people from something in the nature of a needless imposition. But these did not equal the number of cases when the representative asked for a larger apportionment, nor did it lower the high standard of judgment that the time had come, in this District, when its own members ought to bear all the weight of responsibility possible in the missionary ventures among us. There are some who feel that this ought to be in an ever ascending scale of devotion, of generous giving. If ever any body was appealed to by the challenge, "Freely ye have received, freely give," we of this mountain District have. And it is largely this receiving that has placed us upon a plane where we can look up and find so much of progress made. That we have these many mission-points and schools and teachers and most of the equipment of our stations, is due very largely to the kind-heartedness of many who have looked on in reasonable sympathy with the conditions here and their vast promise. This promise is being fulfilled, and the more, the farther, goes the divine evangel as borne by the Church. There are eighty-two points now in these mountains under the influence, more or less, of our branch of the Christian Church, to which our Bishop goes, where either by parish, mission, school or settlement-work, the "power of the Gospel" is felt among the people. Oh, it is a saving power, and means everything for our people, in their own lives and homes, in the State, and in that Body of Love the dear Lord has left to bring the world His way—the Church of the Living God.

Let it not be thought that the writer implies that we are the only Christians who have done this sort of work; far from it. For, the fact is, we were among the very last to seem to go about it in "dead earnest." But no great matter now, we are at it, good and strong, and so are others of our brethren. There is room for us all and a plenty of work; and may the Spirit of the Lord of Hosts give us the will to go about it, in peace and good-will. And give our own people a generous spirit. Grant them that, most gracious Saviour, in every best sense of it.

MINUTE BY THE VESTRY, AND RECTOR IN CHARGE OF GRACE CHURCH, MORGANTON

April 30th, 1911.

We, the members of the Vestry of Grace Church, with the Rector in charge, desire thus to place on record the estimate in which we held the late Rector, the Reverend McNeely DuBose, and to express our warmest sympathy with his wife and children.

No one knowing Mr. DuBose could fail to pay tribute to his sterling character, and to honor his lofty sense of duty.

Repeatedly, under the strain of service which, for his Lord's sake, he compelled himself to attempt, his health was shattered, yet each time he patiently recovered himself, and once more, like the "faithful soldier and servant," he was, resumed the conflict for God and His people.

His life of Christian consistency and integrity is emphasized among us by the startling mystery of his translation. On Easter even, "in a moment, in the twinkling

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of an eye," his crucified Saviour called him to Himself in Paradise. We can have no doubt of his readiness to respond, "even so, come, Lord Jesus."

For nearly four years he served this congregation, and the mission associated with it, and, as far as he could, this whole community, with a fidelity unsparing of himself.

As became the "measure of the stature" of such a Christian and minister and man, he was exalted to offices of honor and service in this district and the Church beyond, and always "as a workman that needeth not to be ashamed."

When one thus in the prime of usefulness is so taken away, it brings "great searchings of heart," and as in his life, so by his death, he speaks to us again in his Master's words: "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." And happy for us if, as now for him, the divine epitaph can be written: "Blessed are the dead who die in the Lord; even so saith the Spirit, for they rest from their labors; and their works do follow them."

In solemn consideration of all these circumstances and facts, we do hereby

Resolve, First: That we express to Mrs. DuBose and her children the assurance of our tenderest sympathy, and of our admiration of "the wonderful grace and virtue" with which she and they have borne the burden of these last days, thanking her for the courage with which it has inspired those who have witnessed and shared her trials. And we lovingly commend her and her family to the refuge of His arms, "Who, having loved His own, loveth them unto the end."

Second: That we express to the kind people of this community our hearty commendation of, and gratitude for, their extraordinary labors and tireless endurance during those days and nights which tried the souls of Mr. DuBose's family and of his friends.

Third: That we exhort our brethren of Grace congregation, praying ourselves to lead herein, to so live and serve "in the unity of the Spirit and the bond of peace," as to justify the confidence of our late beloved Pastor, and to profit by his example and labors among us.

Fourth: That this testimonial be given into the hands of Mrs. DuBose and family, and that it be recorded upon the pages of the Parish register. Also, that it be offered for publication to the following papers: The Morganton News-Herald, The Carolina Churchman, Etc.

EDWARD N. JOYNER, Chm'n.,
D. C. PEARSON,
C. S. SMITH,
H. H. WALTON,
Committee.

ANNUAL REPORT OF REV. WALTER J. SMITH, SUPERINTENDENT OF THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION

To the Board of Managers—Greeting:

We close another fiscal year with many causes for thankfulness and encouragement. The health of the children has been remarkably good, and the contributions have been better than ever before, due in a great measure, no doubt, to the envelope system adopted in the Diocese of East Carolina, and also to the increased number of Sunday Schools making regularly monthly offerings. The Woman's Auxiliary, too, has done a noble part by us. We close the year practically without a dollar of debt, and with a credit balance of $2,137.37, the largest amount with which we have ever begun a new year.

The expenses of the farm seem to be excessive, but when we take into consideration that wages are higher, and that the farmer does not devote all of his time to the farm, together with the fact that a considerable sum was expended in repairs and improvements, the difference will not seem so great. Adding the cash receipts to the products consumed, the account about balances, and the fresh vegetables and the training of the boys may be put down as the net profit. We have started out with the intention of doing better this year, and the first month's sales will amount to nearly, if not quite, a hundred dollars.

Mrs. Campbell, our capable housekeeper, left us in May, and her place was filled in July by Miss Lou Hall Hill, of Brooklyn, N. Y. In the meantime Mrs. Morton, the Matron, with the assistance of her daughter, Miss Alice, looked after the housekeeping, in addition to her duties as Matron. Wishing to make a home for her children in Richmond, Va., Mrs. Morton, after several years of faithful service, left us in August, and her place was at once filled by Mrs. Mildred Wooldridge, of Richmond, Va. The other members of the faculty have remained the same as last year, doing their duty faithfully and regularly.

During the year we have received twenty-eight children: twelve from the Diocese of North Carolina, eight from the Diocese of East Carolina, five from the District of Asheville, and three of our old children that came back to us. Seventeen have returned to their homes, eight have been placed in homes, four have entered industrial schools, and two are taking a hospital course in order to become trained nurses. The present number is sixty-two, thirty-four being from North Carolina, eighteen from East Carolina, and ten from the District of Asheville.

The Tri-State Conference of Orphanage Workers which met in Charlotte last week, was a pleasure and an inspiration to the Superintendent and his associates.

Through Mr. Benjamin R. Huske, of Fayetteville, I have received from the estate of the late James C. Stedman, of Fayetteville, the sum of $3,645.00 in stocks and bonds, and $855.00 in cash, all of which has been deposited in the First National Bank of Charlotte to await the action of the Board of Managers. A small cash payment is still due, making in all about five thousand dollars as the full amount of the legacy, which might very appropriately be put into a memorial building. During the past year the amount of $159.27 has come into my hands from various sources for the Building Fund which I have turned over to Mrs. M. M. Murphy, the treasurer of the Federation of Orphanage Guilds.

In closing my report I wish to thank our physician, Dr. Wm. Myers Hunter, the other physicians and dentists of the city, Mr. Frank H. Shannonhouse, our attorney, the Standard Ice & Fuel Company, and the railroad companies for their continued favors.

Hereto I append my statement as Treasurer.

W. J. Smith, Treasurer, in account with the Thompson Orphanage and Training Institution, from April 1st, 1910 to April 1st, 1911.

Balance brought forward from last year	$ 1,438.69
Contributions, etc.	7,307.06
Interest on Endowment Fund	697.31
Legacy from Judge Bynum's Estate	1,000.00
Farm products sold	619.98
Farm products consumed	545.15
Dairy products consumed	701.10
Messenger of Hope	10.15
Rents	217.26
Stone sold	20.25
	$12,556.95

DISBURSEMENTS

General expenses	$ 6,273.60
Pd. J. G. Shannonhouse, Treasurer	1,000.00
Farm expenses	1,869.58
Farm products consumed	545.15
Dairy products consumed	701.10
Carolina Churchman	15.55
Tenement repairs and insurance	14.60
Balance on hand	2,137.37
	$12,556.95

Respectfully submitted,

WALTER J. SMITH,
Superintendent.

Charlotte, N. C., April 27th, 1911.

SEABOARD AIR LINE SCHEDULE.

Apply at Union Depot Ticket Office, Phone 1294 or Office of Commercial Agent, Orton Hotel, Phone 178.

Trains leave Wilmington, Effective Jan. 8th, 1911.

No. 45—5:30 A. M.—For Hamlet and intermediate points to Charlotte, connects at Hamlet with No. 66 for Raleigh and points North.

No. 39—3:40 P. M.—For Charlotte, connecting at Hamlet with through trans for Atlanta, Birmingham, Jacksonville, Norfolk, New York and trains in all directions. Arrive Hamlet 7:40 P. M.; leave Hamlet 8:00 P. M., arrive Charlotte 10:50 P. M.

Trains Arrive at Wilmington.

No. 40—12:20 P. M.—From Charlotte.

No. 44—11:59 P. M.—From Charlotte and intermediate points.

No. 45 connects at Hamlet with No. 66 for all points North at Monroe with No. 53 for Atlanta.

No. 39 connects at Hamlet with No. 41 for Atlanta, Birmingham and Memphis. No. 84 for Washington, and New York and No. 92 for Portsmouth, Norfolk and No. 43 for Columbia, Savannah and Jacksonville.

Parlor car service will be maintained on No. 39 leaving Wilmington at 3:40 P. M., and No. 40 arriving at Wilmington at 12:20 P. M.

B. W. ARRINGTON,
Union Ticket Agent,
F. A. FETTER,
Commercial Agent, Orton Hotel.
H. S. LEARD, Div. Passenger Agent,
C. B. RYAN, Gen. Passenger Agent.

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Lv. Wilmington, A. C. L.... * 7:00 p. m.
Ar. Goldsboro, A. C. L.... 10:05 p. m.
Ar. Wilson, A. C. L.... 11:00 p. m.

Lv. Wilmington, A.C.L †5:50am. *3:25pm
Ar. New Bern, A.C.L.... 9:15am. 6:50pm

Lv. Goldsboro, N.S.R.R. *7:15am*10:15pm
Lv. New Bern, N.S.R.R.... 9:30am 12:30am

Lv. Wilson N.S.R.R.... *8:20am*11:30pm
Lv. Wash'gton, N.S.R.R. 10:50am 2:20am
Ar. Norfolk, N.S.R.R.... 3:35pm 8:00am

SOUTH BOUND

Lv. Norfolk, N.S.R.R.... 9:00 p. m.
Ar. Goldsboro, N.S.R.R.... 6:20 a. m.
Ar. Wilson, N.S.R.R.... 5:05 a. m.

Ar. Wilmington .... 9:45 a. m.

* Daily. † Daily Except Sunday.

For reservations, address W. J. Williams, T. A., Wilson; F. W. Tatem, G. A., Goldsboro; T. H. Bennett, T. A., New Bern.

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THOMPSON ORPHANAGE DEPARTMENT

REV. W. J. SMITH, Charlotte, Editor.

ROLL OF HONOR FOR APRIL 1911

Senior Department.—Savannah Pulley, Eva Bland, Uldine Allsbrook—Sarah E. Hanks, Teacher.

Primary Department.—Sallie Wallace, Olivie Hawkins, Delia Phillips, May Parrish, Kathleen Sherbert, Roy Yates, Wiley Lamm, Harriet Marlin, Annie Campbell, Mary Wade, Flossie Anderson, Ivie Smith.—Lily May Tomlin, Teacher.

ORPHANAGE DEPARTMENT

Number of children, 61.

Contributions received from April 15th to May 15th: J. A., Christ Church, Elizabeth City, $5.00; J. A., St. Paul's, Edenton, $10.00; Mr. Arthur L. London, Pittsboro, $10.00; A member of W. A., St. Philip's, Brevard, for the youngest child, $1.00; Miss Margaret Bessant, and others, S. F. A. girls, Winston-Salem, $2.60; "In Memoriam," Wilmington, $10.00; In memory of Miss Sue J. Dickson, and Chesney Read Tucker, High Point, $10.00; St. Mark's, Halifax, $13.32; St. Mark's S. S., Halifax, $7.00; W. A., St. Peter's, Washington, $5.00; Church of the Good Shepherd, Rocky Mt., $2.75; St. Luke's S. S., Winterville, $1.00; Christ Church, Raleigh, special in Easter Offering, $2.00; Primary class, St. Mary's School, Raleigh, $1.35; J. A., St. James', Wilmington, $5.00; Church of the Ascension, Hickory, $15.00; St. Paul's, Wilmington, $10.00; St. Luke's, Roper, 25 cents; W. A., St. Paul's, Louisburg, $6.00; "In Memoriam," $3.00; Easter Thank offering, $5.00; St. Cecilia's Guild, Christ Church, New Bern, $10.00; St. Mary's Guild, Kinston, $2.34; W. A., Holy Trinity, Hertford, $1.50; J. A., Holy Trinity, Hertford, $1.00; St. Mary's Guild, St. James', Wilmington, $5.00; St. Agnes' Guild, St. James', Wilmington, $5.00; W. A., St. John's, Fayetteville, $10.00; W. A., Grace Church, Lewiston, $2.50; W. A., St. John's, Winton, $1.56; Ladies Guild, Bonnerton, $1.50; W. A., St. John's, Winton, $1.17; Breen & Co., Charlotte, discount on bill, 25 cents; R. H. Jordan & Co., discount, 96 cents; Mrs. F. M. Hewlett, Wilmington, $5.00; J. A., St. David's, Creswell, $3.00; J. A., All Saints Chapter, New Bern, $3.00; J. A., Bishop Strange Chapter, Kinston, 75 cents; W. A., St. David's, Creswell, $1.00; W. A., St. Paul's, Vanceboro, 50 cents; Mr. G. W. Crider, Hickory, $5.00; Mr. J. P. Meacham, Rockingham, $7.00; St. Timothy's S. S., Wilson, $1.48; Emmanuel S. S., Farmville, $2.50; St. Bartholomew's S. S., Pittsboro, $1.33; T. C. G., Burlington, Building Fund, $33.32; St. Stephen's S. S., Duke, $2.40; J. A., St. Mary's, Raleigh, Bennett Smedes Memorial, $30.00; J. A., St. Mary's, Raleigh, $15.00; J. A., Trinity Parish, Scotland Neck, $5.00; J. A., Scotland Neck, for Sewing Teacher's salary, $9.00; J. A., Church of the Saviour, Jackson, $2.50; J. A., St. Mark's, Halifax, 50 cents; J. A., Church of the Good Shepherd, Ridgeway, $3.00; J. A., Calvary Parish, Tarboro, $3.00; J. A., Church of the Good Shepherd, Rocky Mt., $5.00; "Messengers of Hope," S. T. S., $34.51. Total $343.79.

Contributions in kind: 1 bushel black walnuts, Mr. C. W. Tillett, Charlotte; box of clothing, etc., St. Philip's, Charlotte Trouser Co., Charlotte; 1 case of Quaker Oats, Davidson & Wolfe, Charlotte; box of clothing, towels, aprons, etc., J. A., St. Mary's School, Raleigh; 13 aprons and 1 shirt waist, W. A., St. Mary's, Raleigh; 12 boys' suits, 2 vests, 2 prs. pants, 1 coat and remnants of cloth, Charlotte Trouser Co., Charlotte; 1 case of Quarker Oats, Davidson & Wolfe, Charlotte; package of clothing, St. John's Guild, Marion; package of clothing, J. A., No. 3, Henderson; box of clothing, Sewing Class, St. John's Church, High Falls, N. Y.; 2 dresses, Mrs. Mamie Cross, Charlotte; 2 boxes of sheets, towels, napkins, etc., St. Agnes' Guild, Christ Church, Raleigh; 1 bbl. herring, Mr. Frank Wood, Edenton.

ORPHANAGE NOTES

Frank Lee Humphreys came in from Macon County on the 17th of April, and was placed in Thompson Hall.

John Calvin Witherspoon came in from Norfolk, Va., on the 8th of last month, and was placed in Bronson Hall. "Jack" is a grandson of the Rev. George B. Wetmore, for many years a faithful Missionary in North Carolina.

Claude Crider came in from Hickory with a roaming disposition, and just as we were about to get him settled down and satisfied his father came and took him away. Claude is good at figures, and some day will make his mark. At the Easter egg hunt he guessed the exact number of eggs in the basket, and got the prize.

Grover Clark left the 7th of last month to stay awhile with Mr. W. D. Jamison in the country. Louise Wade left just a month before to live with her father in Lumberton, but was reported too late for the last issue of the paper.

We regret to say that with this issue the consolidation will cease, and the Mission Herald will resume publication as the organ of the Diocese of East Carolina. Mr. Noe and Mr. Cox have given us a good paper and we appreciate their many kind courtesies and favors. We will now have to publish our own paper for the Diocese and Orphanage under some appropriate name that the committee may adopt.

The annual meeting of the Board of Managers was held in the vestry room of the Chapel on Thursday, April 27th, with Bishop Cheshire, Archdeacon Osborne, the Rev. W. H. Hardin, and Mr. J. G. Shannonhouse present. After the usual routine of business and the receiving of reports the Board adjourned for Divine Service at which the Bishop preached and confirmed nine of the children. At the conclusion of the service the Board held a conference with the officers of the Federation of Guilds in regard to the new building, and it was agreed to accept their plans with certain modifications. The Board then resumed its session. Mr. Shannonhouse's report showed the present amount of the Endowment Fund to be $12,418.47. The Superintendent's report, published in full in this issue, showed a balance on hand of $2,137.37, but this amount has rapidly decreased since that time, and so we still need all the help we can get between now and Thanksgiving's Day. An abundance of fresh shad with other good things to go with it gave the children a nice dinner, and in the afternoon the boys enjoyed a good game of ball. The next day the annual meeting of the Federation of Guilds was held in the school room. Reports of the work done during the year were received, and the old officers were re-elected.

During the months of April and May Mr. Jamison has sold over two hundred dollars worth of vegetables. His crops are now suffering for the want of rain.

Our "Notes" have been necessarily brief and hurried this month, and we must forego the pleasure of speaking of the splendid meetings of the annual Conventions of North and East Carolina.

Having mislaid Miss Cameron's postcript to her letter, we add a note to say that the salary of the Sewing Teacher has been fixed by the Board of Managers at $20.00 a month.

A SYNOPSIS OF THE MISSION WORK IN GASTON COUNTY, N. C., DISTRICT OF ASHEVILLE, REV. WILLIAM H. HARDIN, PRIEST-IN-CHARGE

Gaston county, North Carolina, covers an area of 374 square miles, and is in the very heart of the cotton manufacturing section of the South.

Look where one will, the landscape is dotted here and there with cotton mills, and the air on all sides resounds with the hum of flying shuttles. The sounding of the whistles morning and evening is the signal for the day and night shifts to exchange and an army of busy workers can be seen going hither and thither, representing almost every phase of human life, from gray-haired men and women, to little boys and girls of a dozen

summers, some of whom are poorly clad, their thin, pallid faces bearing unmistakable testimony to the habitual transgression of nature's laws, to say nothing of the unwholesome and unsanitary conditions under which they live, and move, and have their being.

In Gastonia—the missionary's headquarters—there are sixteen mills, employing approximately six thousand operatives. Recently the writer took a religious census of the town, which revealed the fact that out of these six thousand souls, only 40 per cent. were affiliated with any kind of a religious organization. This 40 per cent. represents the better class of operatives, those who can read and write, and who live under as good conditions, perhaps, as it is possible for people in their station, but the remaining 60 per cent. are what might be called the shiftless class. They work from sun to sun, six days in the week, and on the seventh they spend every penny they can rake and scrape—over and above what is required for their bodily maintenance—in riotous living, apparently devoid of any sense of accountability or responsibility to a higher power.

The following incident—which occurred recently in one of my Missions—is strikingly characteristic of the class of operatives just mentioned.

In visiting a certain mill district for the first time, my attention was drawn to a dilapidated looking house, with closed windows and doors, and a dreadfully emaciated cow tied to a stake near by. I naturally concluded that the occupants were absent from home, but as I drew near the house, hearing the sound of footsteps within, my curiosity to learn something of them, as well as the conditions under which they were living, led me to rap on the door. Presently a tall, raw-boned woman of rather forbidding appearance, was standing before me. After telling her my name and business, I asked her if I might come inside and visit with her for a few minutes. "Yes," she said, "you can if you want to, but I'll tell you right now, Mister, I hain't done no cleaning up here for a whet." Notwithstanding the untidy appearance of things, I followed her into the house and a moment later found myself comfortably seated on an empty nail keg in the "cook room," whereupon the following conversation ensued:

Q. Mrs. P———, how long have you been living in————?
A. Gwine on fifteen year.
Q. Where did you live previous to that time?
A. C——— H———, South Carolina.
Q. Did you work in a cotton mill there?
A. No. there hain't no mills down thar.
Q. What kind of work did you engage in while living in South Carolina?
A. I worked on a farm.
Q. How did it happen that you left the farm? Hadn't you rather farm than work in a cotton mill?
A. Yes, I don't know but what I had, but there come a passel of these ole mill agents down thar, and they 'lowed that money growed on bushes around the cotton mills, and all a body had to do was to shake it off, and I tuck a notion I'd come up and shake a bit.
Q. Well, did you find things as represented by the mill agents?
A. No. t'wasn't nothing but a pack of lies. I'll tell you, Mister, folks has to work if they lives, no matter whar they go.
Q. Is your husband living?
A. No; he's been dead gwine on four year.
Q. How many children have you?
A. Seven.
Q. What are their ages?
A. The oldest one hits thirty-seven gwine on thirty-eight, and the youngest one is jist turnin' on to sixteen.
Q. Can they all read and write?
A. No; they hain't no larnin', and I hain't no larnin..
Q. How did it happen that you didn't send them to school?
A. Well, thar wasn't no school down whar I come from, and when I moved up here my chaps was all big enough to work in the mills, and I jist worked 'em.
Q. Do you and your children go to church or Sunday school?
A. No; I hain't much on church, and they hain't much on church.
Q. Have you ever attended any kind of a religious service?
A. No; I hain't never been to meetin'. We all works purty hard during the week, and when the mills hain't running—Sunday—we jist lays around and rests.

Oh, you say, how pathetic, and it certainly is, but I am going to trespass upon your time and patience, dear reader, to mention briefly one other case, which I feel sure will appeal to you as being well nigh incredible, and had it not occurred within my hearing, I could scarcely have believed it myself.

The Fourth Sunday in Advent, 1909, a sixteen-year-old girl found her way into St. Mark's Sunday school, Gastonia, a town of 12,000 inhabitants. I assigned her to a class, and as she took her seat, she began to gaze very intently at a pile of evergreens in the rear of the building, which were to be used for Christmas decorations. The teacher asked the child if she knew what great festival the Church was preparing to celebrate, to which question she replied in the negative. "Do you mean to say," continued the teacher, "that you don't know what happened on the first Christmas Day?" "No," said the little creature, "all I know about Christmas is, that it's a time when folks gives presents." She was then told the story of the Christ Child, at the conclusion of which she exclaimed, "that's the first time I ever heard about Jesus Christ."

The next day I visited the child's home, and to my utter amazement, I found that neither her mother or any of her brothers and sisters—eight in number—had ever been inside of a place of public worship. Needless to say, I went right to work on them, and a few days later, the Sacrament of Holy Baptism had been administered to the entire household, and the mother and two oldest children are to be Confirmed when the Bishop makes his next visitation.

These cases of spiritual destitution are by no means rare, and it goes without saying, that a great harvest is awaiting our beloved Church in the District of Asheville, if only the men and means were available to garner it.

The writer was placed in charge of the work four years ago, during which time nearly one hundred have been added by baptism and seventy-four presented for Confirmation.

We have flourishing Sunday schools at each Mission in the Gaston county group, and at Gastonia a branch of the Woman's Auxiliary and a Chapter of the Daughters of the King. At High Shoals we have a mission school with an enrollment of forty pupils, all of whom are mill children.

The work is badly scattered, and the missionary is seriously handicapped on account of having no means of conveyance. Walking is not only slow work, but very taxing on one's strength; however, I pray God that some day this difficulty will be overcome.

At a meeting of the Parish Guild, of Grace Episcopal Church on April 24th, 1911, the following resolutions were adopted.

1. That the death of our beloved Rector, the Rev. McNeely DuBose was not only a great loss to the material and spiritual welfare of our Guild, a spiritual loss to the Church and community, but a personal grief to each of us.

2. That a life so pure, so unselfish, so full of sympathy for those under the shadow of sin; so gentle, so thoughtful of others, so loyal to every relation; as husband, father, friend and minister, so above reproach in thought, word, and deed, was more eloquent of his worth than any spoken or written word.

3. That we tender his dear wife and children our sincerest sympathy, assure them of our unchanging loyalty and love, and earnestly pray that they find comfort in the sweet assurance that his franchised soul is with the God who gave it.

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EDUCATIONAL NUMBER

Volume 2 *Number 10*

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 CHARLOTTE, NORTH CAROLINA, AUGUST 1911 No. 10

THE CAROLINA CHURCHMAN

The Organ of the Diocese of North Carolina and the Thompson Orphanage.

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Editor and Business Manager.

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BUSINESS LETTERS should be addressed to the Business Manager.

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EDITORAL

Changes in The Carolina Churchman.

The Carolina Churchman appears herewith and hereafter as the organ of the Diocese of North Carolina and the Thompson Orphanage. The Diocese of East Carolina has seen fit to resume the publication of its former diocesan paper "The Mission Herald" and has withdrawn from the arrangement by which this paper has been the official publication of the Church in the whole State. The District of Asheville has declined to renew its official connection with the paper preferring to issue occasional printed bulletins in regard to the affairs of that District. We regret this dissolution but we feel deeply indebted to the former editors of "The Carolina Churchman" for the heritage of a good name, honorable prestige and a standard which we shall strive hard to maintain.

"The Carolina Churchman," however, is now more than a mere diocesan organ. It is also the official mouthpiece of the Thompson Orphanage and as this institution is supported by the entire Church in this State we expect to extend our circulation beyond the borders of this Diocese and to make it interesting to others than those readers who are concerned with affairs in the Diocese of North Carolina.

In order to maintain and perhaps raise the standard of "The Carolina Churchman" and to have a margin for premiums and the expenses of a Travelling Representative to increase the circulation *so as to put the paper in every Church home in this Diocese* as well as outside of the Diocese among those interested in the Thompson Orphanage we have raised the price of the paper to one dollar a year. "The Carolina Churchman" has always been worth more than its subscription price and we intend to justify the increased price.

Our aim shall be two-fold: First, we intend to keep our readers informed of all matters of importance that take place in the Diocese and in connection with the Thompson Orphanage. To carry out this part of our duty we need the co-operation of both clergy and laity in the matter of keeping us informed about all happenings worthy of record. To make this definite we ask every clergyman to appoint at once a correspondent in his parish or mission field and send us his or her name.

Our second aim is to give each month some items of general Church interest that will inform our readers

about things that should be matters of general information among Church people. There is great need for this. Many people, in fact we fear most people, are in their religious life and interests first individualistic, which is another way of saying purely selfish, and then parochial, which is a way of being collectively selfish, and after that diocesan, and last of all missionary according to the true Christian standard. We believe that knowledge is absolutely essential to true breadth. A well informed Churchman is apt to be a large hearted Churchman and a loyal Churchman. We hope that this periodical may make some contribution toward this much desired end.

Our Educational Institutions.

Among many things which a North Carolina Churchman ought to know we put first our educational institutions and especially those two institutions for which this Diocese is responsible. The Diocese of North Carolina has formally undertaken to support St. Mary's School and the University of the South and first of all we should have a thorough acquaintance with these schools. They are ours and yet some of us know very little about them. The articles which we have published in this paper concerning these places are carefully prepared and exact in their information. We commend them to the close reading of our subscribers not only that we may be informed and therefore interested but also that we may correct misapprehensions which may sometimes arise through misinformation.

In this "Educational Number" we have also placed the advertisements of some boys' and girls' schools with whose management we are acquainted. We advertise no school that we can not commend and in each school advertised the principal is a Churchman or Churchwoman who can be trusted to care for the proper moral and spiritual care of the pupils.

In concluding this topic let us express our conviction that the Church is by our Lord's great and final command committed to the duty of teaching, and the State can never do her part in the way of public education without the help of the Church. "The Wall Street Journal" has recently pointed out that the number of criminals and paupers in Massachusetts is much larger proportionately than in Virginia and this periodical infers that the reason for this is that the people of Massachusetts have trusted the training of boys and girls to a system of public education adopted two hundred years ago, whereas in Virginia domestic and religious education have been a predominant influence. Such an utterance shows that the day for the Church college and school is not passed. The problem of how the Church and the State can co-operate is yet to be worked out but the fact remains that the world's best character as well as the world's best scholarship has been the product of Church Education, yes, the product of training and education supplied by the ancient and Apostolic Church of which we are members!

A Three Hundred Dollar Premium.

On the inside page of the front cover of this issue we have printed an exceptionally fine premium offer for new subscribers. This is not the only premium which we expect to offer for new subscribers. We should be glad to correspond with societies or individuals who care to take up the work of soliciting for the benefit of some local cause of the Church or for personal profit.

The Apportionment For Church Work at Chapel Hill.

We are greatly pleased to receive notice from the Treasurer of the Diocese, Col. Charles E. Johnson, of Raleigh, that the $600.00 voted by our last Diocesan Convention for support of the Church's work among the students of the State University has been apportioned among the parishes and missions of the Diocese. It is a fine thing that this diocese should thus recognize in an orderly way her duty to this important missionary work and adopt a plan which distributes the responsibility equally throughout the Diocese. Heretofore East Carolina has met her obligation to this work with greater regularity than we have because East Carolina some time ago placed this obligation among her regular diocesan duties and we have left it to voluntary and uncertain donations and collections. We feel sure that under the present arrangement there will be no delinquency.

Notice From the Former Business Manager.

Rev. W. E. Cox, who was Business Manager of the Carolina Churchman while it was a State organ and is now Business Manager of the "Mission Herald" makes the following proposition to those who are on his list:

By the terms of our agreement the former Business Manager of The Carolina Churchman will transfer to the organ of the diocese of North Carolina, the present Carolina Churchman, all subscribers resident in that diocese and in the District of Asheville; and will transfer to The Mission Herald all subscribers resident in the diocese of East Carolina, together with those resident outside this State.

In case there be some who may not approve this arrangement, and in fairness to all concerned, we give the following notice:

1. Any subscriber to The Carolina Churchman, whose subscription is paid in advance, and who does not wish his subscription transferred to one of the diocesan papers above mentioned, may have the unused portion of that subscription refunded by notifying the Business Manager.

2. All subscribers to The Carolina Churchman who are in arrears are requested to remit such arrears promptly, in accordance with the statement rendered.

3. Any subsciber to The Carolina Churchman not resident in this State, whose subscription is paid in advance, may have such unexpired subscription filled out with either of the two diocesan papers above mentioned, upon due notice of preference; but in the absence of such notice or of notice to refund amount paid in advance, such subscriber will be put on the subscription list of The Mission Herald.

Address all communications with reference to the above matter, to

Rev. W. E. COX, Business Mgr.,
Wilmington, N. C.

BIRD'S EYE VIEW OF THE UNIVERSITY OF THE SOUTH.

The University of The South

SEWANEE, TENNESSEE

A Brief Recital of Its History Achievements and Present Needs

By THE CHANCELLOR

Location and History.

Sewanee, Tennessee, is a small university town on the Nashville, Chattanooga & St. Louis Railway, about half way between Nashville and Chattanooga. It is near the center of the United States, east of the Mississippi River, at the intersection of two lines drawn on the map from Portland, Maine, to Laredo, Texas, and from St. Paul, Minnesota, to Tampa, Florida.

HOFFMAN HALL.

It is on the level plateau of the Cumberland Mountains, 2250 feet above the sea, and about 1200 feet higher than the surrounding country. The climate is salubrious and invigorating all the year through and the water supply is pure and abundant.

The University owns a tract of land (including the town of Sewanee) ten thousand acres in extent, and upon the Reserve (one thousand acres untaxed) has erected thirteen stone buildings, some of them spacious in size and beautiful in design. The number of students in all departments (including the preparatory) is about two hundred and sixty.

The foundation of the University was the result of of a movement inaugurated by Bishop Leonidas Polk of Louisiana in 1856, and ably seconded by Bishop Otey of Tennessee and Bishop Elliott of Georgia. Bishop Hopkins of Vermont was also an active worker in the cause.

An endowment of five hundred thousand dollars in notes and other securities was raised, the plans of the buildings were adopted, and the corner-stone of the main building was laid in the presence of several thousand people and with great ceremony on October 10th, 1860. The Civil War destroyed the University and swept away the endowment. All the

UNIVERSITY VIEW

buildings with the exception of an old log cabin, were burned by the Federal army while encamped on the ground, and the corner-stone was broken into fragments and removed. (A piece of this corner-stone, carved in the shape of a book, was returned to the University by an old soldier of an Illinois regiment in 1889.)

On March-22d, 1866, Bishop Quintard of Tennessee visited the University domain, with a few friends, and rededicated it to the cause of Christian Education by erecting a cross and holding a service. On Septemebr 18th, 1866, the College was formally opened in a frame building, with nine students in attendance. The funds necessary for this small undertaking had been given to Bishop Quintard by friends in England.

Heroisms and Sacrifices.

Many of the South's greatest men and best scholars gave themselves, voluntarily and without guaranteed salaries, to the upbuilding of the Institution. Four of the first Professors were graduates of West Point, and three had been Generals in the Confederate Army. One was a brilliant alumnus of Cambridge University, England—a Virginian, who had been sent abroad at the outbreak of the war. One was a friend and co-worker of Agassiz, and resigned his position at Harvard to throw in his lot with Sewanee. Another was a member of a famous coterie of scholars at the University of Virginia. All of them offered themselves—their brains, their learning, their ambitions, their hearts—to the unrequited service of their Church and people.

They set a standard of scholarship and life at Sewanee which influenced the whole South, where, for ten long years, Sewanee was the forlorn hope of higher education.

Today, when State universities and privately endowed universities have come to the front, it is only fair to remember the noble souls who made the first stand for higher education at Sewanee, at a time when State governments were paralyzed and bankrupt.

It was a Professor at Sewanee who, for the protection of the University, secured the passage of the "Four-Mile Law," the most rational and the most important piece of temperance legislation which has been enacted in the South since the war.

ST. LUKE'S HALL.

Results

During its forty years of service Sewanee has won an honored name among the educational institutions of this country. Nearly twenty-five hundred names are on the roll of its alumni, and some of them are occupying the highest positions in the business and professional world and in the Church.

Sewanee still maintains its high standard of scholarship, and loses students every year who fail to measure up to its demands but find easy entrance to other universities.

QUINTARD MEMORIAL DORMITORY.

There has been created on that "Mountain Top" the subtle and indefinable thing which men call a "Christian tone and atmosphere;" and yet there is no broader nor more liberal culture anywhere than at Sewanee.

Sewanee was the first College in the South to declare and maintain "the freedom of the chair," and to protect its Professors in their right to speak and defend what they believed to be the truth, in politics and theology.

Situated within two hours' ride of two large and growing cities, Sewanee has kept its students "close to nature;" and "simplicity in habit," "truth in speech," "plain living and high thinking," which the poet claims as fruits of that communion, have not hindered but rather helped on their efficiency in the practical business of life.

The straightforward declaration of religious principles has proved to be an encouragement, and not a check, to liberal thought; for the narrowest men in the world are the men who are not certain of anything.

The Present Crisis.

Conditions have arisen in recent years which threaten to weaken the efficiency of Sewanee, if not to take away its life. *"The Carnegie Foundation for the Advancement of Teaching"* excludes Sewanee Professors from the benefit of its endowment because Sewanee is definitely—that is, denominationally—committed to Christianity. It has become increasingly difficult, therefore, to secure Professors of the quality and calibre that Sewanee wants, because men with families cannot afford to serve an institution which by its Church connection has forfeited the right to pension its teachers by the use of this great fund.

Sewanee is living today by the same spirit of self-sacrifice which actuated its first Professors. Only a few years ago Dr. B. L. Wiggins, then Vice Chancellor—a man of exceptional gifts and scholarship—declined offers of lucrative and honorable position with rich institutions, refusing even the presidency of a great university, because he believed in what Sewanee was and is to our people. And Dr. Wiggins' example is only one of many examples of men who in recent years have sacrificed personal ambition and personal advantage in their loyalty to this University.

Over and over again, when some such signal instance of heroic devotion occurred, the belief and hope would be expressed that adequate endowments would surely come to a work for God which had been created and consecrated by a faith so glorious; but "our faults have withholden the good things."

Therefore, the Bishops on the Board of Trustees have united in an appeal to the whole Church—to every man and woman who believes in a Christian education and whose heart responds to the heroic story of this splendid venture of faith—to make an offering towards the endowment of the University.

Twenty-one dioceses are now affiliated together in the support of this institution and elect its trustees.

On the day after commencement, 1722, Timothy Cutler, president of Yale, and his assistant tutor, Daniel Brown, then composing the entire faculty of the young college, declared for Episcopacy. With them stood Brown's classmates, Samuel Johnson and James Wetmore of the class of 1714. Three other young ministers went so far as to express doubts of the validity of presbyterian ordination. Governor Saltonstall proposed a debate before the trustees, with himself as moderator. "Cutler and Johnson and their friends," says the Yale historian, "had the advantage of a deeper personal interest in the event, and of direct and long-continued preparation; and when, instead of legitimate argument, the opposite party lapsed into mere rhetorical declamation, the sensible moderator put an end to the conference." The four converts went to England for Episcopal ordination, and, with the exception of Brown, returned to the Colonies as missionaries of the Society for the Propagation of the Gospel.—*Selected.*

Bishop Nelson's Plan for Endowing the University of the South.

A Practical and Feasible Plan for Giving Sewanee the Income from Half a Million Dollars at Once.

Realizing for sometime the need of Endowment for the University of the South the Board of Trustees a few years ago faced the situation in a practical way and appointed an Endowment Committee to take steps to raise a sum of three million dollars for this purpose. Recently this Committee issued the following letter:

Feb. 27th, 1911.

To the Clergy and Laity of the Southern Church:
Brethren:

In formulating a plan whereby Sewanee may be placed upon a more satisfactory financial basis, certain facts have come to light. In the first place we have discovered that all Colleges and Universities are run at a loss. The explanation of this cannot here be undertaken, but the undersigned will be glad to answer any inquiries which come to him. In the second place it is to be noted that these deficits are always taken care of, in one way or another, by the trustees of the several institutions.

This being so, your commission for endowing Sewanee has decided, and their decision is commended by the Executive Committee of the Board of Trustees, to call upon the Dioceses in the Sewanee affiliation to do what is done by all other Boards of Trustees, namely, to take care from year to year of the inevitable deficit at which your institution is run.

We do not think it is necessary to remind you that Sewanee is the property of the Southern Church, and that as such YOU and YOUR PARISH stand to it in the relation of trustees. We have adopted the Nelson plan for this work and we ask your hearty co-operation in the campaign which we are carrying on.

We might add these reasons by way of encouraging you to undertake this task:

1. Sewanee stands in the front rank of Southern Educational institutions, and is highly thought of by educators everywhere.

2. Sewanee has as large an enrollment as any institution which does the kind and grade of work that it does.

3. Sewanee has an educational atmosphere which is envied by many a heavily endowed University.

4. Sewanee owns 9,500 acres of land, $500,000 worth of improvements, and $200,000 of endowment.

What the Nelson Plan Is.

The Bishop of Atlanta who is an ardent supporter of Sewanee and man of great and practical business sense has devised a plan which will give Sewanee the interest on $500,000 as soon as it becomes operative in the twenty-one dioceses that are affiliated with the University. The plan is as follows:

"Setting out to raise an ultimate endowment of $3,000,000, I assign immediate operation in our associated (20) Dioceses the gross sum of $500,000 or its equivalent in annunties.

"I have taken as the basis of apportionment of the $500,000 to be secured the *average returns for five years of the total contributions* of all the Dioceses confederated in the University of the South, now numbering exactly twenty (including the new District of Northern Texas) and find that an assessment of 30 per cent. on such contributions for a single year will provide the sum.

"I next propose that this Endowment be met in one of two ways as each Diocese may elect or be best able to meet the one or the other:

"1. To raise and deposit with the Treasurer of the University the whole sum thus apportioned as the Endowment for that Dioceses (for example, Endowment for the Diocese of Mississippi $30,000).

NATURAL BRIDGE NEAR SEWANEE.

"2. To secure an annual payment from each Diocese, by specific parochial and individual pledges of six per cent. interest on the principal sum (in the case of Mississippi being $1,800).

"3. As each Diocese pays $1,000 to the Endowment Fund, it will be so credited and its annual interest payment correspondingly reduced.

"This plan will do two things: (1) Provide the means to meet at once the current deficit and to meet the same regularly; and (2) Give opportunity in the next ten years of building up the Endowment Principal or increasing the Interest Payments or both.

"Whenever the time comes that these interest payments are fully guaranteed by each Diocese (distributing the same among the Churches of each) we shall have ready a fund to keep Sewanee at work without anxiety, and without clerical service either to invest the money or collect the interest. But this effort must be a continuous one and not be allowed to cease for a single year or even a shorter time."

OUR PART UNDER THIS PLAN.

In Rocky Mount the Convention of the Diocese of North Carolina adopted this plan and agreed to raise her part of the half million dollars apportioned, namely $24,802.00, and to pay interest on this amount until it is paid into the hands of the Endowment Committee. The amount of this interest means the annual payment of the sum of $1488.00. The following committee has been appointed to take up this matter in the Diocese of North Carolina:

Rev. Bertram E. Brown, Rev. Francis M. Osborne, Rev. Samuel L. Hauff, Mr. Wm. L. London, Mr. Albert L. Cox.

To assist the Diocese Committees in their task the Bishop of Tennessee has been given a leave of six months by his Diocese in order that he may travel through the South and speak in interest of the work. It is hoped that he will spend several weeks in the Diocese of North Carolina accompanied by Rev. W. S. Claiborne, one of the Commissioners of Endowment who spoke so ably at our Convention in Rocky Mount. This is a serious call and a heavy task but the cause is more than worthy and the achievement will be glorious.

Summer Extension Session at Sewannee, Tennessee.

The DuBose Reunion, the Sunday School Conference and Forty Valuable Lectures to be Given at the University of the South this Summer.

By taking advantage of the use of unoccupied College buildings, Rev. Wm. Norman Guthrie, M. A., Director of Sewanee's University Extension Movement, has arranged an unusually attractive program for this summer, beginning July 16th, and continuing to the opening of the fall session in September. To those who ask what University Extension means, Mr. Guthrie answers:

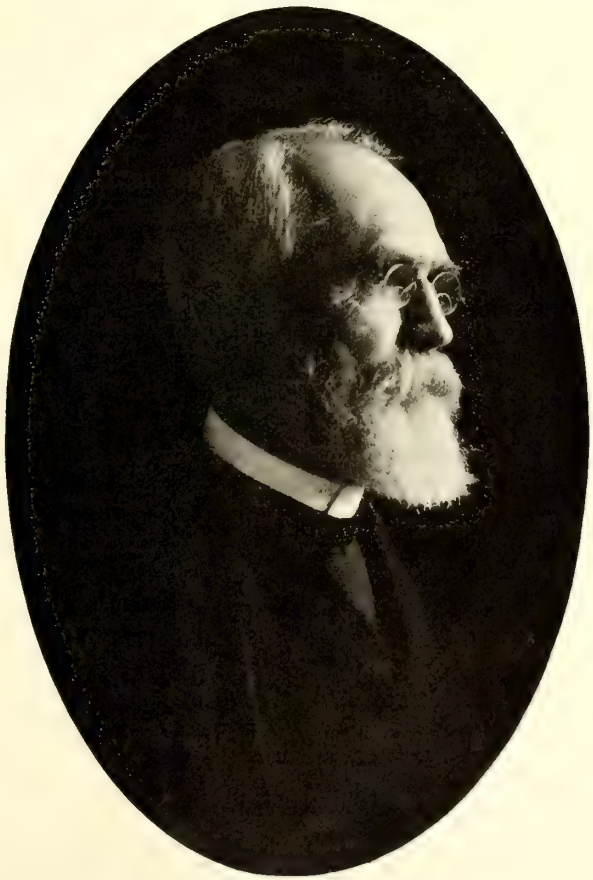
"The University Extension movement has been a successful effort to spread and to deepen popular interest in general culture. Its aim is to give to those not privileged with opportunities for systematic study the benefit of scholarly leadership and by drawing them for at least a brief space into that atmosphere in which the ideal student of letters and philosophy habitually dwells, to imbue the mwith a lasting enthusiasm for the true culture of mind and heart.

"The methods, to attain these aims differ indefinitely in detail; but are in principal simple. Two organized agencies are employed:

"(1) An Extension Session of the University—during eight weeks of the summer.

"(2) University Extension Centers—in which courses of lecture-studies are delivered by members of the University faculty, or duly accredited lectures of other educational institutions."

Of especial interest at Sewanee this summer will be the DuBose Reunion, August 2-6, and the Sunday School Conference August 7-13. The DuBose Reunion will be a gathering together of the former pupils of Dr. Wm. P. DuBose, the retired Dean of the Theological Department, to hear a course of lectures delivered by their old teacher, whose name as teacher and thinker is so well known in America and England. The



DR. WM. PORCHER DUBOSE,
Dean Emeritus of the Theological Department.

Sunday School Conference will be under the direction of Rev. Mercer P. Logan, D.D., of Nashville, Tenn.

The following is the outline of the program for the full eight weeks:

FIRST WEEK, JULY 16-22.

Atlanta Week.

Monday, July 16.

10:00 a. m. Edmund Rostand, "Romance and Satire."

Tuesday, July 17.

10:00 a.m. Maurice Maeterlinck, "The Beauty of the Unconscious."

Thursday, July 19.

10:00 a.m. Gerhart Hauptmann, "Fairy Tales and the Real World."

Friday, July 20.

10:00 a.m. Gabriele D'Annunzio, "The Ancient Folk and National Destiny."

(Four Lectures by Prof. W. N. Guthrie).

Wednesday, July 18.

10:00 a.m. "The Celtic Note in Irish Poetry," by Mr. George Townsend, B.A.

At 4::00 p.m. University Extension Reception. Readings from Sidney Lanier, by the Rev. W. W. Memminger.

Thursday, July 17.

8:00 p.m. Dramatic Reading, "The Sunken Bell," by Mr. Francis Powell.

Thursday, July 19.

8:00 p.m. "Our Native Birds and their Conservation," by Prof. J. H. Rice.

Friday, July 20.

8:00 p.m. Dramatic Entertainment, "The Land of Heart's Desire," by W. B. Yeats, and Dialogues by Austin Dobson.

SECOND WEEK, JULY 23-29.

Monday, July 24.

10:00 a.m. "The Contemporary Drama of Ireland," by Mr. George Townshend.

Tuesday to Friday.

10:00 a.m. Readings from Southern Poets, by the Rev. W. W. Memminger.

Tuesday, July 25.

8:00 p.m. "Our Native Birds and the Problem of their Conservation," by Prof. J. H. Rice.

Thursday, July 27.

8:00 p.m. Dramatic Reading, by Mr. Francis Powell.

THIRD WEEK, JULY 30 to AUGUST 5.

Conference on Southern Problems.

Sunday, July 30.

11:00 a.m. Patriotic Service and address on "The Call of the South," by the Rev. Walter C. Whitaker, D.D., of Knoxville.

Monday, July 31, and Tuesday, August 1.

"The Commission Form of Government," by Mayor T. C. Thompson, of Chattanooga.

"Government Ownership of Railroads" (in favor), by Mr. W. A. Wimbish, of Atlanta; (against), by Mr. T. M. Cunningham, of Savannah.

"The Press and the South," by Mr. Julian Harris, editor of Uncle Remus.

"Iron and the South," by Capt. H. S. Chamberlain, of Chattanooga.

8:00 p.m. Tuesday. Lecture on Panama, with stereopticon views, by Dr. H. N. Spencer, of St. Louis.

August 2 to August 5.

DuBose Reunion, Conferences and Symposia.

(For information, see Special Calendar).

Saturday, August 5.

8:00 p. m. Dramatic Entertainment, Shakespeare's As You Like It (Selected Scenes).

FOURTH WEEK, AUGUST 6-12.

Sunday, August 6.

Feast of the Transfiguration. Preacher, Dr. W. P. DuBose.

Mondaq, August 7.

(Close of the DuBose Reunion).

Tuesday to Saturday.

Sunday School Conference and Institute.

(See Special Calendar).

FIFTH WEEK, AUGUST 13-19.

Sunday, August 13.

Sunday School Sunday. Preacher for the day ,the Chancellor of the University.

Monday, August 14, to Friday, August 18.

10:00 a.m. Lectures Illustrated at the Piano, by Mr. G. C. Ashton Jonson, of London, England.

Monday—"The Ring of the Nibelungs."

Tuesday—"The Rhinegold."

Wednesday—"The Valkyries."

Thursday—"Siegfried."

Friday—"The Dusk of the Gods."

8:00 p.m. Tuesday. The Music of Macdowell.

8:00 p.m. Thursday. Richard Strauss, by Mr. G. C. Ashton Jonson.

SIXTH WEEK, AUGUST 20-26.

Monday to Friday.

10:00 a.m. "Main Currents in Recent Fiction," by Prof. Thomas H. Dickson, Ph.D., of the University of Wisconsin.

8:00 p.m. Tuesday. Dante Gabriel Rossetti, "Romantic Love and Morbid Psychology," by Prof. W. N. Guthrie.

8:00 p.m. Thursday. "Irish Humor," by Mr. George Townshend.

SEVENTH WEEK, AUGUST 27 to SEPTEMBER 2.

Monday to Friday.

10:00 a.m. "The Modern Masters of French Literature," by M. Benedict Papot.

8:00 p.m. Tuesday. Reading, by Mr. Francis Powell.

8:00 p.m. Thursday. "Recent French Drama," by M. Benedict Papot.

8:00 p.m. Friday. Dramatic Entertainment, "The Adventurer," by Capus, translated by M. Benedict Papot.

EIGHTH WEEK, SEPTEMBER 3-9.

Monday and Tuesday.

10:00 a.m. "Romance and the Results of Ancient Civilization," by K. S. Guthrie, Ph.D.

Wednesday to Friday.

10:00 a.m. "Drama," by Prof. Stark Young, Ph.D., of the University of Texas.

8:00 p.m. Tuesday. (Open Date).

8:00 p.m. Thursday. "The Social Worth of the Rogue," by Prof. W. N. Guthrie.

8:00 p. m. Friday. Dramatic Entertainment: "Sayonara, the Beautiful," by Hervilly, translated by K. S. Guthrie, Ph.D.

The message of the gospel is not an order of repression, but of development. It looks to the fullest culture of every man and all there is in man. Every faculty is to be developed; every power shall be enlarged; every joy increased; every true emotion developed to its fullest possibility. Self-control is not self-crucifixion; it is the power of restraint in order to larger enjoyment, greater capabilities—a larger measure every way, unto the stature of the Son of God. What wrong notion is that of many young people—that the gospel is a constant call to "give up." In truth it is a call to drop the brass and take the gold; to throw away the tinsel and get the genuine metal. It is a call from a lower life to a higher life—from character to character, from glory to glory. It is cross bearing, but that is only a preparation for crown wearing.—*Church Helper.*

In Regard to the Church of England.

Selected.

As to the term "Established Church" this is a mere legal term, and a misnomer at that. It is the public worship which is "established by law," and the "Established Church" is not even incorporated under the laws of Great Britain, nor are its clergy paid by the government, except in the case of army and navy chaplains, as in the United States. There is no act of Parliament known, I believe, which established the Church of England as such, but the Church has been accepted as such by common consent, which is a part of that vast common on unwritten law which prevails in England as well as in the United States.

Rev. Alfred R. Berkeley has resigned his mission field at Mayodan and adjacent points and goes to Philadelphia in the fall to take charge of important work in connection with the Church of the Holy Apostles.

Commencement at Sewanee.

The forty-third commencement of the University of the South occupied the week June 8th to 15th. One of the most important steps taken by the Board of Trustees in providing a more definite method of handling the financial affairs of the University of the South was establishing a Board of Regents to take the place of the former executive committee of the Board of Trustees. The Board of Regents consists of twelve members—three Bishops, three clergymen, and six laymen, elected for terms of three years, four of whom shall be retired annually. Under this new arrangement this new board has all the powers of the Board of Trustees while they are not in session and no matter affecting the financial affairs of the university may be

Wm. Bonnell Hall, M.A., B.D.
Vice Chancellor of the University of the South.

taken by the trustees without the approval of the Board of Regents. The following persons were elected to the Board of Regents: for one year, the Rt. Rev. C. Kinloch Nelson, D.D., Rev. Carroll M. Davis, Dr. John H. P. Hodgson, and Mr. Armstead C. Lee; for two years, the Rt. Rev. Frederick F Reese, D.D., Rev. Stewart McQueen, Messrs. William Dudley Gale, and William Wade Hampton; for three years, the Rt. Rev. Charles E. Woodcock, D.D., Rev. Charles T. Wright, Col. Zadok Harrison, and Mrs. J. Swinton Whaley. Three of these regents may be elected outside of the membership of the Board of Trustees elected by the twenty-one dioceses affiliated with the university.

Report of the Vice-Chancellor.

The annual report of Vice-Chancellor Hall to the Board of Trustees showed progress in every important department of the university. The enrollment in the academic department for the year was 82, in the theological department 17, and the Sewanee military department 106—a total gain in all departments of 25 students. The endowment fund showed an increase of over $10,000 and now amounts to a third of a million dollars. The alterations of the chapel grounds under direction of Chaplain Tyson have improved the appearance of the whole campus. On the site of Hodgson Infirmary, which was burned, has been erected the operating room of a memorial hospital by a gift of $10,000 from a friend of the diocese of Tennessee. To this has since been given by the same person an endowment fund of $15,000 and other amounts totalling nearly $15,000 more. The insurance fund of $16,000 which was received after the destruction of the Hodgson Infirmary may now become the Hodgson Endowment fund of this hospital. Many valuable gifts have been received by the university, notable among which were the library of the late Rev. Francis Hilliard, a handsome altar book for All Saints' Chapel from the Bishop of Salisbury, a memorial rood for All Saints' Chapel from the Rev. Dr. Tidball, etc.

The Endowment.

The commissioners of endowments reported that over half of the dioceses affiliated with the university had adopted the Nelson plan for raising a two million dollar endowment and the other dioceses are earnestly urged to take steps to put the same in operation.

Commencement Speakers.

The commencement sermon was preached by the Rt. Rev. Francis Key Brooke, D.D., Bishop of Oklahoma, and the programme of Commencement Day follows: Opening service; Latin salutatory, Richard William Galbraith of South Carolina; university oration, Rt. Rev. Daniel S. Tuttle, D.D., Bishop of Missouri; award of medals and prizes; conferring of degrees by the Vice-Chancellor; conferring of honorary degrees by the Chancellor; valedictory oration, Charles Bruning Braun of Kentucky; closing service.

The alumni banquet was an unusually well attended and enthusiastic function on the evening of the 14th.

A College for Women.

Learning that Miss Laura Drake Gill, D.C.L., formerly president of Barnard College, now president of the Associated Alumnae of Women's Colleges, etc., is interested in establishing a great woman's college in the South with a possible endowment of two or three million dollars, this college to be affiliated with some existing university, the trustees extended to Miss Gill an invitation to place this institution upon the Sewanee domain with the understanding that upon the adjustment of proper details, affiliation with this university would be welcomed.

In filling the vacancy in the chair of History made vacant by the going of Dr. Sioussat to Vanderbilt University, Rev. William Lloyd Bevan, Ph.D., who was formerly at Sewanee, was elected by the Board of Trustees. The board also elected Dr. Collin M. Mac Kall, now doing chemistry work of the U. S. department of agriculture in Washington, D. C., to the chair of Chemistry.

St. Mary's School, Raleigh, N. C.—Its Advantages and Ideals.

St. Mary's School is both a School and a College. As a School it has a Primary and Preparatory department, leading on to the College; and as a College, it has a Course equal to the average Southern College, and about two years behind the very best Northern Colleges. St. Mary's gives a diploma to its academic graduates, but does not confer degrees, although it has this right by its charter.

It was established by the late Rev. Albert Smedes, D.D., under whose direction it was the leading school of the South, and well known to all. It has been for twelve years the property of the Episcopal Church in the two Carolinas. It is conducted as far as possible on the principle of a refined Christian home, special attention being paid to all those things which serve to build up strong Christian character during the formative period. Graduates of the School in many parts of the country, especially in the South, are a living witness to the success of the training of St. Mary's; while the fact that about twenty-five per cent of the pupils are not adherents of the Episcopal Church, shows the general approval given to the methods pursued.

Location.

The situation of the school in Raleigh, which has a climate similar to that of Southern Spain, with its ample grounds, and all sanitary arrangements calculated to preserve and promote health, gives it unusual natural advantages. Experience also shows that this result has been attained, since the health of the pupils of the School is unusually good, and practically without exception all pupils improve in health during their stay at St. Mary's.

Equipment and Ideal.

The School is well equipped, and three new buildings have been added in the last three years, including a very large and beautiful dining-room building with all necessary modern arrangements for cooking and serving the food.

St. Mary's does not aim to be a mere fashionable finishing school, it rather endeavors to encourage a solid education, and a quiet and refined mode of living. At the same time the personnel of the students is such that an entering pupil is at once the companion of a large body of girls whose conduct and taste is such as to be elevating and improving in her daily life.

Courses.

Besides the academic department special advantages are given in Music of all kinds, and in Art; and also in Elocution, Physical Culture, and Business. Voice, Violin, and Organ have each its special teacher; while there are four teachers of Piano. The Art courses give special attention to drawing from nature.

Besides special instruction in gymnastics, all the pupils are required to take regular exercise every day in the open air, and special attention is paid to their physical development.

The experience of former pupils warrants the statement that a pupil who comes to St. Mary's will find a delightful climate, healthful surroundings, delightful companions, kind, thoughtful and efficient instructors, and a life in class room, in social affairs, and in religious exercises in the Chapel, which will cause her in after years to look back to the years at St. Mary's as being the happiest time of her life.

What It Costs.

St. Mary's deserves the careful and earnest interest of our people. The total charge for board and tuition, including laundry and medical fee, is $281.00. A pupil at St. Mary's for this price gets the same advantages as she would receive in a Northern institution for twice the money. The result is that people further North do not send their daughters to us, because they do not see how they can get what they wish for the money paid, and, quite curiously, those in the far South prefer to send their daughters through Raleigh to places in the North and pay twice as much, or even more, thinking that they will thereby secure greater return for their money. On the other hand, people in the State object to the charges as being too high for the reason that they can send their daughters to a State institution with about the same academic advantages for a less sum.

With regard to the first class of people, the whole is a matter of opinion, and depnds on the correctness of our idea that the advantages at St. Mary's are equal to those obtained in the Northern institutions for two or three times as much money.

With regard to the latter class some explanation is required, and should be carefully considered. Our State institutions have been provided very wisely by the State with excellent equipment in buildings and in other ways. In addition to this, the study of the appropriations at the last legislature shows that the sums appropriated to the State institutions of higher learning amounts to $150.00 a year on the average for each pupil at such institutions. It is obvious that St. Mary's or any similar institution is at a great disadvantage when its charges are compared with the State institutions so amply provided for, and so liberally endowed by annual appropriations. The wonder is that we are able to keep our prices down as low as we do.

In order to compete with institutions supported by the State, and to bring education within reach of a

large number of people, all institutions of higher learning throughout the country are heavily endowed, and this is a necessity of the case. Any one who goes to Harvard or Yale has as his share of the interest on endowment and equipment of the institution $350.00 a year, whether he be the son of a millionaire, or of a poor man.

The so-called denominational schools have been heavily endowed in order to keep the prices down, and in very many cases receive an annual appropriation from the members of the denomination, which is often apportioned among the churches in the same way as in the case of money for missionary purposes. The main point is that, in order to receive a certain value, some body must pay the money necessary. This may come from income by endowment, or by annual gifts, or by charges made by the institution.

Endowment.

St. Mary's owns its equipment, but has no endowment, and in fact its endowment is a minus quantity of $50,000.00. That is, the school has to give free scholarships each year, amounting to between $2500.00 and $3000.00, which is equivalent to the interest on $50,000.00. This amount of $50,000.00 should be provided so that the interest therefrom would meet the scholarships which the school is obliged to grant in turn for gifts heretofore made that were used to equip the school. The equipment at St. Mary's is now modern and ample, but in order to make it so additional buildings had to be erected during the last two years, which has made it necessary for the school to borrow more than $40,000.00, and the completion of some of the plans would make the sum at least $50,000.00. In other words the amount needed to make St. Mary's even is $100,000.00.

An effort is being made to raise this $100,000.00 in subscriptions either in cash, or in promises to pay annually for five or more years. The agent of the school, authorized by the trustees to collect money for this purpose, is Mr. Walter Hawkins. He should receive encouragement from all our church people in the very necessary work which he is kind enough to undertake.

A Last Word.

Our church people should carefully note the following point in their consideration of expense. Though it is true that the academic advantages of St. Mary's are not claimed to be superior to those obtained in many other places, we believe it is true that there are some additional things for which money is not directly paid, and which are even more valuable in the life of a young girl. While the work at these other institutions is excellent so far as it goes, we believe that the work of a Church School, with its separate Chapel for all religious services, with a body of girls of great refinement coming from cultured families, and with its traditions that make refinement and good form a matter of course, which is enforced by the girls themselves from year to year, and is naturally and unconsciously absorbed by the students while here, constitute an advtantage which no other kind of school can offer. St. Mary's affords these other advantages of incaluable value while paying no less attention to faithfulness and thoroughness in academic work. If anyone has not the amount of money necessary to send a daughter to St. Mary's he is of course obliged to do the next best thing. But where one can in any way afford the amount, moderate as it is, he should surely take into consideration the effect on the character and training of every student which is exercised by the conditions at St. Mary's since they are certainly of the highest excellence, and superior to what can be offered by most other institutions.

One only has to talk to old St. Mary's girls to recognize the fact that it is universally acknowledged that the influence on the character of the pupils at the formative period, which is so important, has been deep and lasting.

Commencement at St. Augustine's School

The year at St. Augustine's School at Raleigh, N. C., has just been completed with an enrollment in all departments of 339 pupils. The commencement sermon was preached on May 28th in the school chapel by the Rev. E. W. Daniel, curate of St. Philip's, New York City, who is an alumnus of the school. Annual commencement was held on May 31st, and the address was delivered by the Rev. Philemon F. Sturgis, rector of St. Peter's Church, Morristown, N. J. There were four graduates in the collegiate department, three in the academic, and eleven in the normal. The diplomas were delivered by the Bishop of North Carolina. During the next session, the classes called first and second year normal will become the seventh and eighth grades. At the end of these grades, the students will have the choice of entering the normal department for two years or the collegiate department for three years. Candidates for holy orders are able to pass directly from the collegiate department to the theological seminary. The American Church Institute for Negroes has enabled the school to raise its standard and to make a number of needed improvements. On Easter Sunday, twenty-eight students were presented to the Bishop of North Carolina for confirmation. Of these, eight had been baptized on Palm Sunday and seven by immersion. In the school chapel, a rough granite front stands immediately alongside a baptismal pool and candidates for baptism have the choice of either method.

The Second Conference at St. Mary's.

"The Carolina Churchman" is indebted to "The Living Church" for the following account of the following account of the Second Annal Conference at St. Mary's School as well as for the loan of the accompanying cut.

The Second St. Mary's Conference, held at Raleigh, N. C., June 5th to 10th, was attended by sixty-five men from all of the Carolina dioceses and Southern Virginia. The weather was cool and the occasion delightful. Bishop Cheshire was present most of the days. Addresses were given on Christian Education by the Rev. W. S. Claiborne of Sewanee, and there were addresses and two conferences on Church work among the cotton mill operators, of whom North Carolina has no fewer than 125,000. The conference, considerably larger than last year, is made possible by the trustees of St. Mary's School, who invite Carolina laymen and clergy, making special efforts to secure attendance of the former, and entertain them without charge.

The three regular courses of instruction were on present day problems by the Rev. F. J. Mallett of Salisbury; the Sunday School by the Rev. L. N. Caley of Philadelphia, and Missions by Mr. Eugene M. Camp, president of the Seabury Society of New York. Mr. Mallett spoke on the supply of clergy, the boys and their problems and parochial missions. Mr. Caley covered in four lectures the school, the teacher, the scholar, and the lesson, and gave two illustrated lectures on Church history. Mr. Camp gave, besides the story of word missions, outlines of present negotiations between ministers of Great Britian, Germany, and the United States on how clergy of all three nations may help world peace, and present plans as far as advanced looking to a World Conference on Faith and Order. The last named also outlined an adequate plan of work for Church missions by Church laymen, cooperating of course with Church clergy. It was:

(1) A school to train laymen to work in their own parishes, instruction to cover missions, Sunday school work, and social service, and to be given by younger clergy and by laymen; (2) a diocesan newspaper, to give news of work at home, in America, and abroad, and published in number of copies sufficient to go into every family in the diocese; (3) a speaker's and preachers bureau, to give information about the work of the Church and to go into new localities, unable to be reached by the clergy from lack of numbers, and in parlors, schools, halls, anywhere, preach the gospel in the Church's name; (4) a week of prayer, the first week in Advent, when in all churches, in parlors, prayer will be presented, its methods, its effect, its necessity, and when on Sundays and week nights the whole diocese shall pray to God for direction and grace; (5) the St. Mary conference, to be a summer one and held for leaders in the Carolinas; and (6) conferences of workers held in all principal towns on Washington's birthday each year, to talk over work and to make plans and get acquainted.

To carry these into effect Mr. Camp urged the formation of a Church Missionary Society that holds the same relation to the diocesean convention that the Domestic and Foreign Missionary Society holds to the General Convention, and that undertakes the three forms of missionary work of the entire diocese, viz., (a) strengthen existing parishes; (b) co-ordinate and push work in the diocese; (c) help each parish and mission to raise its general missionary apportionment, such help to include education and information. Mr. Camp declared that in the Carolinas alone are laymen, educated and willing, in sufficient numbers to do all of the work suggested. All that is needed is to organize, instruct and direct them. He did not, of course, urge that laymen take the place of clergy in preaching sermons, but simply that after all clergy of all dioceses are provided for, educated laymen, under proper supervision, go as volunteers to give the gospel message to people who would not otherwise hear it. Wesleyan Methodists in England have 2,700 ministers, yet each Sunday 28,000 sermons and addresses are given in England in the name of British Wesleyans.

The conference was successful beyond expectation, both in spirit and numbers, and plans were made for future work in the dioceses, especially by laymen, and for future conference sessions.

The vestry of the Chapel Hill Parish are on the lookout for a good man to succeed the Rev. Richard W. Hogue who went to the Church of the Ascension, Baltimore on June 1st. Mr. Hogue's invaluable work among the students of the State University is generally appreciated throughout the State. As a permanent monument of his work Mr. Hogue leaves at Chapel Hill the "Self Help Colony" an institution for the assistance of students who are earning their way in college. The last two thousand dollars for the purchase of the property for the colony was paid by the Church of the Ascension in order to induce Mr. Hogue to leave Chapel Hill.

For our Three Hundred Dollar Premium Offer see inside of front cover.

GROUP AT ST. MARY'S CONFERENCE.

THE CONVOCATION OF RALEIGH

THE VEN. N. COLLIN HUGHES, Raleigh, Archdeacon
MR. W. L. WALL, Durham, Treasurer

Letter From Archdeacon Hughes.

Vacancies in the Convocation of Raleigh—What is the Matter ith Our Vestries in Small Parishes?

Since my last letter to The Carolina Churchman, there have been no developments in my work and few Church events within the Convocation of Raleigh of striking interest. Unfortunately the Parishes and missions left vacant by the removal of the Rev. Messrs London and Horton and by the death of the Rev. Mr. Phelps are still vacant. To some of these vacant places I have supplied regular services, generally on a week night, and others I have visited upon invitation or as opportunity offered.

Several times during the last sixty days I have been unable to fill my appointments, but in every instance but one I have secured a substitute. Rev. M. A. Barber, Rev. I. W. Hughes, Rev. R. Percy Eubanks, Mr. I. H. Hughes have all generously renedered me assistance.

In all work there are periods when it is hard to discern and note progress, and yet it does not therefore follow that no progress is made. But I must confess that there is this in the situation in this Convocation that is depressing,—the fact that our vacancies have not been filled and there is now no prospect that they will be filled in the near future. But this state of things is not peculiar to the Convocation of Raleigh nor, sad to say, is it of rare occurence. It often happens, particularly in the case of non-self-supporting parishes, that when a Rector is removed, there follows a period of listless inactivity, which most likely is also one of retrogression. Several vestries must combine to make up a salary, agree upon a man for minister, and push things to a conclusion. Rarely does any one of the numerous vestrymen feel individual responsibility, some are indifferent, occasionally some are at loggerheads. The Bishop has no authority to act, and so this inert condition of things drags cheerlessly on. I rise to ask whether this is not a serious defect in our polity. Is there really no remedy? Are not we as a Church ultra-conservative? As regards our institutions, our polity, our methods of administration is there not prevalent among us a sort of fatalistic sentiment that the thing that is the thing that ought to be? I, for one, believe that if in our desire to grow and strengthen we would turn our attention to detest and amend defects in our method of administration that desire would have much more rapid fulfilment.

On Sunday, May 21st, the Mission Church at Smithfield, hitherto known as the Church of the Transfiguration was consecrated under the name of S. Paul's. There were present at that service the Bishop and the Rev. Messrs. Hanff, Trott, and N. C. Hughes. The occasion was joyous and inspiring, and the Bishop's sermon from Gen. xxvii, 16 and 17, was one to enlarge the vision and uplift the heart.

Rev. Clement G. Bradley has resigned the rectorship of Trinity Church Scotland Neck, and went on the 1st of June to take charge of Calvary Church, Wadesboro.

N. C. HUGHES, Archdeacon.

Receipts of W. L. Wall, Treasurer of the Convocation of Raleigh, for the Month of May, 1911:

1—Christ Church Raleigh		$ 49.75
5—Special: L. H. Webb, Duke		10.00
	St. James—Kittrell	2.00
	Special: St. Paul's—Louisburg	6.81
8—St. John's, Battleboro,		10.00
11—Junior Aux., Rocky Mount		1.00
	Junior Aux., Henderson	1.00
	St. Timothy, Wilson	18.50
	Holy Trinity, Elm City	2.50
13—Special: C. E. Johnson, Raleigh		50.00
	Easter off. Good Shepherd, Ridgeway	4.00
26—Calvary, Tarboro		14.64
30—1-3 of off. taken at Convention		ering
30—One-third of off. taken at Convocation		21.91
Balance on hand June 1, 1911		249.08
Balance on hand June1, 1911		$249.07

Amounts Received by W. F. Wall, Treasurer of the Convocation of Raleigh, for the Month of June, 1911.

5.	Special, T. H. Webb, Duke	$ 10.00
8.	Christ Church, Raleigh	27.00
10.	St. Bartholomew, Pittsboro	16.25
13.	Emmanuel, Southern Pines	10.00
17.	S. S. off. Holy Innocents, Henderson	11.84
20.	Calvary Church, Tarboro	70.00
21.	St. Matthews, Hillsboro	18.75
22.	Chapel of the Cross, Chapel Hill	12.50
	Good Shepherd, Ridgeway	10.00
23.	St. Albans, Littleton	6.50
	St. Luke's, Gaston	1.50
24.	St. Mary, Orange Co.	1.25
	Advent, Enfield	7.50
	Emmanuel, Warrenton	7.50
26.	Saviour, Jackson	6.50
27.	Good Shepherd, Raleigh	30.00
30.	St. Mark's, Halifax	5.00
	Special offering, Wendell	7.07
	Special offering, Kittrell	.71
	Special offering, Middlebury	3.85
	Special offering, Roanoke Rapids	4.10
	Special offering, Weldon	.25
Total		$268.07
Balance on hand July 1, 1911		$229.74

Problems of illegitimacy, infant mortality, child labor, juvenile delinquency and crime, food, health, sanitation, temperance, education, housing, the social evil and its attendant diseases adult delinquency, desertion, divorce, employers' liability, workmen's compensation, the work of women and the work of the family (other than housekeeping)—all have their intimate relation to the family The conservation of the family depends upon their satisfactory solution. Neglected, the existence of the family is jeopardized, the fabric of society endangered.—*Selected.*

THE CONVOCATION OF CHARLOTTE

THE VEN. EDWIN A. OSBORNE, Charlotte, Archdeacon
MR. CLARENCE E. FRICK, Charlotte, Treasurer

Four Vacancies in Convocation Have Been Filled. New Church Being Erected in Monroe—Apportionment.

We have the pleasure of announcing and welcoming the arrival of four new ministers in the Convocation within the last few months namely:

The Rev. John B. Gibble, Burlington:

The Rev. Robert E. Campbell in charge of Rockingham, Hamlet and Lauringburg, with home in Hamlet:

The Rev. Clement G. Bradley, in charge of Wadesboro and Ansonville: and

The Rev. R. Percy Eubanks, in charge of Statesville, St. James, Iredell, and St. Mark's, Mecklenburg.

The last mentioned is not, in fact, a new man in the Convocation, having become well known and much beloved before he left us some two years since, and made several visits to his former field since he left us to become the efficient assistant minister in Christ Church, Raleigh. It is a great satisfaction to have these brethren in the Convocation, two to fill important parishes, and two to fill important mission fields, that have been practically vacant for quite a while.

There are several congregations still vacant for which we are anxious to procure pastors, namely, Lexington, Monroe, and the missions in and around Salisbury. In the last mentioned field there is a large building suitable for a rectory in the midst of a large and most promising mission field. There is also a nice rectory at Monroe, and a good opportunity for successful work at Lexington, where there is a nice new brick church building, well located. A new church building is also being erected in Monroe, where there is a growing congregation, and a minister is greatly needed. This congregation should be called the mother congregation of St. Timothy's in Union County which has from its birth been served by the minister in charge at Monroe, and for several years by a faithful lay reader of that congregation, who drives some eighteen miles and back once a month to conduct their services.

Mr. Henry A. Willey has been serving St. Mark's, Mecklenburg and St. James, Iredell, as lay reader and catechist for several months, and Mr. Walter Loflin of Salisbury has been serving in the same capacity in the missions in Salisbury and four adjacent missions. It has been necessary to provide small salaries for these young men, and to do so we have been compelled to draw largely from our missionary funds which with the additional force now in the field will soon exhaust the treasury unless it is replenished by meeting promptly the amounts due by the respective congregations and by generous offerings besides.

The End of the Year at Hand.

Speaking of finances should remind us that we are now approaching the end of the fiscal year of the Convocation which will close the first of October. It is highly important that the apportionments for the year be paid in by that time. A list of the apportionments will be sent with this letter and a request that the Editor of "The Carolna Churchman" publish it in connection therewith, that the members may know what is expected of them and see that it is done. And for this reason we close here. Faithfully,

E. A. OSBORNE, Archdeacon.

Apportionment for Diocesan Missions in the Convocation of Charlotte, For the Year, 1910-1911.

1.	Ansonville, All Soul's Church	$ 40.00
2.	Bristow, St. Mark's Church	15.00
3.	Burlington, St. Anthanasius' Church	200.00
4.	Charlotte, St. Andrew's Chapel	5.00
5.	Charlotte, Ch'rch of the Holy Comforter	40.00
6.	Charlotte, Chapel of Hope	5.00
7.	Charlotte, St. Martin's Chapel	20.00
8.	Charlotte, St. Mary's Chapel, Orphanage	20.00
9.	Charlotte, St. Peter's Church	400.00
10.	Chestnut Hill, St. Paul's Church	10.00
11.	Concord, All Saint's Church	25.00
12.	Cooleemee, Ch. of the Good Shepherd	15.00
13.	Davie County, Ascension Mission	15.00
14.	Elkin, Gallaway Memorial Chapel	4.00
15.	Germantown, St. Philip's Church	5.00
16.	Greensboro, St. Andrew's Church	80.00
17.	Greensboro, St. Barnabas' Church	80.00
18.	High Point, St. Mary's Church	30.00
19.	Iredell County, St. James' Church	10.00
20.	Laurinburg, St. David's Church	10.00
21.	Leaksville, Church of the Epiphany	40.00
22.	Lexington, Grace Church	50.00
23.	Madison, St. John's Church	20.00
2b.	Mayodan, Church of the Messiah	20.00
25.	Milton, Christ Church	5.00
26.	Mocksville, St. Philip's Church	4.00
28.	Mount Airy, Trinity Church	20.00
27.	Monroe, St. Paul's Church	30.00
29.	Olive Branch, St. Timothy's Chapel	3.00
30.	Reidsville, St. Thomas' Church	30.00
31.	Rockingham, Church of the Messiah	20.00
32..	Rowan County, Christ Church	20.00
33.	Rowan County, St. George's Church	10.00
34	Rowan County, St. Jude's Chapel	2.50
35.	Rowan County, St. Mary's Church	10.00
36.	Rowan County, St. Matthew's Chapel	5.00
37.	Salisbury, St. John's Chapel	1.00
38.	Salisbury, St. Luke's Church	100.00
39.	Salisbury, St. Peter's Chapel	5.00
40.	Spencer, St. Joseph's Chapel	5.00
41.	Statesville, Trinity Church	30.00
42.	Stokes County, Knollhurst Chapel	5.00
43.	Stoneville, Emmanuel Church	5.00
44.	Mission in Hamlet	10.00
45.	Wadesboro, Calvary Church	100.00
46.	Walnut Cove, Christ Church	10.00
47.	Winston, St. Paul's Church	100.00
48.	St. Mary's School	10.00
	Amounting in all to	$1,799.50

The fiscal year of the Convocation runs from the first of October and the salaries of our missionaries must be paid quarterly or they will be subjected to great inconvenience and hardship. Hence the importance of promptness in meeting the apportionment. It is perfectly plain that if every one will give in proportion to his means, the sum will far exceed the amount asked for and our work can be enlarged instead of standing still.

It has been found by long experience that the best way in all respects to provide for the support of the Lord's work is by regular weekly contributions, according to the Scripture.—I Cor. 16:2.

THE WOMAN'S AUXILIARY.

Officers.

President—Mrs. John Wilkes, Charlotte.
Vice-Prsedinet—Miss Mattie Bailey, Raleigh.
Secretary—Miss Kate Cheshire, Tarboro.
Treasurer—Mrs. Dorian Blair, Greensboro.

Convocational Secretaries.

Mrs. R. H. Lewis, Mrs. R. W. Winston, Convocation of Raleigh.

Miss Laura Orr, Mrs. John Staples, Convocation of Charlotte.

Treasurer of United Offering.

Miss Ruth Hairston, Advance.

Correspondents C. P. C.—Junior Department:

Secretary Con. of Raleigh—Miss Bessie Bunn, Rocky Mount.

Secretary Con. of Charlotte—Mrs. John Gibble, Burlington.

Babies' Branch:

Sec. Con. of Raleigh—Mrs. Frank Spruill, Rocky Mount.

Sec. Con. of Charlotte—Mrs. Walter J. Smith, Charlotte.

O Lord, Jesus Christ, who in the days of Thy flesh didst accept the services of faithful women who ministered unto Thee of their substance; be pleased, we humbly ask to bless our endeavors, to aid and encourage missionaries. Put into our hearts the things we should do and say to promote Thy glory. Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee. Hear us, and answer this our prayer, for Thine own Name's sake. Amen.

Intercessory Days.

The eve of the feasts of:

St. Andrew—Diocesan Missions. At the disposal of Bishop Cheshire.

The Epiphany—Foreign. The Annie Cheshire Fund.

The Annunciation—Domestic. At the disposal of the Bishop of Asheville, unless otherwise designated.

The Transfiguration—Thompson Orphanage.

This page of our Diocesan Paper will be devoted to the work of the Woman's Auxiliary. It is earnestly hoped that the members will enable us to make it a live page. Please send items of interest concerning the work in your own parish and make suggestions which may help others in our great effort to further the cause of missions.

Address your communications to

MISS KATE CHESHIRE, *Tarborough, N. C.*

Some Features of Our Annual Meeting.

Our Annual Meeting on May 18th and 19th, is a thing of the past—brief notice being given it in the June number of the Carolina Churchman—and yet we would ike to emphasize some features of the meeting. In the first pace there was a most encouraging note of enthusiasm throughout the entire meeting. There was not one dull moment. Let us hope that each delegate carried the same spirit back home with her, and that the substantial effect will be shown in next year's report. Then there were some changes noted in the list of Diocesan officers since our last meeting. The place made vacant by the death of our most devoted United Offering Treasurer, Miss Adelaide Smith, has been filled by Miss Ruth Hairston; and Miss Bessie Bunn has taken charge of the Juniors in the Convocation of Raleigh. The name of Mrs. John Gibble was recommended to the Bishop for the same position in the Convocation of Charlotte in recognition of the successful work she has been doing in our sister diocese of east Carolina. Noteworthy changes were made in last year's pledge list, especial emphasis being placed on the work being done in our own diocese among the mill population, among the prisoners at the State Farm and among the Deaf Mute Colong in Durham. The members were also urged to contribute to the St. Agnes Hospital Endowment Fund.

The Mystery Play.

The especial feature of the meeting which also closed it, was the beautiful Mystery Play given by the Junior Auxiliary of Rocky Mount, assisted by members of the Sunday school. The play, "The Little Pilgrims and the Book Beloved," is by Marie Hobart. The scene is laid at a wayside shrine where Mother Church shows to two little Chinese pilgrims the glory of the Christian religion and the beauty of the Prayer Book; each service being represented by a girl or boy who tells its history. The opera house was crowded by a most attentive and reverant audience that arose and joined in singing the great missionary hymn which closed the play. At the earnest solicitation of many persons present the Diocesan Secretary is making arrangements to present the same play in several other towns and cities of the State.

An Interesting Personal.

The members of the Auxiliary were greatly interested in the far-away marriage of Miss Elizabeth Cheshire and the Rev. Albert Cooper, both of the diocese of Hawkins. The bride is not only the daughter of our Bishop, but also our United Offering Missionary. We have taken her name off our pledge list, but we still continue our interest. The pledge now reads, "Bishop Root's Diocese," which means that contributions will be sent Bishop Roots for the work of Mr. and Mrs. Cooper in the diocese of Haukow.

Pledge List of the Woman's Auxiliary 1911-1912.

Diocese of North Carolina

DIOCESAN:

At Bishop Cheshire's Disposal.
Secretary's Traveling Expenses.
Raleigh Convocation Missions.
- Spring Hope.
- Work Among Deaf Mutes.
- Work Among Prisoners.

Charlotte Convocation Missions.
- Mayodan.
- Hamlet.
- Spray.

DOMESTIC.

Thompson Orphanage.
At Bishop Horner's Disposal.
At Bishop Grey's—So. Florida.

St. Augustine's School—St. Agnes' Hospital Endowment.
Alaska.
Philippines—Miss Hicks' Work.

FOREIGN:

China
Annie Cheshire Fund—Bishop Graves' Diocese.
Bishop Root's Diocese.

Japan
Miss Babcock's Salary.
Bishop Cheshire's Scholarship.
Apportionment.
Church Periodical Clum.
Clergy Retiring Fund Society.
Specials—Not mentioned in the above.

For our Three Hundred Dollar Premium Offer see inside of front cover.

The Sixteenth Annual Report of the Babies Branch in the Convocation of Charlotte—1911.

My Dear Little Helpers:

The first thought that comes, in looking over our year's work, is that it is not what it ought to be.

But I am not writing to tell you what we have not done, but to show you what has been accomplished.

A letter from Mr. Ishii, thanking us for our last year's gift, expresses pleasant surprise that we have continued our gifts, since our scholarship has been completed.

But as his beautiful self-sacrifice, and the pressing needs of his work called the Babies' Branch into being in our Diocese, I trust the Little Helpers of North Carolina will always give their loving support to Holy Trinity Orphanage, Tokyo.

Bishop Horner writes that in sending their gifts to the Valle Crucis School, the Babies are helping a good work; and could you visit this beautiful mountain spot and see the lovely Christian home, the care and training given these girls, I am sure you would want to send the Bishop more than the four hundred pennies which went to him this year.

Mrs. Hunter wrote us of her needs at St. Agnes' Hospital, and thanked us for our tiny gift to her big work.

The birthday pennies from St. Peter's Sunday School, Charlotte, were sent this year to one of St. Peter's former Sunday School pupils, who is now doing missionary work in a hospital in Shanghai. Miss Hill made us a visit last fall and told this class of her work, and sang some of their hymns in the Chinese language.

The memorial gifts go as usual to the Thompson Orphanage. Our latest gift—the Font for Hamlet has just been accomplished. When the church is ready a pretty white marble Font can be ordered. This was made possible by the help of the Babies in the Convocation of Raleigh, who sent five dollars for this.

Would it not be a beautiful idea for the Babies of the whole Diocese to unite in placing a Font in some Mission Church every few years. This is one of the objects accomplished by the united work of the Babies. Every branch in the United States is asked to give one dollar, to buy one or more Fonts for Mission Churches.

And now, my Babies, I will say good bye, trusting that you will remember the great good that can be done by the prayerful giving of a penny every Sunday by every baby in the Convocation.

Lovingly yours,
A. T. SMITH.

MRS. W. J. SMITH, Charlotte, N. C.
May, 1911

Summary of Statistics.

Number of Branches in Convocation of Charlotte	9
Total Number of Members	94
Total Contributions	$65.45

In Memoriam—John Moss.

On Easter Even, 1911, there entered into the rest of Paradise the soul of John Moss, lay reader at Upward, North Carolina.

Born in 1828 in England, he married there and came to America with his wife in his early manhood. He engaged in farming in Wisconsin and in Minnesota, but enlisted during the Civil war, and was stationed at Fort Leavenworth, Kansas, where he was a member of the regimental band. Later, he resided at Elgin, Illinois, where his wife died in 1902. He went to Florida shortly afterward, removing thence to Green River, North Carolina, and finally in 1908 to Upward, in order to be near to the Church of St. John Baptist. Here, at the instance of Rev. Reginald N. Willcox, rector of Hendersonville, in charge of the work at Upward, Mr. Moss was licensed as layreader by Bishop Horner, and here he faithfully served the church until his death.

So long a life as that of Mr. Moss naturally included many interesting incidents, which he enjoyed recalling. One recalls his account of the preparations made in St. Paul's Cathedral, London, for the funeral of the Duke of Wellington in 1852; he worked on the arrangements for extra lighting, and used to tell of the bread and cheese and ale served to the workmen at supper time to enable them to continue their task until late at night. This coming to America was the result of his hearing an illustrated lecture on this country, one of many delivered in England to encourage emigration. In later life, he made one brief visit to England, but felt that the land of his adoption had become more truly his than the land of his birth.

A letter recently received from the Rev. J. Stewart-Smith, rector of St. Mary's Church, Kansas City, follows:

"I was very sorry to hear of the death of my old friend and Senior Warden, John Moss. I met Mr. Moss for the first time, on assuming the rectorship of the Church of the Redeemer, Elgin, Illinois, in January, 1895. He was then a member of the Vestry, later he was appointed Senior Warden and retained that position until he left Elgin, several years after I came to Kansas City, which was in the fall of 1901. He owned a small market garden farm near the city, and was well known for his excellent strawberries and other fruits and vegetables in which he took great pride. He and his wife lived alone. He had lost his children when small, but their home was always open, and a favorite place for the young people of the parish to go. In the eight years of my rectorship, I do not think either he or his wife missed half a dozen services, although they lived perhaps a mile and a half from the church and always walked both ways. Mr. Moss was one of the most devoted, earnest churchmen I have ever known.

He did not say much, but he lived his Christian life. As he learned to know more and more of Catholic truth, it became a part of his daily life. He loved the church and never tired of working for it. He sang in the choir from the time it was organized and took the deepest interest in it. Personally he was one of my warmest friends, as loyal as a man could be. May his soul rest in peace."

Those who knew Mr. Moss at Upward will heartily endorse this loving tribute. Mr. Moss's self-sacrificing devotion to the church had an uplifting and steadying influence in a community to which the church's ways are necessarily still somewhat new and strange. His careful and reverent reading of the services and his evident joy in being called to such a measure of the church's ministry will long be remembered by those who knew and loved him. Those who enjoyed a closer intimacy can recall the humility and self-distrust with which he exercised his office; his grieving as over a personal failing in devotion to his Master when he made some slight error in the service through the natural infirmities of age; and his unfailing spending of himself for the church's cause and the help of others, though often physically unfit for such exertions.

He suffered a paralytic stroke at dawn on Good Friday, and passed away, without regaining consciousness, late on Saturday night. Surely the joy of beholding the Risen Lord on the morning of the Feast of the Resurrection was granted to him who, through a long and often wearisome pilgrimage, had preserved the spirit of a little child. "Blessed are the pure in heart; for they shall see God."

Memorial to Rev. Jas. A. Weston.

On Decoration Day, the chief event of the exercises of the Abel A. Shuford Chapter, of U. D. C., of Hickory, N. C., was the unveiling of a marble shaft to the memory of Maj. James A. Weston. Prayer, the singing of "Carolina," the presentation of Crosses of Honor preceded the address, a rare tribute paid to him by his friend, Capt. Edmund Jones, of Lenoir. The unveiling was done by Katharine and Virginia, the little daughters of Dr. and Mrs. H. C. Menzies. The base of the monument is surmounted by an artistic cross on which is the following inscription:

"Rev. James A. Weston, 1838-1905: Soldier, Priest, Scholar: Maj. 33rd N. C. Reg. C. S.A. 1861-65: Rector Church of the Ascension, Hickory, N. C., 20 years: Chaplain Catawba Co. Veterans' Assn.: Hon. Member Historical Society: Author Historical Doubts Concerning the Execution of Marshal Ney."

On the reverse of the monument:

"In Loving Memory, Br. A. A. Shuford, Chapter U. D. C. and His Friends."

Rev. Maj. Weston's favorite hymn: "Sweet Saviour, Bless Us Ere We Go," was sung before Rev. J. S. Moody pronounced the benediction.

A Protestant person in a small town not many hundred miles from Milwaukee recently became infected with the germin of ritualism to such an extent that he decided to introduce a vested choir into his otherwise Protestant services. But the good gentleman's knowledge of things ecclesiastical was more limited than his ambition, and he electrified a Churchwoman who happened to be calling at the house where the "Ladies' Aid" was meeting by telling those present that the choir would wear "hassocks and bibs!"—*Selected.*

THE THOMPSON ORPHANAGE.

Messengers of Hope.

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$180.00
Amount paid in	88.44
Amount still to be raised	91.56

Contributions Received from May 12th to June 12th.

Jun. Aux. Convocation of Raleigh, through Miss Bessie Bunn, reported by Rev. W. J. Smith	$ 9.00
Caroline Ashe McLendon, Wadesboro, N. C., through her mother	.20
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.75
Penelope Biggs, Williamston, N. C.	.25
Jun. Aux. St. Peter's Church, Washington, N. C., through Miss Louise N. Myers	1.00
Jun. Aux. Warrenton, N. C., through Miss Mariam Jones	.71
S. S. Church of the Saviour, Jackson, N. C., through Miss Josephine Bowen	.20
Jun. Aux. Windsor, N. C., through Miss Mamie C. Nicholls	.50
St. Agnes Guild, Raleigh, N. C., through Miss S. F. Telfair	5.25
Jun. Aux. Ridgeway, N. C., through Miss Ann F. Collins	.25
Ascension Mission School, Davie Co., N. C., through Miss R. W. Hairston	.50
Total	$ 18.61

My Dear Children:

The first letter this month came from Mr. Smith himself. He says:

"I received a nice cheque today from Miss Bessie Bunn, of Rocky Mount, from the Juniors of the Convocation of Raleigh, in which was included a contribution of $9.00 from the Juniors of Scotland Neck which I report to you. * * *"

We are very much obliged to the Scotland Neck Juniors. Their contribution just doubles what we had to report. Scotland Neck used to be so often in our list that I am very glad to include it once more.

The next letter was from Wadesboro with 20 cents in it from little Caroline Ashe McLendon, who is a great granddaughter of two cousins of mine, Judge Thos. Ashe who was mother's cousin, and his wife Miss Caroline Burgwyn, who was a cousin of father's. So the little dear lady is double kin.

The next letter came, as they always do, true to the first of each month. The Board of Managers have fixed the salary at $180.00. So that is all we have to raise.

I hope your hand is well. I know from experience what a bone felon means. They are well named. Give my love to all, but the most is yours.

Then another of the unfailing ones comes from Williamston, with 25 cents as usual. Thank you my dear very much. You set a good example, and next —Washington—

Dear "Aunt Becky"

Enclosed find one dollar ($1.00) for the Sewing Teacher's Salary for June and July from the Junior Auxiliary of St. Peter's Church, Washington, N. C.

Since January I have been away, and Eliza Branch has acted as secretary in my place.

Sincerely,
LOUISE N. MYERS.

I am glad you are at home again my dear, and hope you found all well and happy.

Warrenton comes next, saying:

Warrenton, June 4th, 1911.

My Dear "Aunt Beckie":

Enclosed please find a check for 71 cents for the Sewing Teacher's Salary from the Junior Auxiliary of Warrenton, N. C. I hope you are feeling well this beautiful summer day. Sincerely,
MARIAM JONES.

"This beautiful summer day" my dear is as hot as sun and drought can make it. I feel as wilted as Annie's poor sweet peas look. The heat is prostrating. Thank you, children, for the money.

The next letter was from a very unexpected source, none other than the President of St. Agnes Guild in Raleigh:

"Dear Miss Cameron:

I enclose a check for $5.25, a cash contribution sent in to our "Linen Shower and Tea" held in May at the Rectory of Christ Church, Raleigh, by St. Agnes' Guild for the benefit of the Thompson Orphanage for which we work exclusively.

At a meeting of the Guild we decided as we had sent in about 200 yards of material to be made up, we could not do better with our cash than add it to your fund for the Sewing Teacher's Salary.

Wishing you success in your effort to raise $200.00 for this purpose, I am, Very sincerely yours,
_____"

I am very glad to express in public my admiration for the tireless fidelity of St. Agnes' Guild in their work for the Orphanage. I have noticed it with great sympathy and approval. I am very glad you decided to make our work the recipient of your cash donation. It is in accord with the spirit of "eternal fitness," for if you sent two hundred yards of raw material why sewing was the next step towards garments. I have no doubt we would have raised the two hundred but "the powers that be" think it inexpedient at present to go over $180.00 and of course their decision settles it.

Thank you very much for your help. Ask Maj-Telfair if his ancestors are on the "Roll of Battle Abbey?" His name suggests it.

Another faithful one from Ridgeway says:

"My Dear Miss Cameron:

I am sending 25 cents, the dues for the Sewing Teacher's Salary for June, from the Ridgeway Juniors.

Yours very truly,
_____"

Thank you very much, not only for the contribution but for the example you set. You know a reason is given by our Lord for our letting our light shine before men. Which of the Junior secretaries are going to be the first to tell me what it is? Then Jackson comes again in this fashion:

"My Dear Miss Cameron:

Enclosed you will find twenty cents (20c) in stamps for the Sewing Teacher's Salary due from the Sunday School of the Church of the Saviour.

Yours truly, _____"

Thank you my dear young lady. Of course you are looking forward to the 17th of this month—which, however, will be long gone when you see this—with us much interest and sympathy for the dear bride-elect as I am. God bless her.

And now Windsor comes a close second:

"Dear Aunt Becky:

Inclosed please find a post office money order for fifty cents (50c) from the St. Thomas Juniors of Windsor, for the Sewing Teacher's Salary for May and June.

With best wishes, I remain, Very sincerely,
MAMIE CAPEHEART NICHOLLS."

I hope you have less heat and more rain than we have my dear. I am nearly "played out" today. Thank you very much.

The last letter was from Advance, bringing fifty cents. Thank you very much, my dear young lady. A letter will go to you if this modern edition of Nebuchadnezzar's fiery furnace ever cools off.

This ends the letters, my little ones, and I am sending you my love and blessings one and all.

Faithfully yours,
AUNT BECKY.

Address—Miss Rebecca Cameron, P. O. Box 32, Hillsboro, N. C.

Orphanage Department.

Number of children, 63.

Contributions received from May 15th to June 15th:

"In Memoriam," Wilmington, $10.00; W. A., Trinity Parish, Asheville, for fght, 80 cts; the Misses Curtis, Lincolnton, $1.00; Church of the Advent, Williamston 45 cts; Church of the Holy Innocents, Lenoir Co., $1.60; St. Thomas', Bath, $1.65; Mr. C. L. Smith, Danville, for Ivie Smith, $4.00; bequest of Miss Ann H. Spruill, Roxobel, $30.00; All Souls, Biltmore, $25.00; the Good Shepherd Mission, Morganton, $2.00; Church of the Redeemer, Sheby, $1.81; W. A., St. David's, Cullowhee, $3.00; Miss Emily Bridgers, Wilmington, $75.00; Mr. J. P. Meacham, Rockingham, $7.00; Mrs. F. M. Hewlett, Wilmington, $5.00; Church of the Holy Communion, Balsam, $1.82; St. John's, Sylva, 44 cts; St. Andrew's, Canton, 15 cts; "Messengers of Hope," S. T. S., $9.61; J. A., St. Luke's, Salisbury, $4.50. Total, $184.83.

Contributions in Kind.

Box of clothing, tablecloths, caps, etc., Ladies Guild, Asheville; box of clothing, Master Edward Glenn, Greensboro; box for May Myers, St. Agnes' Guild, Wilson; barrel of herring, Mr. H. G. Wood, Edenton; box of boys' clothing, Patterson School; box of clothing for Kathleen Sherbert, May Parrish, Lewis and Lawrence Wood, W. A., St. Matthew's Parish, Hillsboro; box of clothing for Bertha Parrish, J. A., Calvary Parish, Tarboro; barrel of herring, Mr. John G. Wood, Jr., Edenton; box of clothing, Miss M. Bessant Winston-Salem; outfit for Sadie Bland, Junior Guild, St. Paul's, Greenville; barrel of herring, Mr. Julien Wood, Edenton; 3 tennis rackets, and a hat, Miss Evelyn Johnston, Charlotte; package of clothing, etc., for the Bland children, Mrs. R. Everitt, Hamilton; package of clothing, hats, shoes, etc., Mrs. R. L. Ver-

non, Charlotte; box of collars, hose, towels, cloth, etc., St. Agnes' Guild, Christ Church, Raleigh; box of napkins, pillow cases, sheets and spreads, St. Agnes' Guild, Christ Church, Raleigh; dress for Harriet Marlin, from her stepmother; outfit for Annie Campbell, W. A., and Guild, Grace Church, Weldon; box of clothing, etc., W. A., Winston-Salem.

Orphanage Notes.

Our School closed on the 15th of last month, and will open again on the 5th of September. Mrs. Hanks and Miss Tomlin arranged a pleasing programme of reasonable length for the closing exercises, and some thought it was the best performance ever given by the Orphanage. A full account will be found in the next issue. Miss Tomlin and Miss Feild left the next morning for their home in Statesville, and we are sorry to say that Miss Tomlin will not return. She has been with us for three years, and has been very faithful and efficient in the discharge of her duties. The past year she devoted a little extra time to training the children in music, and the effect was visible in the rendering of the selections in the closing exercises. Miss Feild, our sewing teacher, is undecided as to her plans, but we hope she will conclude to come back to us for another year. Mrs. Hanks, the senior teacher, will spend the vacation with her son in Charlotte. Since writing the above we have learned with pleasure that Miss Feild will return to us in the Fall.

Some of our children have gone off for a vacation, and a few others may go later. Lula, Delia and Etta Phillips, who have been with us for two years, were taken away on the 1st of July by their father who has married again, and lives at Pineville. Grover Clark being a lame boy, could not stand the work on the farm, and returned to us at the end of three weeks.

Ina, Chloe, and Grace Allen were brought here from Canton by Miss Hallenbeck on the 21st of June, and placed in Thompson Hall. Stella and Essie DeVinney were brought in from the Good Shepherd Mission, near Morganton, on June 26th, by Mrs. Chappell, and placed in Bronson Hall.

We were glad to meet Jerome Pipes, one of our old boys, on the 2nd Sunday in July at Hickory where we had gone to hold service for Mr. Moody, who is spending the Summer at Rockland, Me., with his family.

On the fourth of July Mrs. Wooldridge and Miss Capehart gave the children a pleasant lawn party at Bronson Hall. Archdeacon Osborne, the Superintendent and his three little daughters were the only guests present. After their vigorous exercise on the ball field the boys were quite ready to do justice to the bountiful supper which was provided. Chicken and eggs and ice lemonade and cake disappeared about as fast as a "Daisy Cutter" does when batted by Joe Yates. Our boys play ball amongst themselves entirely, and it has a good effect upon them in many ways.

A Bequest.

The late Miss Anne H. Spruill left the sum of thirty dollars for the benefit of the Orphanage as a Memorial to her sister, Mrs. William H. Smith, of Scotland Neck. Miss Spruill was a singularly lovable and unselfish character, and she especially delighted in giving peasure to children.

"The Church in the Confederate States."

By the Bishop of North Carolina.

Bishop Cheshire hopes to publish, before the end of the current year, a series of papers on "The Protestant Episcopal Church in the Confederate States." These papers have been prepared with great care, and cover an unexplored field of American History. They seek to set forth clearly and compendiously, yet with all essential facts and circumstances, the history of the Church in the South during the trying years from 1861 to 1866. They trace the Constitutional and Canonical action of that Church, and the varying views developed in connection therewith. Some account is given of the work of the Church among the soldiers and for the slaves. The peculiar difficulties and trials of those days, with the effects upon the temper and spirit of the Church, are set forth.

They will give also the history of the reunion of the Dioceses after the war. The whole will constitute an octavo volume of about two hundred and fifty pages.

The following will afford some idea of the contents of the book:

I. The Secession of the States, and its Effect upon the Dioceses. The Meeting in Montgomery, July 3rd, 1861.

II. The Meeting in Columbia, October 16th, 1861. The case of Bishop Polk. The Consecration of Bishop Wilmer. The "General Council" of November 12th, 1862.

III. Church Work in the Army. Some Confederate Chaplains. *"The Church Intelligencer."* The Confederate Prayer Book.

IV. The Church and the Negro.

V. The Spirit of the Church, and its Burdens.

VI. Some of the Trials and Tribulations of the

VII. Peace, and the Reunion of the Dioceses.

Times. Bishop Wilmer's Troubles.

The price will be one dollar and a half a copy. Subscriptions may be sent to Mr. Jos. B. Cheshire, Jr., Raleigh, N. C.

Leaves Methodist Faith.

Good Ground, L. I., July 3.—Yesterday at the morning service, the Rev. John Emory Parks, pastor of the M. E. Church, announced his intention of leaving the church, and asked for his release after the 9th inst., stating that the district superintendent and bishop had been notified of his action and of his desire.

The Rev. Mr. Parks was appointed to the parish in April and has preached to increasingly large congregations, who have held him in the highest esteem, and his people were astounded to hear that he was to leave them so soon. He entered the New York East Conference ten years ago, and has served most of this period in leading churches on Long Island. He is an alumnus of the Willington Conference Academy, Dover, Del.; of Dickinson College, Carlisle Pa., and Drew Theological Seminary, Madison, N. J., with the degree of B.A., B.D. aand M.A.

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MEMORIALS for the CHURCH and CEMETERY

The Carolina Churchman

Vol. 2 CHARLOTTE, NORTH CAROLINA, SEPTEMBER, 1911 No. 17

THE CAROLINA CHURCHMAN

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EDITORAL

For the Sake of a Good Name.

The fiscal year of the General Board of Missions closes August the 31st, and the Diocese of North Carolina on August 1st lacked $331.88 of having met its apportionment. Last month Bishop Cheshire addressed a letter, which we append below, to the parishes and missions of this Diocese on this matter but by a foolish mishap the letter was left out and a less important matter was printed in the allotted space. Now we are doing the best we can to make amends and to push forward the matter by inserting a reminder in this issue which will reach every clergyman in the Diocese a week or ten days before August 31st—that is to say, in time to give him a chance, if he has forgotten, to see how his parish stands and to direct the immediate attention of his treasurer to the delinquency if there be any.

Time does not allow us to attempt to arouse the missionary motive that should have attended to this matter before this. In fact we assume that the motive is already in the hearts of our people this year as heretofore. What we are concerned with is the immediate expression of that motive by attention to our neglected obligation.

Bishop Cheshire writes us as follows:

"The thing the Bishop of the Diocese would say to his people in this number of the CAROLINA CHURCHMAN relates to our apportionment for Foreign and Domestic Missions for the year ending August 31st, 1911. Our Carolina Dioceses have, I believe, the honorable record of never having failed to pay in full, and indeed to overpay the amounts apportioned to them from the beginning of this method of providing for our General Missionary Work to the beginning of the current year. Certainly our own Diocese has such a record. Can any of us be willing to lose such an honorable position? Yet within less than a month of the close of the present fiscal year, we still lack a good deal of paying our apportionment. Let me ask every person who may read these lines to ascertain at once how his own congregation stands, and if the amount asked of it has not been paid, to bring that fact to the attention of rector, vestrymen, and people, and to have it at once attended to, and the money sent to the Treasurer of the Board of Missions at the Church Missions

House in New York. North Carolina must not be delinquent in a matter like this."

Of course every clergyman knows how to find out how his parish stands in this matter by consulting the monthly statement issued by the treasurer, Geo. Gordon King. Some of our vestrymen may not know and some of our laymen may wish to know. Let them ask the rector to post the Treasurer's statement that they may see whether they are on the black list or the roll of honor. If some wish not only to know but also to give to the work of General and Foreign Missions for the year 1910-1911, let them send their checks at once designated "On the apportionment, —— Church, Diocese of North Carolina," and that will help to save our good record. Why should not all congregations, delinquent and others, take a voluntary offering on Sunday, August 27th, and thus help to meet the small amount of $2,100.00 which is asked of the 6,000 communicants in this Diocese?

As we examine the special statement sent the editor, showing our status to August 1st, we find that *forty parishes and missions in this Diocese have not given one cent on this apportionment.* Of course most of these are small missions which have been without ministers and their guiding influence in extra-parochial obligations. *But there are also five parishes whose total share in this matter amounts to* $505.00 *and they have not given one cent on this year's apportionment. Upom whom does our good name depend?*

Errata.

Nothing is more agonizing to a scribe than to find typographical errors in his composition when printed. The cause is needless carelessness somewhere, and the agony of the thing lies in the fact that the mistakes can not be covered up after publication has gone from the press. We were humiliated by having our last issue marred by such errors. The Rev. Gardner Tucker's beautiful lines on the cover were injured by a superflous "s" and the well known name of Bishop Root's Diocese *in one paragraph* was called both "Hawkins" and "Haukow" so that a composite junction could be easily made by an intelligent person who happened to know of Hankow. On page 21 we read that Rev. Jno. Emory Parks leaves the Methodist faith but where he went is not told. Of course the implication is plain that when so good a man leaves so good a people as the Methodists there is but one logical place for him to go, namely home to the Mother Church. However, these mistakes merit an apology to both writer and reader. We ask an indulgent pardon this time, because the editor was too far away from the printer to review the proof with the necessary thoroughness.

The Five Million Dollar Pension Fund.

We are in receipt of a communication from the Rev J. J. Wilkins, D.D., General Secretary and Financial Representative of the General Clergy Relief Pension Fund Commission, and a similar note from the Rev. S. S. Bost, Durham, N. C., representing the subcommittee on the matter from the Diocese of North Carolina, both stating that less than one-half of our clergy have made pledges on donations to this important work. The fact that the editor received such communications insinuates his own delinquency which he has now corrected before undertaking an accusation against his brethren who voted for the resolution "that every clergyman in the Diocese be urged to make his pledge, however small, to this fund in order that the Diocesan Committee, in their appeal to the laymen may have behind them the united and active endorsement of the clergy." As with the editor, so perhaps with others, the failure to live up to our resolution has been merely the crime of carelessness. Oh, but how many "crimes are wrought by want of thought!"

It is not expected that the clergy shall raise their own pension fund, for if they were able to do that what were the need of a pension fund for the clergy? But the clergy must show their interest in such a movement and show their feeling of the need for such a fund before the laymen will come forward and give the few millions needed. On this point Mr. Bost writes "We hesitate to present this matter to the laymen of the Diocese until we can make the *powerful* argument that *every* clergyman in the Diocese has made his contribution 'however small.'"

A church paper writes:

"For the first time in the history of the American Church, the clergy have the opportunity to help themselves a little, to clear a stigna from the Church, and to set a very wrong matter right. If this chance fails, if this accepted time is permitted to lapse, a century may pass before another opportunity offers. But if all join hands and work together—clergy and people—if each one does his or her part, small or great, then—the Pension Fund will soon have assumed such proportions that no longer can we be charged with culpable neglect, no longer will it be possible to find the anointed ones in time of sickness or when burdened with years, either hungry or cold."

The chief value of youth is its promise. Here lies both its strength and its peril. It is strong because it has what for brevity we may call its vital and productive powers unimpared by wrong use or abuse; its energies unwasted by misdirection; and its time unspent. Here also are youth's perils. The assets of youth are productive power, unwasted energy and unused time. These are youth's strength, its capital to be wisely invested for personal attainment and social service. Consider these assets.—Selected.

Bishop Cheshire's Letter and Journal.

To the Clergy and Laity of the Diocese of North Carolina:

Dear Brethren:—The Diocese of East Carolina having withdrawn from its connection with the CAROLINA CHURCHMAN, our own convention last May appointed a committee to act in the matter, and under the authority of the Diocese then given, it has been determined to continue the paper as the official organ of the Diocese. It is hoped also that the Missionary District of Asheville may make use of the paper in furthering their important missionary and educational work.

If we are starting a new paper for this Diocese we should probably have chosen a different name—but as the paper is already familiarly known among our people as the CAROLINA CHURCHMAN, it has been thought most convenient to make as few changes as possible and so the name remains as heretofore.

The editors are quite competent to give us an interesting, instructive and valuable paper, and they are determined to do so. They have a right to expect the prompt and loyal support of our people, both lay and clerical, and I trust that they will receive it. I shall be glad to use it as a medium of communication with the Diocese and believe that it will greatly aid me in my work. As your Bishop I merely ask your prompt and liberal support for the important work the editors have so bravely and generously undertaken.

JOS. BLOUNT CHESHIRE,
"Ravenscroft," July 12, 1911. Bishop of N. C.

Abstracts From the Bishop's Journal.

The first Sunday in June being Whitsunday, I had the privilege of preaching the Commencement Sermon before the "Porter Military Academy," of Charleston, S. C. The sermon was in the *Church of the Holy Communion,* at the regular 11:00 a. m. service. This parish was founded by the Rev. A. Toomer Porter, also founder of the Porter Military Academy, and has been the parish church of the school. The present rector of the parish is one of our old North Carolina clergymen, the Rev. Fredk. Harriman Harding. The evening of the same day in Grace church, Charleston, Rev. Wm. Way, (another North Caroliniaa, rector), I delivered a lecture upon the Church in the Confederate States.

I was, while in Charleston, the guest of the Rev. Wm. Way, and among other pleasant experiences had the pleasure of attending a beautiful open-air presentation of "As You Like It", by the pupils of Ashley Hall, a girls' school of high grade, recently established in Charleston by two accomplished North Carolina ladies, daughters of an old friend, Mr. Silas McBee.

June 5th-9th, I attended the second session of the St. Mary's Conference at St. Mary's School, Raleigh, and officiated and spoke at several of the services and meetings in connection therewith. We were much encouraged by the increased attendance of both clergy and laity, and all who attended were interested and edified, especially by the addresses of the Rev. Dr. Caley upon "Sunday School Work."

Wednesday, June 7th, in St. Paul's Church, Louisburg, the parish being vacant, I officiated at the marriage of the daughter of two of my old Louisburg friends.

Trinity Sunday, June 11th, in the Church of the Good Shepherd, Raleigh, I baptized an infant.

June 13th-15th, attended annual meeting of the Trustees, and the Commencement of the University of the South, Sewanee, Tennessee.

June 19th, had a conference with the rector of St. Luke's Church, Salisbury, upon important church business, and the next morning in the same parish confirmed in private a sick man and his sister.

June 23rd, had conference with the Standing Committee, as the Bishop's Official Advisory Committee.

The Bishop has made the following appointments for August:

August 24th-25th—Pittsboro.
Colored Convocation.

August 27th—Sunday, a. m., Rowan County, St. Andrew's; Sunday p. m., Salisbury, St. Paul's.
August 28th—Monday, p. m., Mayodan.
August 29th—Tuesday, p. m., Stoneville.
August 30th—Wednesday, p. b., Leaksville.
August 31st—Thursday, p. m., Spray.

Diocese of North Carolina.

1911.

The Bishop's Appointments.

October 1st—Sunday, a. m., Cunningham.
Sunday, p. m., Milton.
October 2nd—Monday, p. m., Reidsville.
October 4th—Wednesday, p. m., Elkin.
October 5th—Thursday, p. m., Mount Airy.
October 6th—Friday, p. m., Germanton.
October 8th—Sunday, a. m., Winston, St. Paul's.
Sunday, p. m., Winston, St. Stephen's.
October 10th—Tuesday, p. m., Wilson, St. Timothy's.
To October 12th—Convocation of Raleigh.
October 15th—Sunday, a. m., Ridgeway.
Sunday, p. m., Warren County, St. Luke's.
October 17th, Tuesday, p. m.
to Thursday, Convocation of Charlotte.
October 22nd—Sunday, Greensboro.
October 29th—Sunday, a. m., Littleton, St. Alban's.
Sunday, p. m., Littleton, St. Anna's.
October 31st—Tuesday, a. m., Gaston.
Tuesday, p. m., Roanoke Rapids.
November 1st—Wednesday, p. m., Enfield.
November 5th—Thursday, p. m., Ringwood.
November 5th—Sunday, a. m., Jackson.
Sunday, p. m., Weldon.
November 14th, Tuesday, p. m., to 16th, Wednesday, Knoxville, Tenn., Missionary Council.
November 19th—Sunday, a. m., Iredell County, St. James's.
Sunday, p. m., Statesville, Trinity Church.
November 20th—Monday, p. m., Statesville, Holy Cross.
November 21st—Tuesday, p. m., Cooleemee.
November 22nd—Wednesday, p. m., Mockville.
November 26th—Sunday, a. m., Davie County, Ascension.
Sunday, p. m., Lexington.
November 27th—Monday, p. m., High Point.
December 1st—Friday, p. m., Oxford, St. Cyprian's.

December 3rd—Sunday, a. m., Goshen.
Sunday, p. m., Satterwhite.
December 6th—Wednesday, Stovall.
December 7th—Thursday, Williamsboro.
December 8th—Friday, Middleburg.
December 10th—Sunday, a. m., Warrenton Emmanuel.
Sunday, p. m., Warrenton, All Saints'.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be asked for the work of the Diocese. The clergy are asked to give due notice of these services, and of the offerings to be taken. Subject to the indications of time in the above list of appointments, the hour of service may be appointed by the local clergy to suit the convenience of the people.

JOS. BLOUNT CHESHIRE,
"Ravencroft", Bishop of North Carolina.
Raleigh, N. C., Aug. 21, 1911.

ABOUT ST. MARY'S SCHOOL.

A Plan to Enlarge the Patronage of This School.

When one examines the advertisements of various educational institutions in order to find what points are emphasized, he is able to discover what features are considered valuable in attracting pupils to a given school. Among these one always finds mentioned the number of States represented. This indicates that it is generally recognized as a helpful feature in a school that one who attends it will meet a large number of pupils from many different parts of the country. This is a point of undoubted value, and has a most beneficial effect on the pupils, and also has a reflex effect in bringing different parts of the country together, and making us all understand the conditions, and manners, and customs, of those who live far removed from where we ourselves are situated.

Rev. Geo. W. Lay, the rector of St. Mary's School, has sent a large number of letters this summer to friends of his in other parts of the country, especially in the North, and we reprint below a few paragraphs of this letter which will be of interest to our readers. Besides presenting many specific points about St. Mary's School, it makes clear the value of a church institution, and of that particular kind of homelike life which has had so great an influence in the past history of this Church institution.

"I am sure that there are a good many girls in the North who would be delighted, if they knew of the great advantages that can be obtained at St. Mary's for a sum from one-half to one-third what they would have to pay in the institutions better known to them. The object of this letter is to help to bring St. Mary's to their attention. I would like also to have some nice girls of this kind who would be benefited by their stay here, and who in turn would benefit our girls by making them acquainted with good representatives from other sections."

"I am also frank to say that, having increased the capacity of the school, I wish to add to our number. Year before last our enrollment of boarders was the greatest in our history, and last year with 156, we had a larger number still. We can accommodate about 175. So far as I know no other institution of the Episcopal Church for young women has anything like this number of boarders. While size counts for little in itself, it helps in economy of administration, and also in efficiency of instruction, since there can be more specially skillful teachers, and more classes. Our total enrollment, including day pupils, last year was 244."

Mr. Lay was a Master for nineteen years, at St. Paul's School, Concord, New Hampshire, where he helped prepare boys for entrance into the best colleges and can therefore justly claim to have a fair understanding of the best standards that prevail in college and preparatory schools. He has also seen many other Southern institutions, and attended many educational meetings in various parts of the South during that time. This gives him some fitness to speak of the advantages of St. Mary's in comparison with other institutions, both North and South. On this point he says:

"The chief merit of St. Mary's consists in the home life and influence of a church school. No other kind of education can influence the formation of character in the young to the same degree. This is recognized by Christians of other names, as is shown by the fact that from twenty to twenty-five per cent of our pupils are not identified with the Episcopal church. While the pupils are largely from the Carolinas, twelve other States, and three foreign countries are represented. The tone of refinement and of reverence for the best things is unexcelled, and the traditions which began here seventy years ago under the Rev. Aldert Smedes, D.D., the Founder, are cherished and cultivated at the present time."

Our College course is about two years behind that of the best colleges in the North, like Vassar and Wellesley, and is equal to that of the average Southern College for Women. If the proper course is selected a student should be able to go from our Sophomore class into the Freshman class of the best Northern College."

"In music there are one hundred and fifty students, and seven instructors, Voice, Violin, and Organ each having a specialist in charge, while four others teach Piano only." * * * The Art Department is of the first order.

"The total charge for the year for board, tuition, laundry and medical fee is $271.00. Music, Art, etc., are of course, extra."

"CUT THIS OUT—DO IT TODAY."

"Rev. Francis M. Osborne, Business Manager,
Charlotte, N. C.

Dear Sir:—Enclosed herewith I send you

(1) One Dollar for one year's subscription to the "Carolina Churchman".

(2) One Dollar and Twenty Cents (1.20) for one year's subscription to the "Carolina Churchman" and the "Mission Herald" at club rates.

Please acknowledge and oblige.

Date.....

Name .....

Address .....

.....

THE CONVOCATION OF RALEIGH

THE VEN. N. COLLIN HUGHES, Raleigh, Archdeacon
MR. W. L. WALL, Durham, Treasurer

Receipts of W. L. Wall, Treasurer of the Convocation of Raleigh for the month of July, 1911:

6th, Special, T. H. Webb, Duke	$ 10.00
St. Stephens, Duke	12.50
17th, Special, St. Saviour, Raleigh	1.17
Special, Wendell	2.22
Special, Cunningham	4.95
Special, Kittrell	8.09
19th, Woman's Aux., Tarboro Branch, Tarboro	3.50
Woman's Aux., Advent Branch, Enfield	2.50
	$44.92

Balance on hand Aug. 1, 1911, $249.67.

Rev. Homer Starr to Go to Chapel Hill.

The Rev. Homer Starr, rector of Christ Church, Waukegan, Ill., a church of national reputation because the late Mr. James Houghteling, founder of the Brotherhood of St. Andrew, was a communicant there, has accepted the call to succeed Rev. Richard W. Hogue at the Chapel of the Cross, Chapel Hill. Mr. Starr is a Southern man—reared in Texas, educated at Sewanee and Harvard, a successful rector at Council Bluffs, Iowa, and an English teacher at Sewanee. His experience as teacher of boys as well as his native personal and intellectual ability fit him well for the work among the students of the State University.

Christ Church, Raleigh.

Within the last few weeks there have been several important happenings in the parish of Christ Church. The Rev. R. Percy Eubanks, Assistant to the rector, has resigned his position to accept a call to Statesville. During his connection with Christ Church, Mr. Eubanks's principal field of labor has been in the mission Chapel at St. Saviour, where the congregation has greatly increased under his ministrations. He is succeeded by the Rev. J. H. Swann, who comes to Raleigh from Mexico. Mr. Swann is a native of Texas, where he formerly labored as a Deacon under the present rector of Christ church, Rev. Milton A. Barber, who was at one time stationed in that State.

For some time past the rector and vestry have had under consideration the erection of a Parish House and a Chapel, the Chapel now in use being inadequate for present day needs, and being a wooden structure, it is entirely out of keeping in appearanc with the beautiful gothic architecture of the stone church. The church building was planned by Richard Upjohn, one of the most eminent architects of the past generation (the designer of Trinity church, New York, and other notable edifices), and his grandson, Hobart B. Upjohn, Esq., will be in charge of the erection of the Parish House and Chapel, which are soon to be built in Raleigh.

A beautiful memorial window, designed at the Gorham Studios in New York, has recently been placed in Christ church as a memorial to the late Edmund Burke Haywood, M.D., LL.D. (born 1825, died 1894), for many years a communicant and vestryman of the parish, and one of the best known physicians of his day. It represents Christ healing the sick, and is regarded by every one as a notable addition to the collection of beautiful memorials which now adorn the church.

M. De L. H.

Archdeacon Hughes' Letter.

Raleigh, N. C., Aug. 14th, 1911.

Mr. Editor:—If I am sometimes tardy in sending you my monthly letter for the "CAROLINA CHURCHMAN," please understand, once for all, that it is not because I feel indifferent about fulfilling a requirement you make of me; on the contrary, I count it a privilege that you kindly afford me. This letter in your paper offers me the sole opportunity I have of speaking to all the members of the Convocation of Raleigh. I want to speak to them and need to do it. I wish, Mr. editor, you could guarantee that they would read and heed what I h ave to say. This time, I have a column of wants.

Wanted!

First—A place for the meeting of Convocation in October next. *Rector's please take notice.*

Second—A matter of $10 to complete the payment of Mr. LeBlanc's salary for the year ending August 31st, 1911. Reader, will *you* give it?

Third—For the more effective service in the missionary field in Chatham and Lee Counties. $95 to complete the purchase of a horse and buggy for the missionary.

Fourth—Pledges for the salary of the Chaplain at the State Farm for the year, September 1st, 1911, August 31st, 1912.

It is time now to say a word or two of forecast. Contributions for the General Diocesan Missionary Fund for the year current will, I think, be found to to aggregate less than for the year preceeding, and yet appropriations for those at work have so far been paid. But this is because fields have been vacant or unoccoupied for which other appropriations have been made. We hope for better things next year. If vacancies are all filled, if certain appropriations which ought to be increased are increased, we shall need more money than ever before. Let my brother clergy in particular take note of this, and now, before the necessity is upon us, to strain and pinch, try to prime their congregations for greater zeal and nobler effort in our missionary work in the Diocese.

Respectfully,
N. C. HUGHES, Archdeacon.

(Editor's Note—Archdeacon Hughes' letter came to us after we had sent out "copy" to the printer and so we have had to omit portions for lack of space).

Announcement.

A resolution of the Missionary Council of the Department of Sewanee directs the Department Secretary to make announcement of the place and date of the assembling of the Council at least three months in advance. I hereby announce, therefore, that the Council will meet in St. John's Church, Knoxville, Tenn., at 8:00 o'clock, Tuesday evening, November 14, 1911, and continue its sessions through November 15th and 16th, in accordance with the program to be published at a later date.

ROBERT W. PATTON.

THE CONVOCATION OF CHARLOTTE

THE VEN. EDWIN A. OSBORNE, Charlotte, Archdeacon
MR. CLARENCE E. FRICK, Charlotte, Treasurer

Archdeacon Osborne's Letter.

The month of July was occupied in part holding our quarterly conferences which have now become a permanent feature of our missionary work, and are capable of being made a most important and helpful feature. But this will require the mutual interest, sympathy and co-operation of the clergy and laymen of the Convocation.

The first quarterly conference was held in Christ Church, Rowan county, the 6th of July.

The usual preliminary meeting was held in the church the night of the 5th. A short service was read by the Rev. S. J. M. Brown, and a sermon preached by the Archdeacon. A considerable number of people were in attendance in spite of the darkness and threatening aspect of the weather.

The attendance next day was good. Litany was said by the Rev. Mr. Brown, the only minister present besides the Archdeacon, who preached and celebrated the Holy Communion, some thirty persons receiving the Sacrament. The Rev. R. P. Eubanks came in later. After the service a long table of boards was spread and a bountiful repast served to the scores of people who were present, some from other congregations, from town and country.

After the usual reports, Sunday School Work was discussed. The outlook in this line is more encouraging than heretofore at Christ Church, and hopeful at other places reported. Christ Church has been greatly improved in comfort and appearance this year by a new coat of weather-boarding, new floor, windows, painting and remodeling the inside. This is one of our oldest and most vigorous country parishes. They have a faithful minister in the Rev. Mr. Brown, and they appreciate him.

The next quarterly conference was held in Monroe, this being in the Mecklenburg District. The Rev. Walter J. Smith has kindly written the account of this meeting which is printed on this page.

The Guilford and Forsythe District Meeting was held in Mayodan, July 25th and 26th.

A short service was held in the church yard the first night and a sermon preached by the Archdeacon. The weather was beautiful and a large congregation was present which seemed much interested in the excellent music, hearty services and the sermon. Next day Morning Prayer was read by the Rev. Messrs. Wm. J. Gordon and Cyprian P. Willcox, and the Holy Communion celebrated by the Archdeacon.

After reports, conference on Sunday School and various other matters of interest to the Church. At night services were again held in the yard, and the Rev. Mr. Gordon preached an excellent sermon to a large and attentive audience. The Archdeacon closed with prayer and benediction.

While there were but few of the clergy present for various reasons, the meeting was most pleasant and helpful. But we all were sad to think of parting with our dear faithful fellow-worker, the Rev. Alfred R. Berkeley, who has been there so long, and done such good work in that field. We shall miss him, but we wish him great success, and expect much of him in his new and important field.

After the conference the Archdeacon went to Germanton, preached and celebrated the Holy Communion, and from there to Ronda in the Diocese of Asheville, and from there to Elkin, preaching at each place and celebrating the Holy Communion at Ronda. Time nor space will permit an account of this interesting and pleasant visit to the places last named.

E. A. OSBORNE,
Archdeacon.

Eve of the Transfiguration.

Conference of the Mecklenburg District of the Convocation of Charlotte, St. Paul's, Monroe—Laying of the Corner-Stone of the New Church.

A regular meeting of the Mecklenburg District of the Convocation of Charlotte was held in Monroe on the 11th of July, with three clergymen and a lay reader present besides the members of the congregation who were in attendance. At the evening service the night before, the Rev. Robert E. Campbell, of Hamlet, made an impressive address on "The Power of Personal Touch in Christian Work." On Tuesday at 10 o'clock the Holy Communion was celebrated by Archdeacon Osborne, assisted by the Rev. Dr. Campbell, the sermon being preached by the Rev. W. J. Smith on "The Confession of Christ", (St. Matt. X, 32-33.) At the conclusion of the service the Conference was called to order by the Archdeacon, and after the usual routine of business, and the report of the treasurer, a recess was taken till the afternoon. At 3.20 p. m., the Conference was called to order and opened with prayer, after which the parochial reports were called for. The Rev. Mr. Smith reported that besides his regular work at the Orphanage he officiated on the morning of the second Sundays at St. Michael and All Angels' (col.), Charlotte. In July, however, he was there on the first Sunday, and in Hickory on the second.

Mr. T. P. Dillon, lay reader of St. Paul's, gave an interesting account of the origin and growth of St. Timothy's Mission, Olive Branch, paying a special tribute to the good work done there by Miss Laura H. Carroll. The church is about twenty miles from Monroe, and Mr. Dillon drives there and back every third Sunday to give them a service. "It has always been a pleasure to me to go" said he, "and I have never been when I regretted it." The Archdeacon spoke of Mr. Dillon's good work, and also of an instance of the same sort at St. Mark's, Mecklenburg County. Mr. Francis H. Ball, lay reader at All Saints, Concord, gave an encouraging account of his work there during his father's absence in England. He stated that a vested choir had been organized, and that he had never worked with a more loyal and hardworking congregation. Mr. Ball not only reads the service, but also plays the organ. Efforts are now being made to purchase a pipe organ. The Rev. Dr. Campbell who has recently taken charge of the work at Hamlet, Laurinburg and Rockingham, said that he had not been in his field long enough to speak intelligently of it, and so he gave some account of his experience elsewhere, specially in the City Missions of New York. The Sunday School question was then taken up, and discussed in a general and informal way, after which the

Conference adjourned to meet at the call of the Archdeacon.

Laying the Corner Stone.

The services and sessions were held in an upper room over a store, and at 5 o'clock the clergy and choir assembled within the partially completed walls of the new church, and moved in procession to the North-east corner of the building where the corner stone was laid by the Archdeacon with an appropriate and impressive service. After the responsive reading of Psalm 132, the Rev. Mr. Smith read the 13th Chapter of Second Corinthians. The Rev. Dr. Campbell made a short and pointed address; hymn 293 was sung and the Archdeacon after using appropriate prayers and versicles read a list of the articles which Mr. Dillon held ready to deposit in the stone. The articles were a copy of the Holy Bible, the Prayer Book and Hymnal, list of the Communicants of St. Paul's, names of the officers of the Mission, and of the Building Committee, and copies of the local papers. In the name of the Holy Trinity, and with three strokes of the trowel, the Archdeacon pronounced the corner stone laid, and then was sung "The Church's One Foundation." The Benediction was then given, and so ended a beautiful service which will long be remembered by those present, and one which we hope augurs much good for the future of the faithful flock of St. Paul's. The visitors had a pleasant time, as they always do when they go to Monroe.

St. Martin's Chapel to Be Moved.

After due deliberation it has been decided to move St. Martin's Chapel from its present location on the corner of Tenth and Davidson Streets to a point central to the fast growing eastern section of Charlotte known as Piedmont and Elizabeth. The reasons for this change are many. The present site is only eight blocks from St. Peter's Church in one direction and six blocks from the Chapel of Hope, whereas the new site is over a mile from any Episcopal Church. Further than that the community in which St. Martin's is now situated is over-crowded with denominational churches whereas, the change will put us in the center of the most rapidly growing section of Charlotte which has not yet been occupied by any body of Christians.

The committee from the congregation consisting of Messrs. Clarence E. Frick, Jno. M. Barr and Lewis E. Green, have purchased a large and desirable lot and are now raising $3,000 to pay for it. Mrs. John Wilkes is to sell St. John's Chapel on Graham Street, which the late Capt. Wilkes purchased for a mission before the Oates cotton mill was closed, and donate the proceeds to the building. This amount with the proceeds of the sale of the lot on Davidson and Tenth Sts. and a thousand dollars worth of windows and furnishings that can be transferred from the present building will amount to an aggregate of about seven or eight thousand dollars with which to begin the new work. It is proposed to make the transfer this fall and erect at once a finished brick church with a seating capacity of two hundred and fifty. In recognition of the generosity of the Wilkes family to this project as well as to the present St. Martin's and as a monument to his great service to the Church in Charlotte and in this Diocese the building will be erected in memory of the late Capt. Jno. Wilkes.

The congregation of St. Martin's are greatly in favor of the move and will go in a body to the new chapel. Rev. Francis M. Osborne, the minister-in-charge, thinks the new location a strategic one and that St. Martin's will in a few years develop into an independent and self-supporting parish.

Contract Let for Building St. Peter's Parish House, Charlotte.

On July 16th at a meeting of the building committee, which his in charge the erection of the new Parish House for St. Peter's Episcopal Church, the contract for the new building was let.

The Parish House will be two stories and a basement and built of brick with brown stone trimmings. In the basement will be a modernly equipped gymnasium, with showers and a locker room. In the rear end of the basement there will be a kitchen and dining room, to be used in church entertainments. On the first floor of the building will be the ladies' parlor, a private study for the pastor, the choir room, the headquarters of the King's Daughters and two Sunday school rooms, one for the intermediate classes of the school and the other for the infant class. The second floor will be devoted to the library, a room for the Bible Class of the Sunday School and the main Sunday School room. Besides the new building a memorial chapel which will shortly be erected to the memeory of Mrs. W. P. Bynum, wife of the former Judge W. P. Bynum of this city. This Chapel will be used for the Lenten and week-day services which are now held in the church. The work upon the building will be commenced at once and it is thought that it will have been completed and ready for occupancy by January 15. The approximate cost of the Parish House will be in the neighborhood of $28,000.

This erection of this Parish House represents the consummation of the effort of the rector of the parish. Rev. Mr. Mallinckrodt took up the matter of the Parish House which had been discussed before his coming to the parish and for the past eight years has unceasingly agitated the subject among his people. Including a legacy of $4,000 from the late Judge Bynum the parish now holds over $10,000 in cash for the erection of the Parish House and Chapel.

A Notice and Warning.

Mr. Clarence E. Frich, the Treasurer of the Convocation of Charlotte, sends the editor of the "CAROLINA CHURCHMAN" a statement covering three quarters of the fiscal year of this Convocation which ends in October. This statement shows that of the $1,700 apportioned in the Convocation of Charlotte and several hundred dollars more due him from last year only year only about $1,000 had come in on August 12th. Little over a month remains before the year closes and each congregation should look to its duty. Some have been very negligent and others very generous. In our next issue we will publish a list showing how each congregation stands at the end of the year.

Rev. Harris Mallinckrodt spent part of his holiday in encampment with the Second North Carolina Regiment at Morehead City, serving as chaplain, and part with his relatives in Maryland.

See our Premium Offers on page 2.

The Convocation of Colored Work

THE VEN HENRY B. DeLANY, Raleigh, Archdeacon
THE REV. JAS. E. KING, Raleigh, Treasurer

My Dear Mr. Editor:—We hail, with pleasure, the privilege of presenting, from time to time, through the columns of the CAROLINA CHURCHMAN, the points of interest concerning our Colored Work in this Diocese.

At present, our interest is centered in the meeting of our Annual Convocation which convenes in the town of Pittsboro on the 23rd of this month, and continues in daily sessions to the night of the twenty-seventh. These annual gatherings prove most helpful to the colored churchmen in the Diocese.

Through the untiring effort of Rev. Robert N. Perry, of Wilson, N. C., the commodious school building which he built, though only three years old, is now considered inadequate to accommodate his school for the coming session, and we are now negotiating for a loan with which to add another story to the building that sewing and cooking, with other industries, may be taught. Dependent as we are upon the schools to aid us in presenting to the children the doctrines of the Church, this is, indeed, a hopeful sign.

The Rev. Mr. Perry is also in charge of our new "Holy Hope Mission," at Rocky Mount, N. C. The congregation of St. Ambrose church, Raleigh, under the leadership of their rector, the Rev. James E. King, is greatly elated over their first effort to raise funds for the building of their new "St. Ambrose Church." One thousand dollars, in cash and reliable subscriptions, was the amount of the offering.

The members of "All Saints Mission," Warrenton, are hoping, soon, to break sod as the beginning of a new church to be built in that town. For these evidences of growth, we thank God and take courage.

Very truly,
H. B. DeLANY.

St. Michael's Church, Charlotte.

A Class of Colored Deaf Mutes Laying Plans for the School.

It will be of interest to our readers to know something of the work at St. Michael's and all Angel's, Charlotte, where the oldest and strongest work of this Convocation is located. Of necessity some check in the progress of the work during the past year was caused by the death of our rector, Rev. Primus P. Alston, in October, 1910, and by the change from the old to the new order of management.

The writer feels very grateful indeed, to our friends of the white clergy who have shown such complete and hearty readiness to assist us both with advise and their services in carrying forward the work of the church; through their and Archdeacon Delany's help the regular and customary church services have been maintained, the Sunday Morning and Evening Prayer and the Wednesday Evening Prayer and the monthly celebrations of the Holy Communion having been had without failure in one instance.

The various auxiliaries to the work of the church are alive and active—the Sunday school and the Brotherhood and the choir having accomplished some positive results while the Woman's Auxiliary has done especially well notwithstanding the serious and long sickness of their president, Miss C. S. Young.

A Touching Scene.

There have been 8 baptisms during the year and on the 30th of April two persons were confirmed by Bishop Cheshire, one of these being the oldest child and son of the late Rev. Mr. Alston and the other the dear old "Aunt Violet" Springs who for more than forty years has served in the Wilkes' family. There was more than simply passing interest in the sight of these two persons—the one in the vigor of early youth, the other with the burden of many winters visible in the stooped form and slow step coming into the church. As we recall the sight of the dear old "Mammy" with the pure white covering of the "former days" upon her head coming forward to receive the laying on of hands we feel a sense of co-mingled joy and sorrow—joy because among those persons we have known so many even lovely and altogether beautiful characters whose influence has counted much for the securing of harmonious relations between the races here in the South; and sorrow because the number of such persons is gradually becoming fewer and fewer. We can only hope that before the very last one drops off the spirit of quiet, gentle respect for authority and faithfulness to duty which distinguished so many of them may be transferred to very many of our people of these later and better times.

Miss Tillinghast's Work for Colored Deaf Mutes.

A most pleasing feature of the Sunday School Work is the class of deaf mutes which is accomplishing much under the direction of Miss Tillinghast. At the evening service on the last Sunday in July four persons of this class were baptized by Rev. W. J. Smith, Miss Robina Tillinghast of Durham being present to interpret the entire service—prayers, lessons, hymns and address, by the sign language for the benefit of the afflicted persons. Mr. Smith took for the basis of his remarks the Gospel for the Twelfth Sunday after Trinity which recounts the healing of the deaf man with an impediment in his speech. He stated that the Rev. Thos. H. Gallaudet, D.D., was the founder of the first institution for the education of deaf mutes in America and that his son, Rev. Thos. Gallaudet, D.D., was for 13 years professor in the New York institution for the deaf and dumb. In 1850 he become rector of St. Ann's Church, on 18th Street, New York, where he established a service for the deaf mutes which he maintained as long as he lived. Others have taken up the work and its missions are spreading over the country. A few years ago Rev. Mr. Bost, rector of St. Philip's Church, Durham, became interested in this unfortunate class of people, and gathered them together for instruction in their religious duties and otherwise. His work has grown so that he has two missions, one for the whites and one for the colored people, with nearly 40 communicants. Miss Tillinghast has been placed in charge of all this work in the Diocese of North Carolina and seems to be specially fitted for the work. She has classes in Raleigh, Greensboro, Winston-Salem, Durham, and Charlotte. The influence of these people in the Sunday School is most wholesome and notwithstanding all our conversation with them must

(Continued on page 16.)

The WOMAN'S AUXILIARY

Officers:

President—MRS. JOHN WILKES, Charlotte.
Vice-President—MISS MATTIE BAILEY, Raleigh.
Secretary—MISS KATE CHESHIRE, Tarboro.
Treasurer—MRS. DORIAN BLAIR, Greensboro.

Convocation Secretaries:

MRS. R. H. LEWIS, MRS. R. W. WINSTON,
Convocation of Raleigh.
MISS LAURA ORR, MRS. JOHN STAPLES,
Convocation of Charlotte.

Treasurer of United Offering and Correspondent of the Church Periodical Club.

Junior Branch:

MISS RUTH HAIRSTON, Advance.
Secretary Convocation of Raleigh,
MISS BESSIE BUNN, Rocky Mount.
Secretary Convocation of Charlotte,
MRS. JOHN GIBBLE, Burlington.

Babies' Branch:

MRS. FRANK SPRUILL, Rocky Mount.
Secretary Convocation of Raleigh,
MRS. WALTER J. SMITH, Charlotte.
Secretary Convocation of Charlotte,

O Lord, Jesus Christ, who in the days of Thy flesh didst accept the services of faithful women who ministered unto Thee of their substance; be pleased, we humbly ask to bless our endeavors, to aid and encourage missionaries. Put into our hearts the things we should do and say to promote Thy glory. Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee. Hear us, and answer this our prayer, for Thine own Name's sake. Amen.

Intercessory Days:

The eve of the feasts of:

ST. ANDREWS—Diocesan Missions,
At the disposal of Bishop Cheshire.

THE EPIPHANY—Foreign,
The Annie Cheshire Fund.

THE ANNUNCIATION—Domestic,
At the disposal of the Bishop of Asheville, unless otherwise designated.

THE TRANSFIGURATION—Thompson Orphanage.

This page of our Diocesan Paper will be devoted to the work of the Woman's Auxiliary. It is earnestly hoped that the members will enable us to make it a live page. Please send items of interest concerning the work in your parish and make suggestions which may help others in our great effort to further the cause of missions.

Address your communications to
MISS KATE CHESHIRE, Tarborough, N. C.

An Inspiring Service With the Deaf Mutes.

One of the comparatively new items on our Diocesan Pledge List relates to the work among the Deaf Mute Colony in Durham. Rev. Sidney S. Bost, rector of St. Philip's, has charge of this work, and he is most ably assisted by Miss Tillinghast, whose long experience and deep sympathy with these people make her a valuable co-laborer. On the afternoon of the second Sunday in June the Diocesan Secretary made a long promised visit to this mission, and with the Rev. Mr. Gordon of Spray, and several Diocesan and parochial officers of the Auxiliary took part in a beautiful Deaf Mute Service, held in St. Philip's Church. In spite a heavy thunderstorm it was well attended, and a most solemn and impressive service it proved to be, conducted by Mr. Bost, and interpreted by Miss Tillinghast and the Deaf Mute Lay-reader. Then a young girl, called the baby of the colony, recited a beautiful hymn in the sign language. The responses were most hearty, as with heart and voice and hands we recited the Creed, the prayers and the psalms. One could not but feel that these silent ones had an advantage over the others when it came to worship; with no sounds without to distract, and with eyes fixed attentively on minister and interpreter, they presented an attitude of reverent devotion seldom seen in the ordinary congregation. After the service we had an informal meeting and it was wonderful to see how well we understood one another and what delightful conversations we had. We could not all speak with the tongue or hear with the ear, but heart spoke to heart and the language was plain.

The name of our Bishop in connection with his sister, brought a smile to all faces, and we learned that he made regular visitations to the colony, and that large classes were presented for Confirmation.

If every member of the Auxiliary could have had our experience it would be unnecessary to urge upon them the importance of the work, and it is earnestly hoped that at our annual meeting next May the delegates may be given the privilege of attending such a service.

Miss Tillinghast's Report of the Mission Work Done Among the Deaf Mutes.

This brief report covers a period of eleven months. On Sept. 1st, 1910, I began this work along definite lines with the formal title of Mission Teacher to the Deaf Mutes in the Diocese of North Carolina, with the understanding that I was to reside and spend the larger part of my time in Durham, extending the work into the larger towns in the Diocese as fast as circumstances permitted.

In Durham the deaf mute colony numbers about forty and of these thirty-three are communicants, five of whom were confirmed last March. We have a weekly Sunday School conducted by our Deaf Mute Lay-reader, in which the Bible Class is taught by myself; weekly society meetings for literary and social purposes; and monthly, on Sunday afternoons, a service and sermon are given by our rector and interpreted by our lay-reader and myself. He has also held two private infant baptisms, one public baptism of an adult, and three funeral services, in which I assisted as interpreter.

Occasionally the rector holds a corporate Early Communion Service for them, which is interpreted to them and in which they sign the Creed and the Gloria in Excelsis. To bring these people, handicapped as they are, who yet are bravely fighting the stern battles of life, into this quiet, holy service and teach them that tho' they are walled about by absolute silence they may have an equal share with their more fortunate hearing friends in this our supremest act of worship—can the Church do more blessed thing than this?

Beginning in November I organized a class of twelve deaf people in Charlotte and have since met them three times. They have asked me to arrange to interpret a Communion Service for them in our church and I will do so very soon.

At the same time I organized in Greensboro a class of nine, which has since grown to twelve, which meets regularly every Sunday.

Twice I have visited High Point where I met seven deaf mutes and once in Winston-Salem where I met

five. I have not as yet been able to get them to meet regularly for the lack of suitable teachers, but I hope in the future to overcome this difficulty. In June I met the deaf people in Raleigh and organized a class of eight which will begin to meet regularly the first of September.

In the spring I began work also among the most pitiable and neglected of all people, the colored deaf mutes.

I have a class of five which I teach myself at St. Titus in Durham, of whom two were baptized in May; also a class of fourteen at St. Michael's in Charlotte, taught under my direction by a very intelligent colored deaf mute woman. Of this class four adult members were lately baptized by the Rev. W. J. Smith, and at our next visitation of the Bishop, five will be presented for confirmation.

These beginnings, tho' small, are very encouraging and the prospects for the future are very bright. In closing, I will quote a letter I received lately from a deaf man living in South Carolina who was very anxious to move his family to Durham because he had heard of our mission there. "I want you to teach me in Sunday School. I want to study and learn about the Bible. My wife and I go to church some times and are dull because we cannot hear."

Is that not an appeal that would go straight into your heart and sound in your ears day and night until you had done what you could to help break down the barriers of deafness and satisfy that heart-hunger for the best things in life which it is so hard for them to obtain?

I wish to thank the Auxiliary for the help and encouragement they have given and I hope that it may continue for many years to come.

ROBINA LENOIR TILLINGHAST.

August 4th, 1911.

The Annie Cheshire Fund.

At this time when the new Pledge Lists have just been sent to the branches, I ask that the members of the Woman's Auxiliary in North Carolina give careful consideration to that item under the head of Foreign Missions known as the "Annie Cheshire Fund", being the salary of Miss Annie Webb Cheshire, who is now laboring in the mission at Wusih, China. Those of you who have attended the last two annual meetings of the North Carolina Branch of the Woman's Auxiliary know how near my heart this Fund is and how I have begged that we women of this Diocese would take the privilege held out to us of paying yearly this missionary's entire salary of $650.

Miss Kate Cheshire in her annual report gives the membership of the Woman's Auxiliary in this Diocese as 1054, this being a goodly increase over past years. There has been also a goodly increase in the "Annie Cheshire Fund"—$156.05 in 1910, to $294.61 in 1911. Can we not contribute the whole sum this next year, we 1054 members.

About three Pledge Lists have been filled out and sent to me and on that from St. Matthews' Branch, Hillsboro, there is a pledge of $40 for this Fund. How many more will equal or exceed this? If half of our 59 branches will give at least $25 for the "Annie Cheshire Fund" we could feel the joy of supporting our own "Jubilee Missionary." Last year only five branches gave $25.

Some branches have adopted the plan of individual contributions from its members and it has been found that many women are glad to feel they are personally helping to support a missionary. One branch has divided the parish into five sections, the plan being to see every woman and besides asking them to join the Auxiliary, to ask for a special contribution to the "Annie Cheshire Fund." I am hoping great results from these plans.

The following extract from a letter received by the writer from Miss Cheshire shows how she feels about even the little we have contributed to her support:

"You don't know how much I appreciate having all you members of the Auxiliary at home thinking of me. And it is perfectly lovely to think that my salary comes from home. I certainly thank you all for being so good to me."

Women, does it make you ashamed, it does me, to read the above item and then think of how little we "members of the Auxiliary at home" have done. Let us unite our gifts to our prayers and take away this reproach.

MRS. DORIAN H. BLAIR.

Mrs. Blair has a very interesting letter from Miss Annie Cheshire that she will be glad to lend branches desiring it.

The Mystery Play Again.

During the last week in June the beautiful Mystery Play which was given in Rocky Mount during the Convention was reproduced most successfully in Tarborough. It was under the management of Miss Kate Cheshire, Diocesan Secretary, who was assisted by the Junior Auxiliary, the Junior Brotherhood of St. Andrew, and members of the Sunday School and Choir of Calvary Church. The proceeds were devoted to missionary work in the Diocese and to defraying the expenses of the play in the mill towns where Miss Cheshire proposes to carry it in the near future.

St. Agnes Hospital Endowment Fund.

We trust that all members of the Auxiliary are keeping in mind this Fund, to which we have promised to devote more energy in the future. Our interest should be further stimulated when we remember that the bed which we hope to endow will bear the name of our beloved President, Mrs. John Wilkes, and the endowment made on the day of her birth, November the twenty-second.

Miss Kate Cheshire, Secretary of the Woman's Auxiliary in the Diocese of North Carolina, spent most of July in Leaksville and Spray, where she presented the Mystery Play which some of our readers saw in Rocky Mount during the Convention. She has since gone to Cooleemee for the same purpose.

It is a profitably suggestive fact that the spiritual power and fruitfulness of the lives of Christian men and women as a rule may be measured by their prayerfulness. The inference for most of us would be more prayer, truly so called.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION

The Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

Board of Managers.

The Rt. Rev. Joseph Blount Cheshire, D.D., Raleigh, North Carolina.
The Rev. Edwin A. Osborne, Charlotte, N. C.
The Rev. William E. Cox, Wilmington, N. C.
The Rev. William H. Hardin, Gastonia, N. C.
Mr. Jos. G. Shannonhouse, Charlotte, N. C.
Mr. Robert S. White, Raleigh, N. C.
Mr. J. J. Croswell, Fayetteville, N. C.

Visitors.

The Bishops of the Diocese of North Carolina, of the Diocese of East Carolina, and of the District of Asheville.

Directions.

All letters and parcels intended for the children should be addressed to the Thompson Orphanage, Charlotte, N. C.

All communications pertaining to the business of the Orphanage should be addressed to the Superintendent.

Contributions.

Number of children, 59.

Contributions received from June 15th to August 15th:

Mr. G. W. Hutton, Hickory, $25.00; J. A. Grace, Mission, Buncombe County, $6.00; T. O. G., Scotland Neck, $5; Mrs. F. M. Hewlett, Wilmington, $5.00; St. Stephen's S. S., Duke, $3.84; St. Agnes' Guild, Christ Church, Raleigh, $11.00; St. Athanasius' S. S., Burlington, 59 cents; Mrs. Sarah V. Young, Charlotte, $6.00; Trinity Church S. S., Statesville, $1.00; collected in Charlotte by Miss Boyd, $6.00; Ellen, Melissa, Burks and Nancy Yuille, Bronxville, N. Y., $30.00; W. A., St. Peter's, Washington, $10.00; St. Bartholomenw's S. S., Pittsboro, $1.60; "Messenger's of Hope," S. T. S., $9.00; Mrs. F. M. Hewlett, Wilmington, $5.00; W. A., St. Mary's, Raleigh, $10.00; W. A., St. Mark's, Halifax, $2.00; W. A., St. Mary's, Speed, 50 cents; W. A., Church of the Advent, Enfield, $5.00; W. A., St. Luke's, Thelma, $2.50; W. A., Church of the Good Shepherd, Raleigh, $10.00; W. A., Calvary Parish, Tarboro, $5.00; W. A., Trinity, Statesville, $7.00; Mrs. F. M. Hewlett, Wilmington, $5.00; Church of the Good Shepherd S. S., Rocky Mt., $16.10; St. Stephen's S. S., Duke, $1.15; St. Luke's S. S., Spray, $1.13; St. John's Mission, High Shoals, $2.22; St. Mark's Mission, Gastonia, 95 cents. Total, $193.28.

Contributions in kind—2 dresses for Harriet Marlin, J. A., Henderson; box of clothing for Lawrence Wood, St. James' Church, Kittrell; clock for the dining hall, Thompson Hall, Mrs. E. W. Hall, Scotland Neck; package of clothing for Gertrude Feraiss, per Mrs. E. K. Powe, West Durham; lot of bread, Young's Steam Bakery, Charlotte; barrel of Irish potatoes, Mr. J. J. Croswell, Fayetteville; case of water from Panacea Springs, Littleton; box of clothing, towels, etc., W. A., Grace Mission, Buncombe County; 115 doz. buttons, St. Andrew's S. S., Greensboro; box of clothing, etc., for Jack Witherspoon from his mother; box of fruit for the Allen children from their father; one quilt, Trinity Parish Guild, Chocowinity; one pair of stockings from Miss Bettie Bright, a member of the Guild, and a book from Earle Barringer Wolfenden, Chocowinity; 2 crates cantaloupes, Mr. J. J. Croswell, Fayetteville.

Orphanage Notes.

Our school will open on Tuesday, September 5th, and we hope that all the children will be back in time to be in their places at nine o'clock that morning. Mrs. Hanks has returned from a pleasant visit to friends in Tarboro, and will again have charge of the senior department. The primary department will be in charge of Mrs. Harold Clare, of Greenville, S. C., who comes very highly recommended for her position. Miss Feild will continue in charge of the sewing department.

Miss Capehart divided her vacation between her old home at Kittrell, and her sister, Mrs. Oertel, near Washington City. During her absence her place was satisfactorily filled by Miss Laura Carroll, and it seemed quite natural to have her back with us again. Miss Hill was absent a month, and divided the time between Scotland Neck, and Brooklyn, N. Y. Soon after her return Mrs. Wooldridge went to Richmond, Va., and afterwards to Norfolk, Va., for a month's vacation.

Grover Clark has gone to Gastonia to live with his mother. Verlie Hawkins has gone to live with a family in Marion. Lena and Uldine Allsbrook will not return this Fall, as their mother thinks she can now take care of them. She appreciates what the Orphanage has done for them.

One Sunday morning in July we noticed a nice looking young man in the chapel, and after the service was ever we were introduced to him as Harvey Holt, one of the old boys who was here under Mr. Osborne. Mr. Holt is now in a printing house in Boston, and runs a linotype machine. On July 26th we took the matrons and children to Lakewood Park on a trolley car, and as it was Children's Day all the amusements were free. The Merry-go-round, Roller Coaster, and the boats were the chief attractions, and it is needless to say that all had a good time. One evening last month Miss Hill gave a reception to Miss Carroll, and some of the larger children at Bronson Hall, Mr. and Mrs. Jamison also being invited.

On the second Sunday in last month we filled two appointments in Gastonia, and one at High Shoals for Brother Hardin, and during our absence there was a heavy storm at the Orphanage, during which the lightning struck a tree near Bronson Hall, and gave quite a severe shock to one of the boys who was standing near a window. It was our first visit to High Shoals, and we were very much pleased with the beauty and opportunities of the place. The beautiful brick church erected eight years ago to the memory of Rear-Admiral Wilkes, does not hide its light under a bushel like the one at Blowing Rock, but sits upon a hill near the rectory and Mission House where Miss Armstrong carries on her good work on Sundays as well as week days. She and Clara Ramsey occupy the comfortable

rectory, and we shall long remember their kind hospitality. In Gastonia we were the guests of our good friends, Captain and Mrs. Fry, and it goes without saying that they took good care of us. Grover Clark was at both services, and did what he could to bring others. He took us around to see Mattie Vaughn who is now Mrs. Joseph Brannon, and seems to be very happy over her fine four months old daughter. We were glad to hear that Ada Pharr is doing well at the Gaston Hospital where she is learning to be a trained nurse.

We were never without water at the Orphanage during the so-called "water famine," but we wish we could have had a little more on our crops which have suffered much for the want of rain.

Owing to a mistake the Honor Roll and a part of our Notes were omitted in the last issue, and we now append them below.

We attended the Convocation of the District of Asheville the last of June, and had a very pleasant time. The well appointed church and beautiful grounds, the fine music by the vested choir, the Auxiliary meetings, the enjoyable lunch at the rectory, the delightful drive through the Biltmore estate, and the reception at the house by Mr. and Mrs. Vanderbilt, the large attendance of delegates and visitors all conspired to make this a convention long to be remembered. The Rector of the Parish should be congratulated upon the perfect execution of his well conceived plans. We wish we had the time to give an account of the proceedings of the Convention.

Our farm is doing very well conidering the dry weather we have been having, but our fruit crop is almost an entire failure. Our canning this year will have to be done by some one else.

We congratulate the Mission Herald on the fine appearance of its first reissue, and bid it God-speed on its mission of usefulness.

Honor Roll for May, 1911.

SENIOR DEPARTMENT.

Verlia Hawkins, Savannah Pulley, Uldine Allsbrook; Sarah E. Hanks, Teacher.

PRIMARY DEPARTMENT.

Flossie Anderson, Wiley Lamm, Ivie Smith, Harriet Marlin, Mary Wade, Lena Hunt, Sallie Wallace, Roy Yates, Annie Campbell, Leta M. Turner, O. Hawkins, Lawrence Wood; L. M. Tomlin, Teacher.

Messengers of Hope.

Thompson Orphanage Sewing Teachers' Salary.

Amount required	$180.00
Amount paid in	97.44
Amount still to be raised	82.56

Contributions received from June 12th *to July* 12th.

Junior Auxiliary, Hillsboro, N. C., for June and July, through Mrs. S. P. Watters	4.00
Junior Auxiliary, Roxobel, N. C., through Miss Sally Goode Norfleet	1.50
Penelope Biggs, Williamston, N. C.	.25
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.75
Junior Auxiliary, Winterville, N. C., through Miss Olivera Cox	.25
Junior Auxiliary, Ridgeway, N. C., through Ann F. Collins	.25
Ascension S. S., Davie County, N. C., for April and July, through Miss Ruth W. Hairston	1.00
Wm. H. Knowles, Pensacola, Fla., for June and July, through his grandmother	1.00
	$ 9.00

My dear Children:

The change in the Diocesan Organs of the Diocese of North and East Carolina has produced some confusion and uncertainty. Our letter for May did not appear at all, and the June letter is also delayed. I am sorry, for all this uncertainty about the safety of trust money is very trying to Juvenile treasurers, and I may also add their Juniors as well, but there is no use in saying anything more about it.

Our own Mr. Smith will be on deck again, and we will hope for smooth sailing in future.

The fund as it now stands is $97.44 paid in and $82.56 still to be raised, and the Board of Directors have fixed the salary for this year at $180.00, so we must respect their decision in the matter.

Subordination of one's self to constituted authority is one of the duties that we owe as Christians. As the Prophet Samuel told King Saul: "To obey is better than sacrifice and to hearken than the fat of rams."

So we will submit and the pledges made for the increase of salary can be withdrawn by any who wish. The first money this month came from the Hillsboro Juniors who never weary in well doing, according to that true word in the Bible: "Train up a child in the way he should go; and when he is old, he will not depart from it."

Surely those trained up by Mrs. Watters will be steadfast to the end.

"My dear Miss Cameron:

I am sorry that the enclosed one dollar and fifty cents for the Sewing Teacher's Salary is overdue, but we have found that we can't keep up with our pledge of twenty-five a month so we will send you something whenever we can.

This is from St. Mark's Junior Auxiliary Roxobel.

Sincerely."

Of course, my dear young lady, I am always sorry when anything has to be taken from the Orphanage pledges, but at the same time, no one can understand better than I do what a shortage of money means, especially just now, when even pennies are clean out of reach, and I know of some very pitiful cases of actual need. People that I want to help, and can't, all for lack of the Marquis of Carubus' Cat.

And our Winterville children say:

"Dear Aunt Becky:—Enclosed you will find twenty-five cents (25), from the young Christian soldiers of St. Luke's, Winterville, for the month of June. We elected new officers this month, and I was elected corresponding secretary. I hope that I will make as good a one, as the one before me.

Yours truly."

I have no doubt my dear Olivera that you will worthily represent Winterville, where we have always had good officers. Is Jenita Cox your sister? I remember her secretaryship with much pleasure.

My Steadfast Penny Says:

"Dear Miss Cameron:—I am sending you twenty five cents in stamps for the Sewing Teacher's Salary for the month of June. Sincerely yours."

Thank you my child, not only for the money but for the light of a good example as well.

The next letter I do not print. I sent you a card in reply. Now that "The King is come to his own again," we will hope that the letter will always be printed in full as they are written, and nobody have any anxiety about their money, or me either. Thanks for your solicitude.

From Winterville we have a second letter, but that is because the June money came after the 12th of the month.

"Dear Aunt Becky:—Enclosed you will find twenty five cents (25) from the Young Christian Soldiers, for this month. Yours truly."

You are in good time for July dear, and you will always be if you mail your money the first week in each month, my letters date from the 12th of one to the 12th of the other, but my books close on the evening of the 11th of each month, and whatever comes in after that goes over to the next month's letters.

One good friend in Ridgeway, says:

"My Dear Miss Cameron:—I am sending our dues for July. Yours very truly,
Ann F. Collins."

Thanks for your always faithful remembrance. You learned in a good school, under the Rev. Mr. Pettigrew.

The next money came from Ascension S. S. One omission does not signify, dear lady, in a whole year's work.

The last comes from "Billy Knowles," at least it is credited to him, through it came on the spruce laden winds of Canada. I hope the dear grandmother is quite well. There is a hereditary friendship reaching back for three generations between the Dans and Moore families and I am sure that they were of special nearness to John Pugh's and Alfred Moore's great grand-children. Now little folks this ends the letters (only where are the Alstons this summer?), so while my little Miss thunders out the "Anvil chorus" in latest musical lore, I will say good bye.

"AUNT BECKY."

Address: Miss Rebecca Cameron.
P. O. Box 32, Hillsboro, N. C.

Thompson Orphanage Sewing Teacher's Salary Contributions received from April 12th to May 12th.

Ewan Cameron Shipp, through his aunt, Miss Shipp	$ .25
St. Agnes Guild, Fassifern School, Lincolnton, N. C.	1.25
Caroline Ashe McLendon, Wadesboro, N. C., through her mother	.25
Junior Auxiliary, Washington, N. C., Miss Eliza Blount Branch	4.00
Katherine Batts, Speed, N. C.	1.70
Sallie Brodnax Tucker, Wittrell, N. C.	.40
Junior Auxiliary, Windsor, N. C., through Miss Mamie C. Nichols	.25
Junior Auxiliary, Winterville, N. C., through Miss Esther Johnson	.24
Junior Auxiliary, Washington, N. C., additional for Easter	2.00
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.75
Penelope Biggs, Williamston, N. C.	.25
Junior Auxiliary, Ridgeway, N. C., through Miss Ann F. Collins	.25
Ascension S. S., Davie County, N. C., through Miss R. W. Hairston	.50
Thompson Orphanage Guild, Burlington, N. C., through Mrs. G. O. Summers	20.00
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Watters	1.00
Junior Auxiliary, Warrenton, N. C., Miss Mariam Jones	1.16
Junior Auxiliary, Winterville, N. C., through Miss Esther Johnson	.25
	$34.51

The above report was omitted from the June issue.

To Valle Crucis and Back.

On Monday morning, August 7th, we boarded the Statesville train at 7.50 for the mountains, and at Hickory we were joined by Bishop and Mrs. Horner and their two children, of Asheville, Mrs. Swope, of Biltmore, the Rev. Frederick D. Lobdell, of Rutherfordton, and the Rev. Walter R. Dye, of Lincolnton, all bound for Valle Crucis to attend a meeting of the Convocation of Morganton, of which the Rev. Mr. Lobdell is the popular Dean. At Lenoir we were glad to see little Annie Campbell, one of our Orphanage girls who lives near the station. On the beautiful drive up the mountain we had as pleasant companions the Misses Mellon, of Charlotte. We spent the night at the Blowing Rock Hotel as guest of the clever proprietors, Messrs. Moore, and Mrs. Taylor. The next morning the Rev. Mr. Hardin, of Gastonia, who had charge of the church at Blowing Rock during the month of July, took the visitors on a tramp to the "Rock," and other points of interest, and during our outing we met the Rev. Claudius Smith, of Elizabeth City, who has charge of the church at Blowing Rock during the present month. We also met in our rounds friends from Tarboro, Rocky Mt., and other points in the eastern part of the State. We dined with Mr. and Mrs. Hardin in their snug little cottage on the mountain side, and on our return from Valle Crucis we were entertained by them again at supper with genuine Southern hospitality. The Rev. W. R. Savage who has been in charge of the Mission work at Blowing Rock and parts adjacent for seven years, showed us over his beautiful flower garden, the Randall Memorial Industrial Building, and the Mission House where we were made at home in his cozy den. At 5.15 Mr. Charles Taylor, of Valle Crucis, our kinsman by marriage, drove up to the door with his comfortable surry drawn by a pair of spirited grays, and in a few minutes we were packed in, and on our way for a delightful drive down the mountain with our appetites growing keener at every mile for the bountiful supper that awaited us at the end of our journey. The bell for service rang all too soon, but there again awaited us a feast of good things in the eloquent sermon delivered by the Rev. Mr. Dye.

The Opening Service.

The next morning the Holy Communion was

celebrated by the Bishop, assisted by the Dean, and at 10 o'clock, after Morning Prayer, a stirring Missionary Sermon was preached by the Rev. Mr. Hardin. At the close of the service the Convocation was called to order by the Dean. Steps were taken towards raising the apportionment of the Convocation towards the salary of the rector at Chapel Hill, and the Sunday School question was discussed quite at length. The meeting then adjourned, and the guests repaired to the Mission House where an elegant dinner was served under the direction of Miss Horner, the able lady principal of the school. About fifteen visitors from Blowing Rock, who came over for the day, were also present. We learned that it is customary for visitors to come in for dinner, and these, together with the summer boarders, add materially to the funds of the school.

The Orphanage Discussed.

The afternoon session of the Convocation was held in the sweet little chapel in one of the Mission buildings, at which time we made a short address on the work of the Orphanage. After the discussion of a few other matters the Convocation adjourned, subject to the call of the Dean. Previous to this an informal meeting of the ladies was held in the sitting room at which through the wise leadership of Mrs. Winston, of Raleigh, the sum of one hundred dollars was pledged for scholarships for two girls at the Thompson Orphanage, who wish to enter the Valle Crucis school this fall. We already have four of our girls in this school, and we were glad to hear them so well spoken of. We were glad to see them looking so well, and so happy, i. e., the three who are there working during the vacation. At the night service the Dean preached an earnest, practical sermon, and the Bishop then declared the Convocation over, and dismissed the congregation with prayers and the blessing. Resolutions of thanks and appreciation were passed at the afternoon session for the kind hospitality of the good people of Valle Crucis.

A Side Trip to Foscoe.

The next morning the visiting clergy reluctantly took leave of their kind friends, and wended their way to Foesoe about seven miles distant where they were delightfully entertained at dinner by the Rev. Mr. Atkins, and Miss McCullough, the Mission teacher. This is the house that was built and occupied by the Rev. H. H. Prout many years ago, and near by on a rocky eminence is the site on which stood the little Easter Chapel, built of hewn logs, only one of which now remains, and it is twenty-eight feet long, and fifteen inches square. Mr. Atkins has purchased the two remaining buildings with a few acres attached, and has made himself a real comfortable home. The walls of the buildings are four or five inches thick, and some of the timbers are nearly three feet wide, showing from what immense trees they must have been hewn, and possibly by a lefthanded broad axe (if there be such a thing) as we found a so-called one still lingering among the relics of the mountains. Soon after dinner we bade adieu to this lovely spot, and in a short while we began to climb the mountain towards Blowing Rock where we again spent a pleasant night. Mr. Atkins took a seat with the party in Mr. Dobbin's surry, and we plodded along behind with Mr. Savage, and his faithful horse, Logan. The next morning at 7.30 the three visiting clergy started for Lenoir with a four-in-hand team of fine black mules, and in four hours we were at the station. Returning by way of Gastonia we landed in Charlotte at 5.45, just ten hours and a half from Blowing Rock, after a most delightful and helpful trip.

We omitted to mention that the Rev. Mr. Ingle, of Raleigh, and the Rev. Mr. Dobbin, of Valle Crucis, held services on the nights previous to the meeting of the Convocation. Mr. and Mrs. Ingle are spending the summer at the Mission, and Mr. Ingle has temporary charge of the services there. It will interest her many friends to know that Mrs. H. H. Phelps has secured a position in the school for the coming year. Miss Horner's heart is in her work, and we believe she will make a success of it. W. J. S.

Charlotte, N. C., August 15th, 1911.

Convocation of Colored Work.

(Continued from page 10.)

be written they come regularly every Sunday to be taught the great truths of the Church by one of their own number. As an evidence of their interest they made, from a class of ten persons, an offering of over three dollars on a recent Sunday. We shall hope that more of them may come forward for Baptism and these same and others still for Confirmation.

A Hopeful Prospect for Our School.

Just a word about the school. The outlook is most promising for the development of this phase of the work. The Board of Trustees into whose charge the school has been put comprises the following gentlemen: Rt. Rev. Joseph B. Cheshire, Archdeacons E. A. Osborne and H. B. Delany, Revs. Sam'l. H. Bishop and H. Mallinckrodt, and Messrs. J. Hirshinger, John Van Landingham, F. C. Abbott, Chas. P. Moody, George Stephens, A. H. Washburn, L. P. Perry and J. Frank Wilkes, Secretary and Treasurer of Board.

It is earnestly hoped that under this Board the school work may fully come up to the original plans of its founder some of which were to train boys and girls for actual service in the homes of the community as cooks, maids, waiters, seamstresses, etc. There is splendid opportunity for our boys and girls throughout the South along these lines and if they will but grasp the opportunity which is theirs they can have a monopoly of such work at their own price; and if they would but dignify their work with good service they could feel a pride in their vocation less in no degree to that felt by those in the professions of medicine, school teaching, etc. We hope that the readers of the "Carolina Churchman" will bear in mind this work at St. Michael's School and will do all in their power to help the Board of Trustees to secure the $4,000 necessary for maintaining the school for one year and for the gradual introduction of better and more modern means of instruction.

It is planned to observe the 16th of every November as "Founder's Day" in our work and already plans are under way for such an observance this year. We must not close this article without wishing for the Carolina Churchman a most splendid circulation and a long life as the Diocesan organ.

I am most respectfully yours,

A. MYRON COCHRAN,
Lay-reader in charge.

IN MEMORIAM

Adelaide Evans Smith.

The Trinity Parish Branch, Scotland Neck, N. C., of the Woman's Auxiliary to the Board of Missions was organized December, 1890, with Mrs. W. J. Smith as the prime factor in the movement.

Miss Adelaide E. Smith was elected president at the first meeting and continued without intermission to hold the office until the time of her death.

Indeed so closely was she identified with the work that when we in Scotland Neck think of the Woman's Auxiliary, we think naturally and unerringly of her.

She was the life of the organization. Her personality was the one vital force among the dry bones—the grain of wheat hid in bushels of chaff.

She gave her mental energy, her physical strength and her spiritual force to the advancement of the Auxiliary.

So much was her sustaining presence necessary that for years, although there was a vice-president, the meetings of the Auxiliary were not held at all unless Miss Ad could personally conduct them.

As the organization was started in December, 1890, and Miss Ad's death occured in August, 1910, her active leardership extended over a period of 19½ years—an unusual length of time, we must all agree.

The mere statement of this fact may convey little to the ordinary reader, but to the initiated who have felt the weight of responsibility themselves and know the ennui and inertia which seem to be like an incubus upon most ordinary gatherings of like nature, the true significance of the fact will be at once apparent.

They will see not only the simple, potent dignity of the presiding officer, but will discern behind the office the wearying and unremitting personal effort which is required of some one to make all such organizations effective. They know that the one who feels the responsibility usually shoulders the burden. They will realize that that member of a society is greatest who is in truth the chief servant of the society. Hard work, indeed, is the secret of successful generalship, work of the head or work of the hand.

And the position of leader for various reasons is by no means a sinecure. It furnishes those who cannot but would like to lead, a tempting, ready-made target for their puny criticisims and paper-cap volleys of wit. But Miss Adeliade E. Smith possessed in large measure the three requisities of successful leadership —a wise and discerning judgment, a tactful spirit that could happily compromise on non-essentials and so weld diverse elements together, and a serene disregard of carping, destructive criticism.

In her, too, Scotland Neck reached the acme of its feminine culture. Perhaps the adjective "feminine" might be omitted, for I recall, at present, no man who was her superior. She was undoubtedly the broadest minded, most widely read and deeply intellectual women the community has produced. She never ceased to grow. Her mind was always open to receive new ideas and was always able to grasp them with a power that assured vigorous individual manipulation of them. In other words she assimilated her knowledge, she did not allow it to choke her.

In character she was high-minded, just and true. She had in large degree the judicial turn of mind. She was able always to rise above jealousies, bickerings and strife of tongues, and form her judgments in a clearer atmosphere.

She was self-poised, well-balanced, and (while willing for the sake of harmony and unity to compromise on issues other than those of principle) was firm in a position once assumed.

She was self-poised, I say, self-reliant, but assuredly not self-centered, for her interests were broad as life itself and her activities were potent in many fields.

It is undeniably true that:

"A fair young life poured out upon the sod
In the great cause of Freedom and God,
Tho' all too short its course and quickly run,
Is full and glorious as the orbed sun;
While he who lives to hoary-headed age
Oft dies an infant."

But how much more fitting and according to the natural order of the universe to be able, at the close of a life full of well-used years, to sing with sublime faith the sublime words of England inimitable bard—

"Twilight and evening star
And one clear call for me.
And may there be no moaning of the bar,
When I put out to sea!
But such a tide, as moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep,
Turns again home.

"Sunset and evening bell
And after that the dark,
And may there be no sadness of farewell
When I embark.
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

And just so was her passing from our midst. Quietly, quickly, unexpectedly, on the floodtide she went from life into the still broader life eternal.

G. B. PURRINGTON.

MEMORIAL

Rev. Charles Theodore Bland.

April 25th, 1907.

"Numbered with Thy Saints in Glory Everlasting."

Rev. and Mrs. Francis M. Osborne and son have been spending the summer at Sewanee, where they have been since June 10th, occupying the lovely home of Dr. St. George L. Sioussat. Mr. Osborne will return to his work in Charlotte on October 1st.

Archdeacon Osborne is taking a short and well-earned rest at Sewanee.

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FOR HANDSOME CATALOGUE, WRITE

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The Carolina Churchman

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AT
THE THOMPSON ORPHANAGE.

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The Carolina Churchman

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REV. FRANCIS M. OSBORNE, Charlotte, N. C.,
Editor and Business Manager.

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The Thompson Orphanage.

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THE CONVOCATION OF CHARLOTTE.

THE VEN. N. COLLIN HUGHES,
THE CONVOCATION OF RALEIGH.

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MISS KATE CHESHIRE, Tarboro,
The Woman's Auxiliary.

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COMMUNICATIONS—Articles for publication should be addressed to and must reach the Editor before the 15th of each month to insure their insertion.

BUSINESS LETTERS should be addressed to the Business Manager.

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EDITORIAL

The Thompson Orphanage.

We present in this issue an account of the Thompson Orphanage, its past and present, and its future prospects. We know that this information is acceptable and timely to Church people throughout the State, because of the renewed interest in this noble work which has been aroused in recent years through the Federation of Thompson Orphanage Guilds and other agencies and individuals. We believe that the Orphanage is about to enter upon a larger plan of usefulness and growth. The great interest in the care of the motherless and fatherless demands growth and improvement. Church men and Church women in the three Dioceses of the State who have cared for seventy or seventy-five children each year in the past are able to provide buildings and care for twice that number in the near future. We believe that the plan and the need require only to be put definitely before the Church in the State and the answer will promptly come. The cause of the orphan is an unanswerable appeal which the human heart cannot resist.

There is no institution supported by the Church in North Carolina that has given so large a return for the money invested. Located as it is in easy reach of all who would visit it its position is that of 'a city set on a hill that cannot be hid.' This is a decided advantage, for its works and workings are ever manifest. The wise expenditure of every dollar given is evident and the criticisims of ignorance and of unthinking gossip can always be met by the response, "Come and see." *If the management would have the Church give more largely they must first present a larger call and a larger plan and the response will surely come. That is the* purpose of this issue.

We bespeak for the Church in North Carolina our confidence in the management of the Thompson Orphanage, our belief that the general desire for enlargement and improvement will be wisely planned, and our co-operation and support in all that we are asked to do.

Our Travelling Representative.

On the first of September, Mr. Henry A. Willey took up the duty of Travelling Representative of the "Carolina Churchman" and has spent a good part of September in the eastern end of the Diocese. We wish to introduce and commend him to the clergy and laity of the Church in the Diocese and in the State of North Carolina. As Mr. Willey travels at the expense of this paper we hope he will receive everywhere he goes such reception and co-operation as will enable him to do his work not only efficiently, but also at a minimum expense to the paper. He is working to help us, clergy and laity, to make this publication pay—financially and also as a means of communication in

matters relating to the Church and the Thompson Orphanage. To be a proper sort of medium in Church matters the "CAROLINA CHURCHMAN" *must go to every Church family in the Diocese,* and as the organ of the Thompson Orphanage it should be circulated generally in the whole State.

Our Woman's Auxiliary Department.

The Editor feels very enthusiastic about one feature of this paper, namely, that department conducted by the Diocesan Secretary of the Woman's Auxiliary. Some of our women know what a great inspiration comes once a year from attending the annual meeting of the Auxiliary or from a chance visit from the enthusiastic and inspiriting Diocesan Secretary. Now they can get a new pulse of inspiration every month by reading this department. Moral: Let every woman in the Diocese subscribe to the "CAROLINA CHURCHMAN" for the sake of the Auxiliary work as well as for other reasons.

The women will be especially interested in the announcement of the Woman's Missionary Jubilee to be held in Greensboro this month, October 13-14.

The Diocese Exceeds Its Apportionment for General Missions.

In our last issue which went from the press a week or ten days before the end of the fiscal year of the General Board of Missions we tried to co-operate with Bishop Cheshire in urging the congregations in the Diocese of North Carolina to meet the Appointment for General Missions and thus maintain our good record of past years. Since the first of September we have had a communication from the Treasurer of the Board of Missions stating that the Diocese during the month of August contributed not only the few hundred dollars lacking but four hundred dollars more, making a total of $2,505.53, *thus exceeding the apportionment by* $405.53! It is very creditable to be the first Diocese to meet the apportionment but it is even better to have given more largely than in any previous year. This present year let us give both promptly and generously.

Rev. Mr. Gregory Replies to Archdeacon Hughes.

The following communication from our long-experienced and revered brother, the Rev. Henry T. Gregory, of Southern Pines, is in our opinion right to the point and deserves serious consideration in reference to some places we have in mind:

To the Editor of The Carolina Churchman:

I notice in recent issue of the CHURCHMAN that the Archdeacon of Raleigh laments the fact that some vestries of small parishes are so indifferent to the interests of their congregations that they are unwilling to co-operate with other vestries or mission committees in receiving a rector appointed by the Bishop and paying their proportion towards his support, thus blocking the progress of the Church and depriving their congregations of the ministrations of the Gospel. He asks for the remedy. Our remedy would be to relegate such parishes to the condition of "missions" so that the Bishop can appoint their rectors, and, further, not allow any congregation to be made a parish until it is self-supporting.

What does the Archdeacon think of this suggestion?

HENRY T. GREGORY.

Wanted—Copies of September Issue.

Our September issue of the "CAROLINA CHURCHMAN" ran short and we need a few copies for regular subscribers and some to supply extra numbers that have been ordered. We will pay 10c each for a limited number of copies sent us at once, addressed to the editor at Sewanee, Tenn.

We have a few hundred extra copies of the "Thompson Orphanage Number" and fifty of the "Educational Number" which we can supply at 10c each.

FRANCIS M. OSBORNE, Editor.

General Church Notes.

During the fall and winter the Rt. Rev. Thos. F. Gailor, Bishop of Tennessee, will spend several months in visiting the Southern Dioceses in the interest of the endowment of the University of the South at Sewanee, Tenn. The Bishop of North Carolina has invited him to visit the leading parishes in his Diocese and Bishop Gailor expects to do so.

The House of Bishops will hold a special session at the Church Missions House, New York, on October 26th, for the purpose of filling vacancies in Missionary Bishoprics and for consideration of the creation of a new missionary district for the Indians and another in Central America.

Notice has been given by the trustees of the General Clergy Relief Fund that they will, on October 1st, make an equal distribution among all clergymen of this Church 64 years of age and older, of their respective portions of $4,640.39. This amount comprises the interest accrued on an investment of $135,168.18 contributed toward the Five Million Dollar Fund, and on investments of the automatic pension fund previously gathered.

Many American Churchmen will learn with a shock of the death of the Bishop of Salisbury, Dr. John Wordsworth, which occured on Wednesday, August 16th. The Bishop, it will be remembered, came to this country last fall for the purpose of delivering the Bishop Hale lectures on *The National Church of Sweden,* at the Western Theological Seminary, and also preached the opening sermon at General Convention.

International B. S. A. Convention.

The date of the next General Convention of the Brotherhood of St. Andrew is October 18th to 22d, inclusive. The sessions will be held in Buffalo, N. Y. The Canadian Brotherhood will hold its meeting with the American, and an unusually good convention is anticipated.

Philosophy helps to grin and bear it; faith gives cheer in expectation of the happy issue.

Bishop Cheshire's Letter and Appointments

There are several matters to which the Bishop desires to call to the attention of the Diocese in connection with our October work.

October Meeting of Convocation.

And first the meetings of Convocation. The Convocation of Raleigh and Charlotte hold their annual business meetings during the month of October. The Convocation of Charlotte in St. Luke's Church, Salisbury, Tuesday, Wednesday and Thursday, October 3rd, 4th and 5th, and the Convocation of Raleigh a week later, Tuesday, Wednesday and Thursday, October 10th-12th, in Christ Church, Raleigh. These meetings not only afford opportunity for interesting discussions of important practical matters in our Church work, and for mutual fraternal intercourse, quite as useful to us all, but the missionary work of the Diocese is wholly dependent on the Convocations. No clergyman or layman interested in Diocesan Missions can afford to neglect his duty to his Convocation. Every clergyman should make it his first duty to the Diocese to attend the meeting of Convocation, and should see that each parish under his charge shall send a lay representative. The missionary work of our Diocese at this time demands special attention, and the Bishop and the Archdeacons hope to see the clergy all present and each parish represented at the two meetings this present month of October. Confident of the general support of the Convocation we have been adding to our missionary work in both Convocations, and at these annual meetings provision must be made to sustain and increase the work.

The Woman's Jubilee Meeting.

In Greensboro Friday and Saturday, October 13th and 14th, there will be held a Woman's Foreign Mission's Jubilee Meeting, celebrating the completion of fifty years activity of our women in the work of sustaining Foreign Missions. Meetings of this kind have been held during the year in all parts of the United States, and have been most effective in showing what our women have been doing, and in stirring them up to increased zeal in this great work.

These meetings are intended to be broadly representative of all branches of Christian work in heathen countries, and they have been one of the many influences at work in bringing Christian people nearer together in mutual knowledge and sympathy.

Representatives of our general Foreign Work from the Church Mission House in New York, are expected to be present in Greensboro, and it is the desire and hope of the Bishop of the Diocese that our Church women of North Carolina may be able to attend and share in the inspiring influences of what promises to be a great and enthusiastic meeting. It would be eminently proper for diocesan officers of the Woman's Auxiliary to attend officiaally and to secure representatives from our local branches.

The Bishop's Appointments.
(Revised List.)

In endeavoring to meet the convenience of the clergy and people of the Diocese, and the necessities of the work, the Bishop has been obliged to make a number of changes in his appointments as published in the CAROLINA CHURCHMAN for September. The following is a revised list of appointments, and to these the Bishop will endeavor to adhere:

Oct 1—Sunday, a. m., Cunningham.
Sunday, p. m., Milton.
Oct. 2—Monday, p. m., Reidsville.
Oct. 3—Tuesday, p. m., St. Luke's, Salisbury.
Oct. 3-5—The Annual Meeting of the Convocation of Charlotte in St. Luke's, Salisbury.
Oct. 6—Friday, p. m., Germanton.
Oct. 8—Sunday, a. m., Winston, St. Paul's.
Sunday, p. m., Winston, St. Stephen's.
Oct 10-12, Tuesday-Thursday, The Annual Meeting of the Convocation of Raleigh, in Christ Church, Raleigh.
Oct. 15—Sunday, a. m., Ridgeway, *Consecration.*
Sunday, p. m., Warren County, St. Luke's.
Oct. 16—Monday, p. m., Roanoke Rapids.
Oct. 17—Tuesday, a. m., Gaston.
Oct. 18—Wednesday, p. m., Ringwood.
Oct. 19—Thursday, p. m., Enfield.
Oct. 22—Sunday, a. m., Littleton, St. Alban's.
Sunday, p. m., Littleton, St. Anna's.
Oct. 26—Thursday, New York, House of Bishops.
Oct. 27—Friday, New York, House of Bishops.
Oct. 29—Sunday, a. m., Jackson.
Sunday, p. m., Weldon.
Nov. 2—Thursday, p. m., Elkin.
Nov. 3—Friday, p. m., Mount Airy.
Nov. 5—Sunday, a. m., Burlington, *Consecration.*
Nov. 14—Tuesday, p. m., Knoxville, Tenn., Missionary Council.
Nov. 15—Wednesday, Knoxville, Tenn, Missionary Council.
Nov. 16—Thursday, Knoxville, Tenn., Missionary Council.
Nov. 19—Sunday, a. m., Iredell County, St. James's.
Sunday, p. m., Statesville, Trinity.
Nov. 20—Monday, p. m., Statesville, Holy Cross.
Nov. 21—Tuesday, p. m., Cooleemee.
Nov. 22—Wednesday, p. m., Mocksville.
Nov. 26—Sunday, a. m., Davie County, Ascension.
Sunday, p. m., Lexington.
Nov. 27—Monday, p. m., High Point.
Dec. 1—Friday, p. m., Oxford, St. Cyprian's.
Dec. 3—Sunday, a. m., Goshen.
Sunday, p. m., Satterwhite.
Dec. 6—Wednesday, Stovall.
Dec. 7—Thursday, a. m., Williamsboro.
Dec. 8—Friday, p. m., Middleburg.
Dec. 10—Sunday, a. m., Warrenton, Emmanuel.
Dec. 10—Sunday, a. m., Warrenton, All Saints'.

The Holy Communion will be administered at all morning services. At all services the offerings of the people will be asked for the work of the Diocese. The clergy are asked to give due notice of these services, and of the offerings to be taken. Subject to the indications of time in the above list of appointments, the hour of service may be appointed by the local clergy to suit the convenience of the people.

JOS. BLOUNT CHESHIRE,
"Ravencroft," Bishop of North Carolina.
Raleigh, N. C., Sept. 12, 1911.

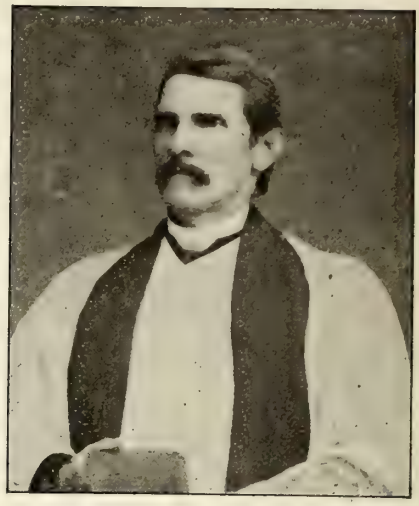
THE HISTORY OF

The Thompson Orphanage

And

Training Institution

CHARLOTTE, N. C.



THE REV. EDWIN A. OSBORNE
The First Superintendent

PART I.

In the early part of 1886 the Rev. E. A. Osborne submitted to Bishop Lyman a proposition to begin the work of founding an orphanage at Charlotte. The Bishop readily acceded to the proposition on condition that the Rev. B. S. Bronson would convey the lands held by him as trustee, for that purpose. Mr. Osborne wrote to the Rev. Mr. Bronson making known the proposition, and the Bishop's consent, and the conditions thereof. Mr. Bronson at once consented to make the conveyance provided the Rev. Mr. Osborne would serve as Superintendent of said institution, which he agreed to do, if elected.

The proper consisted of eighty acres of land at the East end of the city of Charlotte, outside of the corporation limits, on both sides of Sugar Creek. There was on the property at the time a large brick building containing the present school room, sitting room, bath room for boys, and the room above these, also the parlor and two small rooms adjoining, one of which is used for a school room, and the other for a hall way.

The first contribution for the purchase of this property was some two thousand dollars given by the widow and family of the late Lewis Thompson, Esq., of Bertie County, to the Rev. B. S. Bronson, then rector of St. Peter's Parish, Charlotte, as trustee. They afterwards added considerably to this sum, while the people of Charlotte and some individuals of the North gave funds for the erection of the buildings and the purchase of additional lands.

Mr. Bronson's plan at the outset was to establish a school for boys, and in pursuance of this plan he opened a school on the place which he taught himself for several terms. He afterwards procured the assistance of the Rev. Lucien Holmes who after a few years resigned, or rather removed this school to Charlotte. In the meanwhile the Rev. Mr. Bronson removed from Charlotte and the property was rented out for a few years.

THE REV. WALTER J. SMITH,
Superintendent.

Early Days.

At the Convention which met in 1886, in Calvary Church, Tarboro, the Rev. Mr. Bronson made a formal tender of the whole property to the Convention upon certain conditions, to be used as an Orphanage and Training Institution for orphans and others needing gratuitous support, to be known as "The Thompson Orphanage and Training Institution." The Convention accepted the donation with a vote of thanks to the generous donor, who had not only spent much time and labor in procuring and developing the property; but had expended much of his own private means that way.

A Board of Managers was elected by the convention composed of the following named persons:: Rt. Rev. Theo. B. Lyman, D.D., Ex-Officio, Chairman, the Rev. Wm. R. Wetmore, the Rev. E. A. Osborne, the Rev. Jos. B. Cheshire, Jr., Mr. J. F. Payne, Dr. F. M. Garrett, and Mr. Baxter H. Moore. Dr. Garret and Mr. Payne resigned and Mr. Wm. A. Smith and the Hon. Wm. A. Hoke were elected in their stead. The Rev. E. A. Osborne resigned, and the Rev. James Carmichael, D. D., of Wilmington, was elected in his place. Upon the death of Mr. Jno. F. Payne, who had again been elected, Mr. Walter H. McRae, of Wilmington, was elected to fill his place. This was in 1898. In 1893, in December, the Rt. Rev. Theo. B. Lyman, D. D., departed this life, and the Rt. Rev. J. B. Cheshire, Jr., D. D., became Ex-Officio Chairman of the Board of Managers, and Rev. F. J. Mur-

Mrs Wooldridge.

Our Matrons

Miss Capehart.

dock was elected to fill his place.

The Rev. Mr. Osborne made a partial canvass of the diocese in 1886 to procure funds to carry on the work. In these efforts he was successful beyond his expectation. So that he was soon enabled to repair the old building which had suffered much from not having been occupied, as well as from the earthpake. He added a two story front porch to the old building and made several necessary changes and additions in the same, among other things a two story addition to the rear now used as a kitchen below and a bed room above. He also built the large two story cottage called "Bronson Hall," and soon afterwards the present barn. Also the brick wash room at Thompson Hall, and the brick dairy near the barn.

The Buildings.

The most important contribution made by an individual was the beautiful Memorial Church of St. Mary the Virgin, built by the Hon. Wm. P. Bynum. It was consecrated on the feast of St. Phillip and St. James, 1895, and is an unspeakable help to the work there.

The same year was completed the two story brick addition now used as a dining hall below as the Bishop Atkinson Memorial. This was built with funds contributed by St. John's Guilds, Raleigh, be?
Rebecca Cameron from the chidren of the State for St. John's Hospital as a memorial to Bishop Atkinson, said hospital having been discontinued. (See the brass tablet in the dining hall of building.) In 1896, some friends contributed a few hundred dollars which with what was left of the $2,500 above mentioned, enabled us to build and furnish the south wing as a dormitory and ironing room—and in 1897 the infirmary at Thompson Hall with the two story addition, used as a store room and teachers room, was added to the main building. The funds for these last named improvements were furnshed by the T. O. Guild of St. Peter's Church, Charlotte, and a few generous gifts from individuals and some children's guilds. At the diocesan convention held in Hendersonville in 1908, a number of churchmen present procured subscriptions to the amount of some seven or eight hundred dollars for the purpose of supplying the institution with water from the city water works, and building an infirmary, dining room and laundry at Bronson Hall. These improvements have been added by the Rev. Walter J. Smith, who succeeded the Rev. Mr. Osborne as Superintendent the 9th of June, 1898, and still holds that position. The work has grown steadily from the day it was begun until the present time.

The First Matrons.

Miss E. J. Mackay was the first matron. She was with the institution when it was first opened, and saw the numberof inmates increase from ten the first year, to 62 in 1899. Miss Rena Mackay was the first matron at Bronson Hall. She was a faithful and efficient worker, and her Christian influence was felt and recognized by all who came in contact with her. Her death from consumption in June, 1892, was a great loss to the insititution, and to all who knew her personally. She was succeeded by Mrs. M. P. Prentiss, who held the place temporarily until Mrs. Sargent was called. Mrs. Sargent resigned after a year's labor, and Miss Capehart was appointed in her place. Miss Capehart still holds the position as matron of this department, and has proved herself an able, faithful and efficient matron.

The teachers have been as follows: Miss Fleming, Miss Vail, Miss Rena Mackay, Miss Capehart, Miss Williamson, Miss Hammond, Miss Howard, Miss Jarmon, Miss Carroll and Miss Call.

Miss Carroll was called home in October 1899, on account of the death of her father, and has not been able to return to her work. Her place was then supplied by Miss Josephine A. Osborne.

Miss Essie Call was also given leave of absence from the first of the year until next September. Her place as teacher in the primary department was satisfactorily filled by Miss White, of Manson.

The first foreman of the farm was Mr. Andrew Rodden, a very industrious and efficient man who remained with us some three years. He was succeeded by Mr. William Jamison who has done his part faithfully and efficiently.

Among the valuable improvements added to the institution under Mr. Smith's direction, should be men-

tioned the new slate roof on the school room and the dividing of that apartment into two excellent apartments for school purposes by double partitions, which add very greatly to the comfort and convenience of the pupils and teachers. Also the improvements in the way of a new floor and neat and comfortable wainscoating in the old dining hall and now used as a family living room at Thompson Hall.—(Rev. E. A. Osborne.)

THOMPSON HALL.

PART II.

Since the above was written very few additions have been made to the conveniences of the buildings. A concrete floor, a bath tub and three shower baths have been put in the boys' bathroom in Thompson Hall, and in the laundry of the same building a concrete floor, three stationary washtubs and a water heater have been put in. In Bronson Hall another bathroom and bath tub have been added. In 1902 Miss Mackay resigned her position as matron after fifteen years of faithful service, and since then the following ladies have been in charge of that building: Miss Carroll, one year, Mrs. D. E. Terrell, three weeks, Mrs. V. F. Argyle, two years, Miss A. L. Dade, two years, Mrs. E. A. Morton, three years, and Mrs. M. L. Wooldridge, the present matron, one year. Miss Emmie Capehart, and Miss Foote and Miss Carroll have acted as substitutes at Bronson Hall during the vacation of Miss Capehart, the matron, who is now beginning her twentieth year. The teachers have been as follows: In Senior Department, Mrs. C. J. Pierce, Miss Panthea White, Miss A. H. Bishop, Miss M. W. Meade, Miss Acena Edwards, Miss Myra Sumner, and Mrs. Sarah E. Hanks, who has been with us for the past three years. In the Primary Department, Miss Blanche Lowry, Miss Acena Edwards, Miss Margaret Boykin, Miss Francis Leigh, Miss Lily May Tomlin, three years, and Mrs. Harold Clare, just begun. The Sewing Teachers since 1900 have been Miss Lola Walton, Miss Lly Thomas, Miss Nellie Holt, Miss Willie Edwards, Miss Lucy White, Miss Nannie Gregory, Miss Araetta Cruikshank, and Miss E. Belle Field, now beginning her fourth year. The housekeepers in Thompson Hall have been since 1904, supported at first by the Thompson Orphanage Guild of St. Peter's Parish, Charlotte, Mrs. E. A. Morton, Miss Nannie Gregory, Miss Alice Morton, Miss May Baker, Mrs. Nannie Campbell and Miss Lou Hill, now in her second year. In the vacation of 1908 Mrs. M. G. Harrison gave special lessons in singing to the children as a gift from Mr. J. S. Myers, of Charlotte. Two years ago Mr. W. D. Jamison gave up his position as farmer after twenty years faithful service, and was succeeded by his son, Mr. Ernest Jamison.—(W. J. S.)

BRONSON HALL.

The Federation of Thompson Orphanage Guilds

OFFICERS.

President, Mrs. Vinton Liddell, Charlotte.
1st *Vice-President,* Mrs. James Ker, Jr., Charlotte.
2nd *Vice-President,* Mrs. Eugene Little, Wadesboro.
Treasurer, Mrs. M. M. Murphy, Charlotte.
Recording Secretary, Miss Elizabeth Gibson, Concord.
Corresponding Secretary, Miss Emma Hall, Charlotte.

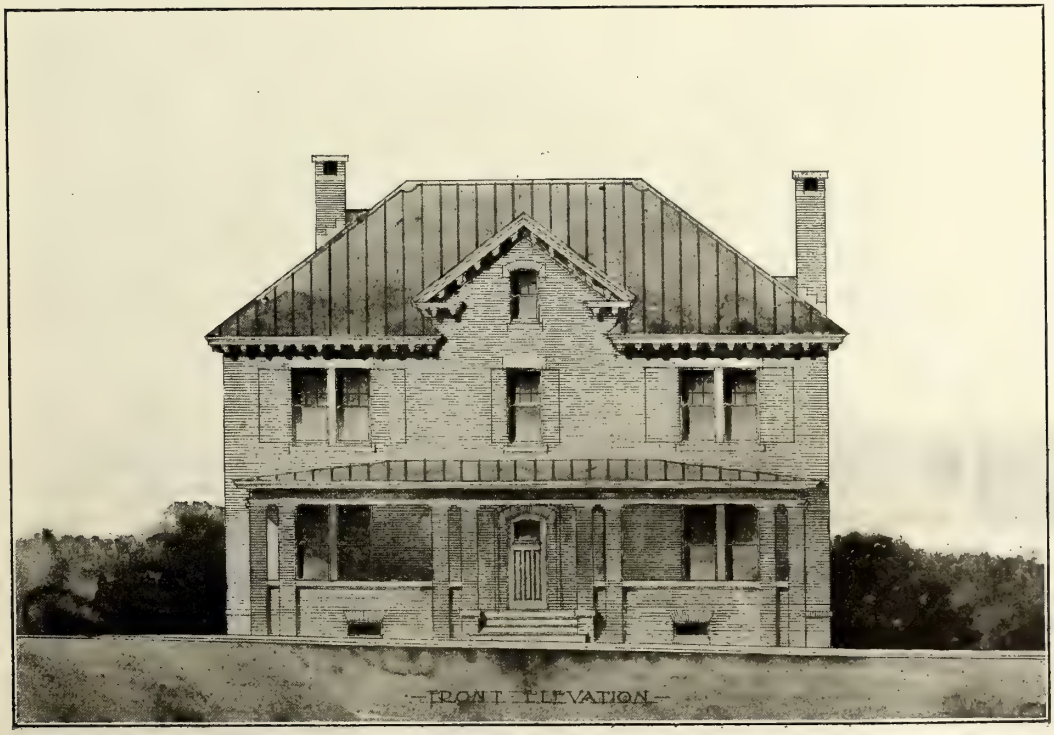
The Organization and Aim of The Federation.

Five years ago there were but three Thompson Orphanage Guilds in existence, and a few earnest workers seeing the urgent needs of the Orphanage, conceived the idea of a Federation of Thompson Orphanage Guilds to work in the interest of the institution, each parish having its Thompson Orphanage Guild, and all having one supreme purpose, viz: to provide new buildings. Sixteen Guilds are now enrolled with the Federation, namely, Concord, Edenton, Gastonia, Greensboro, Henderson, Oxford, Raleigh, Salisbury, Scotland Neck, Tarboro, Wadesboro, Win-

ston, and four in Charlotte, with the result of a more widespread knowledge of the institution and a more earnest effort to better existing conditions. The Federation meets each year at which time the delegates from the various Guilds bring or send reports of work done, funds raised, etc., and at which time the officers are elected for the ensuing year. At each meeting the necessity for new buildings becomes more apparent. Each year the old walls are a little more cracked, the old floors more worn and the general condition of the place worse. No one who visits the present edifice fails to realize how urgent is the necessity for new and sanitary buildings and equipment.

The aim of the Federation is to provide a thoroughly modern and hygienically constructed set of buildings on the "Cottage System", now generally conceded to be the best for institutional work. A main building containing school rooms, gymnasium, central heating plant, etc., an infirmary, a home for the Superintendent and six cottages, all of brick and stone, but of plain design. Each cottage to be a complete home accommodating sixteen children, a teacher, and a matron or "house mother."

The Board of Trustees of the institution has authorized the Federation to proceed with the work and a plan for the first cottage (drawn by Lewis Asbury of Charlotte) has been accepted. This plan has been put in the hands of a building committee, consisting of Messrs. Henry McAden, Stuart Cramer, Lewis Burwell, Vinton Liddell and James L. Sexton, who will begin active building operations as soon as the necessary funds are provided. The cost of this first cottage will be between seven and eight thousand dollars, built of brick and stone with plain hard wood finish, and the necessary plumbing. The cost of the buildings complete cannot be less than one hundred thousand dollars, and in the treasury there is now but $3,000. Must the Federation work in vain or will the Church people of North Carolina build an Orphanage that will be a credit and not a reproach to the name of the Church we love?



PROPOSED NEW COTTAGE.

THE THOMPSON ORPHANAGE GUILD OF ST. PETER'S CHURCH, CHARLOTTE.

If one should turn to the first page of the history of the work of the Thompson Orphanage one should find there the beginning of the work of the Thompson Orphanage Guild, for almost coincident with the coming together of the children, was the coming together of the members of this organization. The struggle which would attend the maintenance of the work was anticipated by its first superintendent, who appealed to St. Peter's Parish, from which the members were drawn and they were soon banded together for battle; and during those first days of great necessity warred against the encroaching wolf as truly as King Arthur's knights repelled the raging heathen; and like them too, these knights were each forsworn to uphold the holy cause. If that cause were clothes a call to arms was sounded and soon they met together at some home and fell to cutting and stitching until this need was vanquished, or if perchance the larder were found empty, the matron knew it soon would fill again. Indeed, the object of the organization was to uphold the superintendent and the matron and add its effort to the consecration of their lives.

The Guild began its career with nine members and a pledge to care for one child, but delighted as it has been said, in broadening that pledge until it included any need which Mr. Osborne requested. Of course every one knows it was he who began this beautiful work and nourished it for eleven years until it was capable of bringing forth much fruit.

Although the Charlotte Guild now has seventy members, from those women who constituted the membership in its early days comes much of the bone and sinew of the Guild today. The President, who is also the President of the Federation, the Secretary and Treasurer, Corresponding Secretary, and many of its working force—its hard-working force today — enlisted under the flag soon after the first roll call and have marched down the years with increasing interest and activity in the work. Of

course as the years have gone some have passed over the river and some have gone into other lands where they seem to have grown by the transplanting and are sowing seeds for the Orphanage each year, but much of the rank and file today was the rank and file of yesterday.

With so fervent a beginning, it is natural to expect the history of the Guild to be replete with work and success and so it is. Building the infirmary, furnishing and refurnishing the dormitories, placing necessary plumbing for baths and showers—this has been the nature of its labors, and it can be easily seen that it has not only stepped with every step of the Orphanage development, but has often made that step possible; indeed it has always had to moderate the gait of its ambition to suit conditions.

In its search for funds the Guild has appeared in various roles; it has been seen in teas, in concerts variously assorted, in sales of all things salable, in midnight and midday suppers; it has appeared, and is likely to appear in any part it matters not how difficult, that will fill the house and bring the proceeds which are always needed.

The Charlotte public has ever received graciously each appearance of the Guild, at no time forgetting the needs of the institution or the appeal for help. If one should doubt the generosity of Charlotte to the institution he has but to stand beneath the pines at the Thompson Orphanage at Thanksgiving and Christmas and watch the offerings of the people as they come to the expectant children to be convinced that the Thompson Orphanage lies very close to the heart of the whole city, and it is the Guild's purpose to keep it so.

If one were asked what has been the Charlotte Guild's greatest help to the institution, the mind would pass over the beautiful Christmas tree that has come for so many years and over the Easter egg hunt, the Fourth of July party, and the Halloween, indeed would pass all those which it has done and does for the children's pleasure—even over the monetary help to the management—and would unhesitatingly reply—in keeping the Thompson Orphanage and its needs before the people of Charlotte and before the State. It has stood all these years with one hand in these motherless children's and the other stretched out to the world; the Charlotte world first, and the rest of the world afterward.

Next to this in importance has been its Federation work. About five years ago the president of the Charlotte Guild conceived the idea of forming a chain of Guilds throughout the State to be known as the Federation of Thompson Orphanage Guilds. During these five years the Guild has been figuratively raising poles and stretching wire from town to town when a parish would signify its desire to be connected with this system and has always made the struggle to generate enough power to electrify each into activity. A small beginning was made to Raleigh and Scotland Neck first; to Wadesboro, to Salisbury, to Concord and Oxford and Henderson; and later Tarboro, Wilmington, Winston, Greensboro, Asheville, Gastonia, Edenton and The Church of The Holy Comforter, Charlotte.

In summing up what the Charlotte Guild has done, it is to be remembered that these guilds have not sprung into mushroom existence but have been in almost every case planted by the Guild's Secretary, Miss Emma Hall and have been nurtured by her into real being and still drawn their stimulus from her and the life blood of the mother guild. Apathy on her part would mean apathy on the part of the other guilds, would mean apathy throughout the chain, so she must need bestir herself and all about her.

It has been the policy of this Guild in the last few years to withdraw its spasmodic assistance to the superintendent, conserving its funds for the greater work of the Federation—the building of a new and hygenic orphanage on the cottage plan. She of course keeps her pledge of caring for one child and of course always provides the home pleasures of each season for the homeless children, but the new building is the song of her day now, and every nerve is turned toward this struggle of keeping the building and loan wolf from her door. Charlotte hopes not only to take the responsibility of beginning the first cottage in the fall, but hopes later to herself erect a cottage. This will stand like the old Egyptian monuments, a tribute to herself. to her faithful and long service to the Thompson Orphanage, but let it be hoped that though symbolic of her victories, like the Egyptians it will not rise upon her dead self, but quickened by the effort, she may rise to new and greater undertakings.

Henderson is not forgetful of our struggle.

We hope each year that Lexington will enlist in the Federation.

Where is Greensboro Federation Thompson Orphanage Guilds.

Concord keeps abreast with the leaders toward the new building. Hurrah for Concord!

Henderson having once remembered the work with a donation, let her not again forget it.

Asheville. Can you not spare us a little interest in our new building? Remember, we are caring for your children!

Winston never forgets the old Orphanage; let her remember even more often the new—the one we will have when she helps us more.

Wadesboro has always been most active in her help but since she has a rector all her own she promises to do even more for our new buildings.

The Scotland Neck Guild was organized by the Rev. Walter J. Smith, before he left that parish over thirteen years ago. It has never lagged in its interest.

Tarboro sent one hundred dollars for the new Orphanage. The depth of our gratitude touched her so deeply that she sent us another hundred. We would be as grateful to you.

Raleigh has sent us one hundred dollars for the new building fund—a memorial to Mr. Fabius Busbee. Does this not suggest to other towns what they might do? To Wilmington, for instance, our other large city.

THE DU BOSE REUNION AT THE UNIVERSITY OF THE SOUTH

An occasion of supremest interest to the Alumni of the University of the South and of greatest significance to the American Church in general was the DuBose Reunion, conferences and symposia under the auspices of The Sewanee Extension Session of the University of the South, at Sewanee, Tenn., August 2nd-8th, inclusive.

This gathering was planned and arranged for by a special committee consisting of the Rev. Mercer G. Johnson, of Texas, the Rt. Rev. Wm. A. Guerry, Bishop of North Carolina, and the Rev. Cleveland K. Benedict, D. D., present Dean of the Theological Department at Sewanee.

The idea of the reunion was projected by Rev. Mr. Johnston, and a call went out several months ago to all of the former students of the Rev. William Porcher DuBose, S. T. D., now Dean Emeritus of the Sewanee's Theological Department, to gather at their Alma Mater and sit once more at the feet of their honored and beloved teacher and have him talk to them once more as he has done for thirty-six years, hear his charge to those whom he has taught and receive the maturest lessons from his life.

In response to the invitation, fifty men participated in the reunion, thirty of these being former students. The others were those who had come from a distance for the occasion and those of the Sewanee community who were specially invited to be present. They came from New York to California, and in every way the personnel of those who attended was representative not only sectionally but also in regard to age and type of churchmanship, for it may be truly said that Sewanee does not produce a stereotyped and partizan type of churchman.

Much to the joy of those Alumni who had not seen Dr. DuBose for many years, he bore lightly the weight of his three score and fifteen years, his mental and spiritual vigor not abating but if anything more clear and vigorous. The expression of his thoughts is more lucid than ever before and his language, his own language, is still growing to suit the increasing grasp of the truth that is in Christ Jesus.

The center of the thought and discussion of the reunion were five addresses by Dr. DuBose—three confidential talks to his students, and a sermon on Sunday, that day being the Feast of the Transfiguration. In accordance with the wish of those present, Dr. DuBose spoke in a personal and confidential way, as he said he had alwys spoken *from* himself but now he was to speak *of* himself. That the atmosphere of the occasion might be just what it ought for such a sacred revelation the general Sewanee public was not invited to be present, and only those who had been present or were specially invited attended the three "Confidential Talks." These were delivered in his old lecture room at St. Luke's Hall.

Then the great teacher opened the great vistas of his life. In his first talk he traced the history of his personal spiritual life from boyhood days in a Christian home, through the days of youthful indifference terminating in an experience of sudden conversion, on through the trying experience of war and into the broader fields of greatest maturity. He described this as the Evangelical period of his religious life. In his second talk he showed how the narrow individualism of his Evangelicalism merged in time into a Catholic period with its inclusive ideals and broader ideas of corporate and social salvation. The third "talk" carried the class into what Dr. DuBose calls his liberal period of thought—a liberalism, however, that withstands the so-called liberalism of merely natural and sceitntific standards of a scientific day but which holds the mind in suspense and keeps open its avenues to truth from both natural and spiritual sources lest we miss some part of truth which we have all eternity to learn, and which it may take all eternity to reveal. The sermon on Sunday made the day a true Feast of the Transfiguration and ended the series with its final charge and inspiring power.

On three of the afternoons during the week services were held in the Hodgson Memorial Chapel and some of the former students interpreted some of Dr. DuBose's lessons as they had learned them. The speakers at these services were the very Rev. J. Wilmer Gresham (Dean of Grace Cathedral, San Francisco), the Rev. R. Maynard Marshall, and the Rev. Gardner Tucker.

At the evening service on the Feast of the Transfiguration, Dean Morris, of Memphis, intoned the service and Bishop Gailor preached.

A further attempt to interpret Dr. DuBose was made by his students at the evening symposia, held in the University Library and open to the general public. These consisted of addresses on vital topics of Church life and work by a selected leader followed by voluntary speakers. The following program was carried out:

Wednesday.

Symposium, led by Rev. Mercer Johnston.
"Sociology and Dr. DuBose.

Thursday.

Symposium, led by Mr. Silas McBee.
Church Unity and Dr. DuBose.

Friday.

Symposium, led by Bishop Guerry.
"The Pulpit and Dr. DuBose."

The social feature of the reunion found its best expression when Dr. DuBose on Saturday entertained his students at "Fairmount," the school of the Misses DuBose, the present home of "the Doctor." At two o'clock Dr. DuBose sat down to lunch with his guests. About five o'clock the other invited guests from Sewanee arrived and the girls of the Fairmount school presented a lovely little French play. It was at this time that a loving cup was presented to Dr. DuBose, bearing the following inscription:

To WM. PORCHER DuBOSE, S. T. D.
DEAN EMERITUS OF THE THEOLOGICAL DEPT.
Sometime Professor of New Testament, Exegesis, Moral Philosophy, Etc.
Always Champion of the Truth,
Saus Peur et Saus Reproche.
From
His Devoted Old Students
Upon the Occasion of the
DuBose Reunion at Sewanee.
Aug. 1-6, 1911.

A man sent by God to teach men how to walk with God and to think the thoughts of God after Him.

A workman that needeth not to be ashamed, in whose company Socrates and Plato and Aristotte and St. John and St. Peter would have delighted.

Greatly honored in America, England and Scotland, and wherever his books have been read by men who think, for his intellectual hospitality and original thought.

Greatly beloved everywhere by those who know him personally but especially on The Mountain whose Chief Glory he was and yet is.

"Against Such There is No Law."

In addition to the high regard for Dr. DuBose expressed by this coming together of his old pupils, scores of those who were absent wrote letters appreciative of the occasion and their teacher. Fifty Bishops of the American Church wrote letters including one from Presiding Bishop. Those from abroad who sent letters were Dr. Murray, of Cambridge, Bishop Montgomery, President of the S. P. G. of the English Church. A letter and cablegram both were received from Dr. Sanday, and a letter from Abbe Bremond, the brave French Priest who in face of possible excommunication went to England to bury Fr. Tyreell.

Francis M. Osborne.

The Patterson School—District of Asheville

From "the Spirit of Missions."

In a fine old house, standing amid broad acres and filled to overflowing with its thirty boys and their teachers, the Church in the district of Asheville is conducting "An Industrial and Agricultural School for White Boys."

The Patterson School, as it is called, is the result of the wise generosity of the late Hon. S. L. Patterson, Commissioner of Agriculture of the State of North Carolina, and of his widow, the late Mary S. Patterson, both of whom left the property to the Board of Trustees of the Missionary District of Asheville as the site for this school. This property comprises about 1,350 acres of land, 300 acres of which are cleared and in cultivation, a large dwelling and the usual outbuildings. It is located in the beautiful Yadkin Valley, Caldwell county, North Carolina.

The object of the school is, first: To give to poor boys, fourteen years of age and upwards, the very best schooling; Second: To afford them the opportunity of paying their own way completely. The school is equipped to prepare boys either for a direct return to the farm upon graduation, or for entrance into any college or technical school.

The cost of each boy to the school is $100.00; $60.00 of which covers his tuition and $40.00 his board. Every boy entering the school is required to pay for his board in labor, which he does by working three hours every school day. The tuition may be paid either in cash or labor, the boy working on the school farm during the summer vacation. Money for clothing and other incidentals may also be earned by crediting boys for extra work done. The Patterson school thus takes its place as the only secondary school in the United States wherein any poor boy may actually pay for his own way completely.

THE CONVOCATION OF RALEIGH

THE VEN. N. COLLIN HUGHES, Raleigh, Archdeacon
MR. W. L. WALL, Durham, Treasurer

Archdeacon Hughes Letter.

Mr. Editor: Since writing my last letter two of the four wants which were therein named have been satisfied.

A place for the meeting of Convocation has been kindly offered, and the Bishop will make announcement of it in this issue of the CAROLINA CHURCHMAN.

Mr. LeBlanc's salary has been paid as promised up to September 1st, of this year.

Two Wants Remain.

As regards the other two wants, to-wit: (1) Ninety five dollars towards the purchase of a horse and buggy for the Rev. Mr. Nash, and (2) Contributions for the salary of the Chaplain at the State Farm for the year September 1st, 1911-August 31, 1912, I have this to say:

(1) The Rev. Henry O. Nash had last year as his field of labor, Pittsboro, Sanford and Gulf. He had intended all along that his stay among us should be brief, because he felt that the opportunities for growth in that field were too much restricted. But he has now concluded to remain at his post and take Chatham and Lee Counties for his sphere of operation. In order that he may do this, it will be necessary to provide him with a horse, buggy and harness. The estimated cost of this outfit is $225. Of this amount Pittsboro has agreed to raise $100, Gulf has given the equivalent of $25, a friend of the cause $5. Will not other friends of the cause of our Diocesan Missions raise the other $95? There are two good reasons for this need to be supplied. First, when we are so fortunate as to have such a consecrated man as is Mr. Nash, who is eager for opportunity to work, the necessary equipment ought to be given; then, missionary work in the rural districts is sorely neglected by our Church in this Diocese, and we ought to welcome and forward any experiment to extend and strengthen it.

(2) For the year just ended, August 31st, 1911, the support for the work at the State Farm came from two sources—the Board of Directors of the State prison became responsible for the Chaplain's board, individual gifts afforded his salary. The Board of Directors will not only stand for the board the coming year, but they have kindly made special arrangement for a Chaplain's room. For the present the Archdeacon must still depend upon individual gifts for the salary. I hope that many of those who gave last year have felt such satisfaction in doing so, that they will want to continue to give, and the others who approve this work among the prisoners will want to show their approval by their help.

A Fruitful Work.

In this connection our Church people will doubtless be interested to learn that as further fruit of Mr. LeBlanc's labors, on Sunday, August 20th, at the State Farm, the Archdeacon baptized (by immersion) five more of the prisoners and the Bishop confirmed a class of twenty-eight. Mr. LeBlanc has now withdrawn from the Farm and has gone to Tarboro where he will do missionary work and pursue his theological studies under the direction of the Rev. Mr. Brown. But we have good reason to hope that by God's grace the work Mr. LeBlanc has begun will not suffer loss. Mr. Herbert B. Cunningham has already been installed in his place. Like Mr. LeBlanc, Mr. Cunningham has been trained and tested by the Rev. J. J. D. Hall, of the Galilee Mission in Philadelphia, and comes to us with Mr. Hall's enthusiastic recommendation. Now let those who believe that this work among the prisoners ought to be done for Christ's sake, for Christ's sake help to hold up his hands who is willing and glad to do it.

Rev. J. J. Lanier Goes to Warrenton.

It is a pleasure to report that Rev. J. J. Lanier, recenly of Alabama, has accepted a call to the Emmanuel Church, Warrenton, and will serve also the mission at Middleburg, and perhaps St. Leo's Parish at Williamsboro.. N. C. HUGHES, Archdeacon.

The Treasurer's Report.

Amounts received by W. L. Wall, Treasurer of the Convocation of Raleigh, for the month of August, 1911.

Aug. 7	Special, T. H. Webb, Duke	$ 10.00
	St. John's, Battleboro	5.00
Aug. 10	Special, Weldon	4.10
	Special, Middleburg	3.90
	Special, Kittrell	2.81
	Special, Wendell	6.36
	Special, Cunningham	4.46
	Williamsboro	1.36
Aug. 17	Christ Church, Raleigh	27.00
Aug. 24	Special, Scotland Neck	4.66
	Special, Middleburg	4.17
	Special, Cunningham	8.18
	Special, Kittrell	4.65
	Special, Wendell	5.46
	Special, Clayton	.60
	Special, General Nelson	10.00
		$ 102.71

Balance on hand, Sept. 1, 1911, $161.31.

St. Alban's, Littleton.

On Monday, September 4th, the ladies of the Parish Guild of St. Alban's, Littleton, met to resume work. After a vacation of two months they were prepared to take up the work with renewed vigor, and plans were enthusiastically discussed.

By their own work and by contributions from the men of the parish they have raised a fund for a new organ which they hope to have in the Church soon.

Plans for raising money for the orphans were discussed and adopted.

The rector, Rev. Francis Joyner, met with the Guild, and his presence and encouraging remarks as usual helped the ladies. In spite of feeble health during the summer, he kept up his work. At the meeting of the Guild he was one of the most enthusiastic present.

Rev. Milton A. Barber, Rector of Christ Church, Raleigh, has most kindly invited the Convocation of Raleigh to hold its next meeting October 10-12, in his parish. A full attendance is expected.

The Convocation of Charlotte.

THE VEN. EDWIN A. OSBORNE, Charlotte, Archdeacon
MR. CLARENCE E. FRICK, Charlotte, Treasurer

Change in Date of Annual Convocation.

There is to be a meeting of the Convocation of Charlotte in St. Luke's Church, Salisbury, beginning Tuesday evening, the 3rd of October, and continuing through Wednesday and Thursday, the 4th and 5th.

It is very important for all the members who can do so to attend, as business of importance is to be attended to. All ministers of the Church in the Convocation, as well as all treasurers of congregations, and all delegates to the Diocesan Convention, are members ex-officio, and each congregation is allowed to elect a delegate besides. Let every congregation be represented by at least one lay delegate. Please let the Rev. Frank J. Mallett know by which train you expect to reach Salisbury, one week before the time appointed.

Respectfully,
E. A. OSBORNE, Archdeacon.

Parish and Mission Treasurer's Take Notice

September 30th ends the fiscal year of the Convocation of Charlotte, and the Convocation meets October 3rd.. Let each one in this Convocation who reads this paper examine and see how his Church stands in the matter of its financial responsibility to the Diocesan Missionary work in the Convocation of Charlotte. If anything is due pay up! Come to the meeting with a clean record.

Received on the Apportionment from Oct. 1st, 1900, to September 8, 1911.

	App.	Bal. on last year	Paid
Ansonville, All Soul's	$ 40.00	$	$ 60.00
Bristow, St. Mark's	15.00	11.25	3.40
Burlington, St. Athanasius	200.00	200.00	50.00
Charlotte, St. Andrews	5.00		3.75
Holy Comforter	40.00		30.00
Chapel of Hope	5.00		5.00
St. Martin's	20.00		13.55
St. Mary the Virgin	20.00	7.95	7.43
St. Peter's	400.00		257.00
Chestnut Hill, St. Paul's	10.00	10.00	
Concord, All Saints'	25.00	10.00	
Cooleemee, Good Shepherd	15.00		3.61
Davie County, Ascension	15.00		12.00
Elkin, Gallaway Memorial	4.00	2.00	2.00
Germanton, St. Phillip's	5.00	5.00	
Greensboro, St. Andrew's	80.00	40.75	40.75
St. Barnabas	80.00	80.00	80.00
Hamlet, Mission	10.00		
High Point, St. Mary's	30.00		
Iredell County, St. James	10.00	6.75	2.15
Laurinburg, St. David's	10.00		10.00
Leaksville, Epiphany	40.00	10.00	31.75
Lexington, Grace	50.00		40.00
Madison, St. John's	20.00		5.08
Mayodan, Messiah	20.00		37.38
Milton, Christ	5.00	5.00	1.75
Mocksville, St. Phillips	4.00		2.00
Monroe, St. Pauls	30.00	12.50	42.50
Mt. Airy, Trinity	20.00	20.00	
Olive Branch, St.Timothy's	3.00	3.00	
Reidsville, St. Thomas	30.00		30.00
Rockingham, Messiah	20.00	20.00	
Rowan County, Christ	20.00	3.49	8.66
St. George's	10.00		5.02
St. Jude's	2.50	1.87	1.25
St. Mary's	10.00	10.00	
St. Matthew's	5.00	3.75	1.25
Salisbury, St. John	1.00	.50	
St. Luke's	100.00	50.00	125.00
St. Peter's	5.00	3.75	
Spencer, St. Joseph's	5.00	2.50	
Statesville, Trinity	30.00		33.75
Stokes County, Knowlhurst	5.00		
Stoneville, Emmanuel	5.00		5.00
Wadesboro, Calvary	100.00	65.45	26.85
Walnut Cove, Christ	10.00		7.51
Winston-Salem, St. Paul's	100.00	100.00	31.56
Raleigh, St. Mary's Chapel	10.00		8.10
	$1799.50	$685.42	$1025.05

Rev. Alfred R. Berkeley Leaves the Diocese.

His Work at Mayodan and His New Field—Rev. Cyprian P. Wilcox Goes to the Virginia Seminary. —Their Successors.

The first of September Rev. Alfred R. Berkeley left Mayodan, where he has completed seven years of remarkable work among the mill operatives of that place and in the chapels of adjoining villages, to take up work as Vicar of the Memorial Chapel of the Holy Communion, 27th and Wharton Streets, Philadelphia. The work of Mr. Berkeley is too well known in North Carolina to review it fully, but the facts that he stuck to this field in face of flattering parochial calls, that he gave himself so completely to this work that he demonstrated the adaptability of the Church to a mill population, that in a place where a minister had never before lived he presented one tenth of the candidates confirmed in the Diocese one year, and that two ministers are now necessary to supply the field which Mr. Berkeley entered alone—these facts are most suggestive and eloquent. Mr. Berkeley came to this work just after he received the degree of Bachelor of Divinity at the Virginia Theological Seminary in 1904, where he was ordained Deacon by Bishop Cheshire. He was priested in Christ Church, Raleigh, the following year.

Mr. Berkeley's New Work.

The work at the Chapel of the Holy Communion was begun some 30 years ago by the Parish of the Holy Apostles, in which the late Geo. C. Thomas was the moving spirit. Mr. Thomas built the chapel as a thank offering for the recovery of one of his children, later he and Mrs. Thomas erected the Parish House in memory of their parents, and shortly before his death the Vicarage was added. These buildings are all connected by cloisters—the parish house being of brick, the others of stone—and afford a fine plant.

For the past five years the Rev. Wm. P. Remington, a school mate of the Rev. Mr. Berkeley, at the Virginia Seminary, has been in charge of this work, and left it well organized and in excellent condition, when

he went to St. Paul's Church, Minneapolis, to succeed Bishop Thurston of Eastern Oklahoma. The chapel has about 500 communicants and the Sunday School has as large an enrollment. These are for the most part working people, chiefly skilled mechanics and their families.

Mr. Thomas left the chapel well endowed which enables it to do more work than the congregation could undertake of itself. Miss Lama R. Callaway (a niece of Mrs. Spong, of Charlotte) has worked there some years, and Mr. E. H. Bonsall, Jr., a member of the Senior class of the Philadelphia Divinity School, is lay assistant. Mr. Bonsall is a son of the President of the Brotherhood of St. Andrew. This is the only Episcopal Church in that part of the city, which is growing rapidly and affords a great opportunity for service.

About Mr. Willcox.

Rev. Cyprian P. Willcox, who for five years has rendered valuable service at Mayodan, first as lay assistant until his ordination to the Diaconate in October, 1910, will enter the Virginia Theological Seminary near Alexandria to complete his studies for the Priesthood.

Their Successors.

The field served by these two will be divided, and two young clergymen have been secured. Rev. Herbert S. Osburn will live at Mayodan, serving in connection with the Church of the Messiah, Mayodan, St. John's Church, Madison, Emmanuel, Stoneville and Knowlhurst, in Stokes County. Rev. Alex Noe will reside at Mt. Airy, giving two Sundays to Trinity Church and having charge also of Christ Church, Walnut Cove and St. Stephen's Church, Germanton.

Mr. Osburn is a graduate of Washington and Lee University, and of the Virginia Theological Seminary. Before entering the Seminary he rendered most acceptable service as lay missionary in Idaho. Since his ordination he has been in charge of St. Anne's Parish, Essex Count, Virginia.

Rev. Alex. Noe is a North Carolinan and an alumnus of the University of the South. Until recently he was rector of All Saint's Church, Portsmouth, Va. He is a brother of Revs. Thos. C. and W. R. Noe, of the Diocese of East Carolina. Mrs. Noe is a neice of the Rev. Milton A. Barber, of Raleigh. Mr. Osburn is unmarried, but his mother makes her home with him.

Mr. Noe comes to Mt. Airy September 1st, but Mr. Osburn cannot leave his present work until January 1st, 1912. Rev. Mr. Wilcox will be in Mayodan the month of September and it is expected that a supply will be secured for the rest of the time.

Miss Karrer will continue as Parish Visitor at Mayodan, where she has spent five years of loving service.

St. Andrew's, Rowan County.

From the Observer (Charlotte)

Cooleemee, Aug. 28.—The Episcopalians of St. Andrew's Church, two miles from Cooleemee, yesterday celebrated their seventy-first anniversary, Bishop Jos. B. Cheshire of the Diocese of North Carolina being present and Rev. Sidney S. Bost, rector of St Philip's Church, Durham, preaching the sermon. The celebration was in the nature of a homecoming and was a gathering of the old congregation now well scattered over the country. This is one of the oldest of Rowan Churches and in the cemetery on its northside there are four generations buried.

It had been hoped to have the only living member of the congregation when it was formed more than three score years ago present, but she was too febble with her 88 years. This member was Mrs. Isabella Fraley, grandmother of Rev. Mr. Bost, who was present at the dedication of the Church and worshiped with it the first time services were held. Until three years ago, Mrs. Fraley was able to attend services regularly, but a fall and a broken limb have ended her walking.

It was in old St. Andrew's that Bishop Lyman confirmed the minister who preached the sermon.

Charlotte.

A Lecture to Deaf Mutes—Mr. W. A. Edwin Address Church Club—A Sunday School Institute.

On Thursday night, August 17th, the Rev. Oliver J. Whildin, of Baltimore, missionary to the deaf-mutes in the Southern States, gave an entertaining illustrated lecture on Henry VanDyke's story of the Other Wise Man in the Guild Room of St. Martin's Chapel, Charlotte. Mr. L. E. Green, treasurer of St. Martin's, had kindly gotten the room in readiness for the occasion, and when the hour arrived nearly all the seats were taken. It was a warm night, and Mr. Whildin worked hard to make everything pass off satisfactorily. The Rev. Mr. Smith brought a few of the children from the Orphanage with him, and read the lecture for the benefit of the hearing, while Mr. Whildin interpreted it to deaf-mutes. The pictures were of a high order, and a few appropriate texts were interspersed between them to illustrate their meaning. The colored deaf-mutes were invited, but only one came. Mr. Whildin left the next morning on the five o'clock train for Wilmington where he expected to lecture again, and so his good work goes on. Did you remember it with an offering on the Twelfth Sunday after Trinity?

Mr. William A. Erwin, of Durham, Addresses the Church Club.

The Church Club of Charlotte was fortunate in securing Mr. William A. Erwin, of Durham, as its speaker for the evening of Thursday, August 24th. The meeting on this occasion was held in the parlor of the Y. M. C. A. building, and not in the Carnegie Library as usual. Hhe President and Vice-President both being absent, the meeting was called to order by the Secretary, Mr. Swift Davis, and opened with prayer by the Rev. W. J. Smith. With well chosen and highly complimentary words Mr. Hamilton C. Jones, of the local bar, introduced the speaker of the evening who was greeted with hearty applause. Mr. Erwin very wisely got all of his audience directly in front of him, and then gave them a face to face talk along some very plain and practical lines. He made no apology for not having a set speech prepared, but said he simply wanted to talk of a few things that had occured to him as being helpful to a church member in his daily religious life. He tried to show that he exemplifies in his own life, how the busiest sort of a business man can find time for his religious duties, and that his business need not, and should not, be inconsistent with his religion. He appealed to the men present to be true and loyal Prayer Book Churchmen, and he reminded them that

they could impress the beauty of that wonderful book upon others in no better way than by a proper use of it themselves. He called upon them to respond audibly in the services, to show strangers how to find the places, and to take an active part in the Sunday School In short, he appealed to them by example as well as by his own direct words to be helpful to others as well as to themselves, and not to be mere drones in the Church. The address was well received by those present, and at the close of the meeting the members gave him a hearty handshake of thanks and appreciation.

A Sunday School Institute in October.

The Church Club of Charlotte has arranged for a Sunday School Institute to be held in Charlotte the third week in October, Mrs. W. W. Smith, wife of the Secretary of the New York Sunday School Commission has promised to be present. Miss Mabel Lee Cooper of Memphis, has been invited to come and two other prominent Sunday School Workers are expected for the occasion. For further information Mr. B. S. Davis or Mr. F. M. Shannonhouse, Charlotte, may be addressed. All phases of Sunday School work will be discussed.

Mr. Henry Smith, son of Rev. Walter J. Smith, has left Charlotte for Sewanee, where he will enter the Theological Department to prepare for Holy Orders. At Sewanee he will hold the position of Gymnasium Instructor.

Rev. W. H. Ball has returned from England and resumed his duties as Rector of All Saint's Church, Concord.

A gift properly given engenders no obligation but gratitude. It is given to make us happy, and if we wish to make the proper return, we must make it by being happy—there is no other way.

It is hard for men to learn by the experience of others. They insist on going through the sorrowful experience themselves. But lessons learned from experience are God's plan for softening our hearts into sympathy with others.

The Death of Rev. H. Baldwin Dean.

Many of our readers have heard with sorrow of the sad death of Rev. H. Baldwin Dean, a former presbyter of this diocese. Mr. Dean was struck by a train while crossing the tracks in an automobile and instantly killed on Friday afternoon, June 2d. His funeral was held in Holy Trinity Church, Greensboro, N. C., (formerly St. Barnabas' Church, of which he was rector for several years), by the rector, the Rev. Thomas G. Faulkner, on Whitsunday at 12 m., immediately after the Holy Communion. Mr. Dean was about 75 years old and was active in the ministry up to the time of his death, being engaged in missionary work in the diocese of Atlanta. He resided at Fort Valley, Ga., at which place he met his tragic death. He was ordered deacon in 1880, and was priested two years later by Bishop Stevens. He served St. John's, Havre de Grace, Md., from 1882 until 1884, and then successively parishes in Waupun, Wis., Camden, N. J., Janesville, Wis., Michigan City, Ind., Moorhead, Minn., Grand Forks, N. D., Albany and Atlanta, Ga.

The Convocation of Colored Work

THE VEN HENRY B. DELANY, Raleigh, Archdeacon
THE REV. JAS. E. KING, Raleigh, Treasurer

Archdeacon Delany's Letter.

Since last I have written you, Mr. Editor, and just preceeding the meeting of our Convocation, I visited St. Anna's Chapel, Littleton; All Saints' Mission, Warrenton; St. Luke's Church, Tarboro; St. Augustine's Chapel, Raleigh. At each of these places I have celebrated, or assisted in celebrating the Holy Communion, also conducted, or assisted in conducting, the services and preached. The Convocation at Pittsboro, concerning which our correspondent will write you, was a perfect success. Marked interest was manifested in the daily sessions of the Convocation as well as in the services.

A comparison of the reports of 1910 and 1911 showed that we had gained in families, communicants, Sunday School teachers, and a surprising gain in the number of Sunday School children. Our offerings from all sources amounted to $4723.73 which is $913.74 in excess of our last year's offerings. We pressed the point of support for the CAROLINA CHURCHMAN and believe that, in due time, it will bear fruit. During the hush that followed the close of our Opening Service of the Convocation, one of the clergy broke the silence by the following ejaculation: "Brethren, we are not all here, one is gone!"

In my report, I spoke of the incident as follows: "How true are the lines of our great American poet, Longfellow:

'There is a Reaper whose name is Death,
And, with his sickle keen,
He gathers the bearded grain at a breath,
And the flowers that grow between.'

It was only last week we were informed that Reaper had this time, passed over the Bearded Grain that he might reap the Flower Fair.

On the 10th of August, in Dalzel, S. C., Miss Amelia A. Ellison, our mission teacher at Warrenton, and one of the most accurate of the Convocation, fell asleep. On the 18th of October last, in the early hours of St. Luke's Day, so shortly after he had again made many of us debtors to him for his great courtesy, our dear brother, the Rev. Primus Priss Alston, departed this life. The above was referred to Committee on Memorials.

Very truly yours,
H. B. DELANY.

Annual Meeting of the Convocation of Colored Workers, in Pittsboro, August 23-27

Good Attendance and Reports—Consideration of Colored Suffragan Resolutions.

The recent Convocation of workers among the colored people in the Diocese of North Carolina, held in Pittsboro, N. C., from August 23rd to 27th, inclusive, was most interesting and successful.

After the Morning Prayer by Rev. Jas. E. King, of St. Ambrose Church, Raleigh, and the preaching of the annual sermon by Rev. Chas. H. Male, of Oxford, the Convocation was organized on Wednesday morning at 10 o'clock, the Ven. Archdeacon, Henry B. De-

lany, in the absence of the Bishop, presiding, and appointing some of the committees. Prof. Chas. H. Boyer, of St. Augustine's School, Raleigh, was re-elected secretary, and the hearing of reports was immediately entered upon. The following places reported either through clergymen or lay delegate, or both: St. Michael's and All Angel's,, Charlotte; St. Ambrose, Raleigh; St. Luke's, Tarboro; and the various missions at Oxford, Wilson, Durham, Greensboro, Winston-Salem, Rocky Mount, Warrenton, Littleton, Louisburg and Pittsboro. The following clergymen were present: Revs. Jas. E. King, Chas. H. Male, Robt. N. Perry, Jas. K. Satterwhite, John W. Perry, Robert J. Johnson; and they, together with the score or more of lay delegates rendered such reports of their work as to enable the Committee on State of the Church to render a report which shows the condition of the colored work throughout the Diocese to be most wholesome and satisfactory.

A Sun-Rise Eucharist.

The daily sun-rise celebration of the Holy Communion furnished a splendid opportunity for the various delegates to begin each day in that devout and reverent state of mind which can be secured from nothing as from the Sacrament of the Altar. On each evening with the presence of hosts of friends, both white and colored, Evening Prayer was said and a sermon delivered by one of the clergymen present, the reports being continued each day until all were made.

On Thursday afternoon the Bishop made his address in which he dwelt at some length upon the life and worth of the late Rev. Primus Priss Alston, a priest of the Church who for 27 years labored in the Diocese, having succeeded him in the charge of St. Michael's and All Angel's Church at Charlotte. We can well rejoice in the glorious heritage of a splendid life as citizen and churchman which our beloved leader has left us, so splendid indeed that such noble, holy men as our beloved, good Bishop Cheshire freely, gladly join their words with ours as we eulogize the departed.

Opposed to Suffragan Bishops for Negroes.

The remaining part of the Bishop's address was devoted to setting before the Convocation the plan of Bishop Guerry, of South Carolina, for the creation of a suffragan Bishop, a matter which was referred to a special committee who later reported the sense of the Convocation to be altogether opposed to the plan suggested.

While speaking of our good Bishop it will not be out of place, I am sure, to set forth a statement which was made to the Bishop by a delegate who said to him, "Bishop, I hope the day will never come when our colored people will lose the wonderful, the sincere interest and sympathy of such men as yourself." This is a sentiment which fills the breast of every member of this Convocation and the hearts of hundreds and hundreds of others of our colored people who have come under the truly fatherly and godly influence of Bishop Cheshire.

Before leaving on Friday the Bishop made an address to the women of the Auxiliary who in goodly numbers had come to Pittsboro for their annual two-days session.

Reports.

The reports of Archdeacon Delany and Treasurer Jas. E. King, were interesting and prepared with the utmost care and accuracy, the one showing the aggressiveness of the Archdeacon as he has gone forward endeavoring to maintain and extend the work which he is doing so nobly and well, and for which we all feel he is so eminently fitted; the other giving in careful detail all receipts and expenditures of the Convocational year. It was gratifying to learn from the latter report that while all the missions have not yet measured up to what it is certain they can accomplish they have during the past increased their contributions to the support of the Archdeaconry by a considerable amount.

The paper by Rev. Jas. K. Satterwhite on "How Shall Our Mission Stations Met the Requirements of the Board of Missions?" and the address by Prof. Chas. H. Boyer on "The Church Catholic," were helpful and interesting—the latter bringing out the true Catholicity of our branch of the great Church, especially as it was brought home to his mind by his recent travels through Europe and England.

The Last Day.

The closing day, Sunday, was a full and hearty round of services beginning at 11 o'clock with Morning Prayer, sermon by the Archdeacon, and celebration of the Holy Communion. After intermission for lunch many repaired to the Methodist Church where Rev. J. Robt. Johnson preached at 3 p. m., coming back to St. James at 5 p. m., to hear the paper by A. Myron Cochran on "The Five C's of the Sunday School." The evening session at 8.30 consisting of Evening Prayer by the priest in charge of St. James, Rev. James E. King, and five-minute missionary addressess by the clergy. Resolutions and benediction brought to a close a session of the Convocation generally conceded to be one of the very most successful in the history of the organization.

Two Important Matters.

Two of the noteworthy actions of the Convocation were the passing of a resolution to have at St. Augustine's School, next year, a "Retreat" for the colored clergy, and the passing of another resolution to devote some part of the week of the Retreat to the organizatoin of a Sunday School Institute. We hail the determination to organize the Sunday School work of the Church in this Convocation with great gladness, because there is scarcely any other auxiliary of our church work which can do as much for the development and spread of the Kingdom of our blessed Christ as can the Sunday School, and this organized effort will help the sooner and better to bring about the "Conquest" which was emphasized in the "Five C's of the Sunday School." It is earnestly hoped that every Sunday School in the Convocation will do its best to have a good representation at this first meeting in Raleigh by sending as many as possible from among clergy, missionaries, Sunday School teachers, superintendents—one delegate for every 20 pupils, who are eligible for membership in the institute. Just a word of congratulation and thanks to the good white and colored people of Pittsboro who contributed so heartily to the success of the meetings, and similar mention of Misses Delany and Towns of Raleigh who so splendidly assisted the writer in looking after the musical part of the services.

A. MYRON COCHRAN,
Principal of St. Michael's T. & I. School.
Charlotte, N. C.

The WOMAN'S AUXILIARY

Officers:

Secretary—MISS KATE CHESHIRE, Tarborough.
Vice-President—MISS MATTIE BAILEY, Raleigh.
Secretary—MISS KATE CHESHIRE, Tarboro.
Treasurer—MRS. DORIAN BLAIR, Greensboro.

CONVOCATION SECRETARIES.

Convocation of Raleigh:
MRS. R. H. LEWIS, Raleigh.
MRS. R. W. WINSTON, Raleigh.
Convocation of Charlotte:
MISS LAURA ORR, Charlotte.
MRS. JOHN STAPLES, Greensboro.
United Offering Treasurer:
MISS RUTH HAIRSTON, Advance.
Correspondent of the Church Periodical Club:

JUNIOR AUXILIARY.

Secretary of the Convocation of Raleigh:
MISS BESSIE BUNN, Rocky Mount.
Secretary of the Convocation of Charlotte:
MRS. JOHN GIBBLE, Burlington.

BABIES' BRANCH.

Secretary of the Convocation of Raleigh:
MRS. FRANK SPRUILL, Rocky Mount.
Secretary of the Convocation of Charlotte:
MRS. WALTER SMITH, Charlotte.

O Lord, Jesus Christ, who in the days of Thy flesh didst accept the services of faithful women who ministered unto Thee of their substance; be pleased, we humbly ask to bless our endeavors, to aid and encourage missionaries. Put into our hearts the things we should do and say to promote Thy glory. Grant that we may never be discouraged under difficulties, but go forward in faith and hope, looking unto Thee. Hear us, and answer this our prayer, for Thine own Name's sake. Amen.

Intercessory Days:

The eve of the feasts of:
ST. ANDREW'S—Diocesan Missions.
At the disposal of Bishop Cheshire.
THE EPIPHANY—Foreign,
The Annie Cheshire Fund.
THE ANNUNCIATION—Domestic,
At the disposal of the Bishop of Asheville, unless otherwise designated.
THE TRANSFIGURATION—Thompson Orphanage.

This page of our Diocesan Paper will be devoted to the work of the Woman's Auxiliary. It is earnestly hoped that the members will enable us to make it a live page. Please send items of interest concerning the work in your parish and make suggestions which may help others in our great effort to further the cause of missions.

Address your communications to
MISS KATE CHESHIRE, Tarborough, N. C.

The Woman's Foreign Mission Jubilee.

This is indeed an era of missionary progress. Two years ago the Laymen's Missionary League was sweeping over the country, and now meetings of the Woman's Foreign Mission Jubilee are being held from the Pacific to the Atlantic. The movement has reached our own State and Diocese, and on the 13th and 14th of October a great meeting of women from all the Protestant bodies will be held in Greensboro. We learn with pleasure that our Diocesan Treasurer, Mrs. Blair, has been chosen chairman of the Central Committee, and another Diocesan officer, Mrs. John Staples, is in charge of our own Church rally. We trust that not only the Church women of Greensboro, but many others from the adjoining towns will be able to take part in this great forward movement. We are glad to be able to print an account of the Jubilee sent by one of our representative Auxiliary women.

Fifty Golden Years—1860-1910.

1860—1910.

The Woman's Missionary Jubilee to be Held in Greensboro, North Carolina, on the 13th *and* 14th *of October.*

Fifty years ago there was started what might be called the first women's club, "The Woman's Union Missionary Society," by Mrs. T. C. Dorenus. Launched on the eve of the Civil war by persons inexperienced in public affairs, opposed by the clergy, without financial backing, this corporate body is now one of forty boards, with 57,433 Auxiliary Missionary Societies in the United States and Canada, which last year raised $3,328,840."

In this interdenominational school of missions our mothers and grandmothers learned their first lessons, before it occurred to them to form boards within the limits of their own Christian communions.

Ten years ago an interdenominational committee was formed, the first text book published, and study classes sprung apace. To the Central Committee on United Study was vouchsafed a vision to which they have not been disobedient, no less a thing than a celebration that should stretch from shore to shore.

They realized that after 50 years of quiet, effective demonstration in foreign lands, the time had come for a National celebration at home.

The first Jubilee meeting was held in Oakland, Cal., October 12th, 1910.

Since that date the inspiring movement has traveled through the West, to the East, and is now on its way through the South.

With the prayer "Thy Kingdom Come," in our hearts, we cannot but thrill at the mere reading of such a magnificent forward movement as this wonderful Jubilee, much less can we feel that we can afford not to bring ourselves into personal touch with such inspired workers as the "Jubilee Party," and give of our time and our strength, however limited they may be, that we may be stronger to "fight the good fight" that shall enlighten the world.

What a privilege is ours, and God grant that it may be possible for thousands of North Carolina women to number themselves as one of this body of workers, for the fulfillment of our Saviour's command—"Go ye into all the world and preach the gospel to every creature."

Our Jubilee aim is a million dollars, and many more interested women. We shall reach it by united effort, by personal service, by earnest prayer. No strenuous campaign, no fervid appeal was needed for the beautiful womanly gifts that Chirst made immortal. The albastor box, the two mites of the widow, were the overflow of loving hearts. Surely our love for Him is not less than theirs. The great need is to bring this opportunity to every Christian woman as soon as possible. With the fine organizations of our Women's Boards this can easily be done.

A new world-vision opens before us, and through it will be more compellingly felt than ever before the fact that missions are not a product or side issue of Christianity, but Christianity itself.

A Mid-Summer Missionary Trip.

I trust it may prove interesting to the members of the Auxiliary to hear of the visits I made during the months of July and August to some of the important missions in our Diocese.

After the Mystery Play was presented in Rocky Mount, I had a number of requests to give it in other towns of the State, and as I could get hold of more children during the holiday seasons, these months seemed the best time to go to work.

Tarborough and Spray.

First we had the play in Tarborough and by charging a small admission we were able to pay all expenses, reserve something for the two Junior branches of the Auxiliary and then send the outfit on to the mission at the mill town of Spray, where the next presentation of the play was made. While training the children there I had the opportunity of observing the steady improvements in the work which has been so ably carried on by the Rev. William Gordon since the first of December. Spray is one of the most important mill towns of the State, with its cotton, woolen and finishing mills and its thousands of operatives. We have only two or three Church families there, but there is a flourishing Sunday School and a good vested choir. Mr. Gordon has rented a house next door to the Church which he uses for clubs and Sunday School classes. The night after my arrival the children gave an impromptu entertainment in the porch of the Parish House, while a crowd of men and women, many of them with babies in their laps, sat in the cool air outside listening to the music and enjoying the recitations and the stereoptican views. One of the features of the entertainment was a violin duet given by the father of one of the Sunday School scholars and his little eight year old daughter.

A New Branch of the Auxiliary.

During the past winter I had organized a branch of the Woman's Auxiliary and a branch of Juniors in Spray. I was glad to find them both in good working order. I had the privilege of attending a meeting of the Auxiliary and speaking to the members in the adjoining town of Leaksville; and on the Feast of the Transfiguration I joined the branches in Leaksville and Spray in a united intercessory service. Many of the Leaksville children took part in the Mystery Play and some of the best musicians of that musical town helped us with the choir.

One of the features of Spray is its fine Young Men's Christian Association building, and here in the auditorium we presented our play to a very large and attentive audience. Numbers of people were shown the beauties of the Prayer Book who never attended the services of our Church, and some of them expressed their appreciation by pronouncing it the most beautiful play which had ever been produced there. Just as I left the hall a letter was handed me urging me to carry the play to the mill town of Cooleemee, and a week later I had trained the children and we presented it there to an equally interested audience.

At Cooleemee.

In Cooleemee as in Spray my labor was lightened by the sympathetic interest and assistance of the people, not only of our own Church, but of other religious bodies. In both places the Sunday Schools were admitted free. The small sum charged the others enabled us to add something to the fund for enlarging the Church in Spray and for building a Parish House in Cooleemee. I would like to commend both these objects to the members of the Auxiliary.

A Unique Bible Class

Before leaving Spray I made a flying trip to Mayodan on the day of the opening of the District Missionary Meeting. I attended a Bible Class held by Miss Karrer which is composed almost entirely of the married women of the place, and when you think of the amount of work those women have to do you know what it means to them to take an afternoon off each week. I wish that all of you could be present at some of these Bible meetings which are most delightful and informal. First there is a short service and then they kneel down and repeat in unison the missionary prayers. Then comes the Bible lesson and many of these women who do all their work at home or labor in the mills will learn a whole chapter of the Bible for one lesson—and this from choice, as no work is required of anyone. They wind up with a social meeting and a tea drinking. I was interested to see, presiding over our teatable, an aged woman whom I had helped nurse six years ago and thought too old and feeble ever to recover; while some of the matrons with children gathered around them turned out to be girls of my first Sunday School class.

To Lawrence Next.

To come a little nearer home, I am busy now preparing for another presentation of the Mystery Play, this time at Grace School, Lawrence, and we hope to give it before the letter goes to press. It will be an open air performance, so that all the people in the surrounding country may have an opportunity of seeing the play, helping the school and enjoying another of those good old reunions for which Grace School has been celebrated in the past. KATE CHESHIRE.

The following letter and announcement have come to the Diocesan Secretary from Miss Emery. It is earnestly hoped that some interested members of the Auxiliary may be able to respond to the invitation contained therein:

CHURCH MISSIONS HOUSE

Fourth Avenue and Twenty-second Street, New York.

WOMAN'S AUXILIARY.

September, 1911.

My Dear Friend:

Please read the accompanying notice very attentively and let us hear from you in response as soon as possible.

If you cannot attend the institute yourself, and no other Diocesan officer from your branch can attend it, is there not some parish leader who might come?

The success of our plan depends largely on the personal work we throw into. Even if you cannot come, will you not help? If you can come, keep this notice by you and try to prepare yourself for taking an active and intelligent part in the institute.

Yours sincerely,

JULIA C. EMERY,
GRACE LINDLEY.

Woman's Auxiliary to the Board of Missions.
An October Institute.

During the week, October 15 to 22, there is being arranged at the Church Missions House, a four days' Auxiliary Institute which shall include the day of the Officers' Conference, Thursday the 19th.

It is planned to conduct Normal Study Classes during this Institute, for leaders in the Woman's Auxiliary and its Junior Department, and to hold Discussion Meetings for the consideration of the important work before us in the coming year.

This institute, coming midway between two General Conventions, we hope may bring together many Diocesan Officers from throughout the country, and Parish Leaders from a distance, who may be in New York at the time, especially when none of their Diocesan officers are able to come.

Some Things That May Be Expected.

1. Holy Communion daily.
2. Noonday Prayers.
3. The Presence and Help of Missionaries and Secretaries.
4. A Question Box.
5. Normal Teaching of Text Books issued by the Educational Department:

For use in the Woman's Auxiliary, "The Conquest of the Continent."

In its Junior Department, "The Conquerors of the Continent."

6. Discussion of such subjects as:

The Woman's Auxiliary and the New Appointment.
The United Offering of 1916.
Volunteers.
The Older Juniors.
Missionary Education.
Missionary Intercession.
United Effort and Christian Unity.
Readjustments in Auxiliary Branches to meet Present Day Conditions.

PLEDGE LIST OF THE WOMAN'S AUXILIARY
1911-1912.

Diocesan:
- At Bishop Cheshire's Disposal.
- Secretary's Traveling Expenses.
- Raleigh Convocation Missions.
  - Spring Hope.
  - Work Among Deaf Mutes.
  - Work Among Prisoners.
- Charlotte Convocation Missions.
  - Mayodan.
  - Hamlet.
  - Spray.

Domestic:
- Thompson Orphanage.
- At Bishop Horner's Disposal.
- At Bishop Grey's—So. Florida.
- St. Augustine's School—St. Agnes' Hospital Endowment.
- Alaska.
- Phillipines—Miss Hicks' Work.

Foreign:
- CHINA—
  - Annie Cheshire Fund—Bishop Graves' Diocese.
  - Bishop Root's Diocese.
- JAPAN—
  - Miss Babcock's Salary.
  - Bishop Cheshire's Scholarship.
  - Apportionment.
  - Church Periodical Clum.
  - Clergy Retiring Fund Society.
  - Specials—Not mentioned in the above.

THE THOMPSON ORPHANAGE AND TRAINING INSTITUTION

The Rev. Walter J. Smith, Superintendent and Chaplain, 214 S. McDowell St., Charlotte, N. C.

Board of Managers.

The Rt. Rev. Joseph Blount Cheshire, D.D., Raleigh, North Carolina, Chairman, ex-officio.
The Rev. Edwin A. Osborne, Charlotte, N. C.
The Rev. William E. Cox, Wilmington, N. C.
The Rev. William H. Hardin, Gastonia, N. C.
Mr. Jos. G. Shannonhouse, Charlotte, N. C.
Mr. Robert S. White, Raleigh, N. C.
Mr. J. J. Croswell, Fayetteville, N. C.

Visitors.

The Bishops of the Diocese of North Carolina, of the Diocese of East Carolina, and of the District of Asheville.

Directions.

All letters and parcels intended for the children should be addressed to the Thompson Orphanage, Charlotte, N. C.

All communications pertaining to the business of the Orphanage should be addressed to the Superintendent.

Contributions.

Number of children, 65.

Contributions received from August 15th to September 10th:

"Messengers of Hope," S. T. S., $13.58; Church of the Redeemer, Shelby, $1.00; Mr. J. P. Meacham, Rockingham, $14.00; Mr. G. L. Allen, Canton, $5.00; Mr. J. S. Myers, Charlotte, $15.00; Mrs. J. S. Myers, Charlotte, $10.00; S. S., Chapel of the Cross, Chapel Hill, $1.14; S. S., St. Stephen's, Duke, $2.13; Mrs. F. M. Hewlett, Wilmington, $5.00; S. S., St. Bartholomew's, Pittsboro, 94 cents; S. S., Christ Church, Raleigh, $6.00. Total, $72.79.

Contributions in kind: Package of clothing, J. A., St. Luke's, Lincolnton; a mattress, Mrs. Baxter Moore, Charlotte; package for the Dillon children, from their father; box of apples and peaches for the Allen children from their father.

Orphanage Notes.

The school opened on the 5th of last month with Mrs. Sarah E. Hanks again in charge of the Senior Department, and Mrs. Harold N. Clare, of Greenville, S. C., in charge of the Junior Department, and also of the music. She occupies the same position that Miss Tomlin held so acceptably for three years, and it seems quite unnatural not to have her back again this year. Miss Feild is again back in the sewing room teaching little fingers how to make and mend clothing. Mrs. Wooldridge is matron of Thompson Hall, and Miss Capehart, of Bronson Hall. Miss Hill is housekeeper in Thompson Hall, and with Mr. Ernest Jamison in charge of the farm you have our complete corps of assistants.

All the children with the exception of three or four, were back in their places when school opened, and we

hope they are going to put in some hard work this year.

Mrs. Wooldridge brought back with her Helen Haynes, her five year old niece, to stay some time with her.

Laurie Farmer made a visit to Mrs. J. C. Bushnell, at Saluda, during the vacation, and she was so pleased that she would like to go again.

Robert Cox was operated on at St. Peter's Hospital in March for appendicitis, and was so long in getting well that we let him remain there and act as bell and errand boy till school opened again this fall.

Mr. Jamison took his wife and two little children to Columbia last month for a short visit to Mrs. Jamison's sister.

About the first of last month a navy yard was established down at the bridge near the Orphanage, and in about six weeks from that time a dredge boat seventy feet long is expected to be floating on the creek. It is proposed by the city and county to deepen and widen and straighten this creek so that all the water that falls in the wettest seasons will be so cared for that there will be no overflow on the low lands. This, it is thought, will not only increase the healthfulness of that section of the country and city, but also add to the value of the bottoms. The stream will be increased to a depth of nine feet, and will be twenty-two feet wide. In the prosecution of this work it became necessary to cut down two of our fine shade trees, one of them a beautiful chestnut oak near the creek bridge, and several of our ten year old pecan trees will also have to go.

We have two fine Berkshire pigs which we received from the Patterson School some months ago, and we have recently bought four smaller ones, making a good start in this direction again.

The long dry spell cut short our supply of vegetables, and we have sold scarcely anything from the farm for the past three months.

All matter not for this Department should be sent to the Rev. Francis M. Osborne, Editor and Manager.

The Orphanage Edition.

At the suggestion of the editor-in-chief we are making this a special issue in behalf of the Orphanage. The re-print of the history of the institution was written eleven years ago by the Rev. Mr. Osborne for the illustrated edition of the Messenger of Hope, which was published in April, 1900, and we are using some of the same cuts for this edition. Since then few additions have been made, but special efforts have been made by the Orphanage Guilds towards the erection of new buildings, an account of which will be found in another column. A few notes are added to bring the sketch down to the present date.

The sweet little picture of "Brother and Sister" represents George and Sophia Williams, of New Bern, whose mother is dead, and their father is not able to care for them properly. The girl in the full length picture is one of the larger girls in Bronson Hall. She is a full orphan, and came here two years ago from Wilkesboro. She expects to enter the Industrial School at Valle Crucis this month.

The account of the closing exercises of the school is a little out of date, but it was crowded out of the first issue after the school closed, and we concluded to hold it for this one. The central figure in the National Drill is Gertrude Feraiss, of Wilmington.

The picture of the proposed new building was made from a rough sketch by Mr. Lewis Asbury, of Charlotte, architect of the building.

The Orphanage Work Day.

Down in Georgia and South Carolina, and perhaps in some of the other States, too, some of the orphanages have adopted the Work Day System. That is to say, each friend of the cause is asked to give the proceeds from one day's work to the Orphanage. Only the three hundred and sixty-fifth part of a man's earning's during the year for a Christ-like work, and why may it not be done? Who will make the start for our own Orphanage? The 23rd of September is the time appointed in the States mentioned, and that will be a very good time to replenish our treasury which nearly always becomes empty during the summer months. But whether you do this or not, please do not forget to remember your little wards on Thanksgiving day, and let East Carolina not forget those same little pink envelopes which helped so much last year.

See our Premium Offers on page 2.

Flossie Anderson.
One of Our Larger Girls.

Sunday Schools and the Orphanage.

Some of the other orphanages in the State have realized the importance of getting the children interested in the work of caring for homeless and helpless children, and they are using every effort to enlist their active interest in behalf of the good work. At the last meeting of our Diocesan Convention it was resolved "That the plan of taking a monthly offering from each Sunday School be emphasized and extended, and that each clergyman bring this matter before his Sunday School at once." We presume that the majority of the clergy present voted for this resolution, or supposing that they did not, yet when it was passed it became the sentiment of the convention, and so it should have its due weight. The question is, How many have carried it out? Let the figures speak for themselves. We have in our diocese over a hundred parishes and missions, and we presume that there ought to be about that many Sunday Schools, and yet according to our records just twelve have contributed towards the support of the Orphanage from the beginning of the last fiscal year up to the present time. Seven have contributed in East Carolina, and two in the District of Asheville. The sum total of the contributions amounted to a little over a hundred and sixty dollars. If our figures are incorrect we will be glad to correct them when the mistakes are pointed out. For the information of our readers we will give the names of the contributing Sunday Schools. In our own diocese—Church of the Good Shepherd, Rocky Mount, St. Stephen's, Duke, Trinity Church, Statesville, St. Mark's, Halifax, Trinity, Mt. Airy, Smithfield Mission, St. Timothy's, Wilson, St. Luke's, Spray, St. Bartholomew's, Pittsboro, Grace Church, Lexington, Holy Innocents, Henderson, and Christ Church, Raleigh. Grace Church, Weldon, used to contribute regularly and St. James', Kittrell, has also contributed, but neither of them during the past fiscal year. In East Carolina—St. James', Winterville, St. Mary's, Kinston, Christ Church, Hope Mills, St. Paul's, Greenville, St. Paul's, Vanceboro, St. John's, Wilmington, and Emmanuel, Farmville. In the District of Asheville—St. Agnes', Franklin, and the Church of the Messiah, Murphy. "Go and do thou likewise."

The Utility Sale.

All who have promised contributions, also all others who expect to make contributions to the Utility Sale to be given by the Thompson Orphanage Guild of Charlotte, are requested to send their donations before the first of December to Miss Emma Hall, 809 North Tryon Street, Charlotte, N. C. It is hoped that the contributions this year will be larger than ever. Those sent in the past have been of substantial assistance in the cause so near our hearts, new buildings for the Orphanage, the object of this annual sale. Individuals as well as other Guilds are asked to take part in this work.

What the Messengers of Hope Have Done.

My Dear Mr. Smith: In reply to your question as to how much money the Messengers of Hope have made for the Thompson Orphanage, and what were the objects for which they worked I beg to submit the following statement.

The first work undertaken for the Orphanage was the purchase of a bell in 1897. I have lost the records of that work which was finished November 28, 1898, and have no recollection whatever of its cost. (It cost $47.00, and was purchased from the McShane Bell Foundery, of Baltimore.—W. J. S.)

The next thing is labelled "Infirmary Fund," and I think it was repairing the floor. It began November 28, 1898, and was finished Februray 28, 1899, and amounted to $52.00. The next was the painting of the Infirmary and Bronson Hall, which cost $120.00, and was completed April 28, 1900, when they commenced paying a Sewing Teacher's Salary at $120.00 for two years. In 1902 it was raised to $150.00 a year, and stood at that till 1910, when it was put up to $175.00.

This year it was raised to $180.00, so the total from 1897 to date, is $1807.00, inclusive of the cost of the bell.

When the city of Raleigh bought St. John's Hospital property, the trustees of St. John's turned over to the Thompson Orphanage our endowment of $2,500, known as the "Bishop Atkinson Memorial Cot," which had been raised by the Messengers of Hope. If you count this in they have been worth a little over forthy-three hundred dollars to the Orphanage.

Yours very truly, Rebecca Cameron.

My Dear Children:

As this is the fourth letter I have written to you since the East Carolina paper stopped publishing them for us, and none of them have yet been printed, I am a little doubtful of the worth-while-ness of sending it.

But it can only share the fate of the others, whatever that may have been, and as my sense of responsibility for your money grows in proportion to your ignorance of what has become of it, and this is the only form of receipt that I can give you, I will e'en do my part of the work, so that I can show a clean balance sheet at the great assize. I am so tired I can hardly hold my head up, for our cook has been gone all this month, and I have had to keep my willing little niece to take her place, for with all the will in the world to do the work, my little lady is too young to know much about it.

MESSENGERS OF HOPE.

Thompson Orphanage Sewing Teacher's Salary.

Amount required	$ 180.00
Amount paid in	116.97
Amount still to be raised	63.03

Contributions from August 11th to September 9th.

Penelope Biggs, Williamston, N. C., for July and August	.50
Junior Auxiliary St. Peter's Church, Washington, N. C., through Miss Louise N. Myers	1.00
Caroline Ashe McLendon, Wadesboro, N. C., through her mother	1.00
Mrs. W. T. Picard and Mrs. H. B. Hardy, Jackson, N. C.	.50
Junior Auxiliary, Hillsboro, N. C., through Mrs. S. P. Watters	1.00
Junior Auxiliary, Warrenton, N. C., through Miss Mariam Jones	.95

Junior Auxiliary, Ridgeway, N. C., through Miss Ann F. Collins	.25
Ascension S. S., Davie County, N. C., through Miss R. W. Hairston	.50
Young Christian Soldiers, Winterville, N. C., through Miss Olivera Cox	.25
	$ 5.95

My Dear Children:

Here we are once more established in Charlotte, which we feel to be our Messenger Home after all the years that it had been headquarters. We do not report much this month which, I think, is due to the uncertainty of the publication of the letters sent since May.

The first letter came from Williamston, and Penny says:

"Dear Miss Cameron: Enclosed you will find fifty cents in stamps for the Sewing Teacher's Salary for the months of July and August.

Sincerely yours."

Thank you, dear child, my money Penny, you surely are.

The next letter came from Washington, and says:

"Dear Miss Cameron: Please find enclosed $1.80 for the Sewing Teacher's Salary for the months of August and September, from the Junior Auxiliary of St. Peter's Church, Washington, N. C.

Yours truly."

Thank you, my dears, but I am sorry when the contribution "carries double," for then where will next month's letters come from?

Number three brought my little cousin Caroline Ashe McLendon's money, a whole big dollar, a great deal for so little a lassie to give. Kiss her for me please, mother.

Number four comes always on time, and is always welcome. My cook has just given notice that she will quit tomorrow and where her successor will be found is beyond my ken—such trials as they have become! Much love to you every one.

St. Matthew's Juniors come next to claim our thanks, and then Warrenton follows:

"My dear 'Aunt Beckie': Enclosed please find a check for 95 cents for the Sewing Teacher's Salary from the Junior Auxiliary of Warrenton, N. C. I hope you are right well this hot weather.

Sincerely."

I am glad that we are having cooler weather now, my dear child, for I certainly suffered not a little from the overpowering heat this summer.

Ridgeway says briefly:

"Dear Miss Cameron: The Junior Auxiliary is sending its monthly dues. Yours truly."

And their Secretary is one of the everfaithful, too.

Ascension Sunday School is one of the unfailing also. Yes, I am delighted that we have our own paper again, and hope it will be well sustained in future.

And then Winterville thus brings up the rear.

"Dear Aunt Becky: Enclosed you will find twenty-five cents (25) for the Sewing Teacher's Salary, from the Young Christian Soldiers, Yours truly."

Thank you all, my dear children, I hope we are going to do wonderful things now that we have our own paper again.

That ends the letters and I send my love to you all every one, and am, your loving,

Aunt Becky.

Address: Miss Rebecca Cameron, P. O. Box 32, Hillsboro, North Carolina.

THE ORPHANAGE BASEBALL TEAM.

Remus Bland, 2nd-b; Lindsay Rex, 1st-b; Joe Yates, c. f.-Capt.; J. Witherspoon, c; Frand Hewlett, l. f.; Hilliard Wood, p; John Wallace, r. f.; Harvey Shepherd, s. s.; Wiley Lamm, 3rd-b.

The Death of Rev. Gilbert Higgs, D.D.

As the CAROLINA CHURCHMAN goes to the printer we learn that Rev. Gilbert Higgs, D. D., for many years a priest in this Diocese, has departed this life and was buried in Atlanta, Ga., September 8th. Dr. Higgs was for a number of years rector at Warrenton. Afterwards he went to Key West, Fla., and then returned to this Diocese and ministered to the congregations at Wadesboro and Monroe. Several years ago he went to Atlanta. He was for several years secretary of the Diocese of North Carolina—a faithful priest of the Church and devoted servant of the Lord.

The Holy Comforter, Charlotte, our new guild, gives promise of much assistance with the new buildings, although building herself, and when Dilworth promises, she does not forget.

Why not build a cottage for the Orphanage?

Closing Exercises of the School.

In the presence of an interested audience which attested its appreciation by long-continued and frequent applause, the closing exercises of the Thompson Orphanage School occured at that institution, in eastern Charlotte, last night. Rev. W. J. Smith, the Superintendent, was master of ceremonies. All of the young folks acquitted themselves handsomely, with credit to themselves and their teachers. This is the program rendered:

Holidays ..... Song by Class
Welcome ..... Uldine Allsbrook
"Two Little Girls" ..... Sallie Wallace
Motion Songs ..... Primary Class
(a) Anchor Song.
(b) We Stand Up Straight.
(c) The Bee.
The One-Legged Goose ..... Ivie Smith
Little Boy Called Taps .....Class of Boys and Girls
Being a Boy ..... Wiley Lamm
Voices of the Year ..... Four Girls
At Home and at School ..... Lena Hunt
The Boys Know Something ..... Hilliard Wood
The Mother of a Family ..... Household Cantata
Pitcher or Jug ..... Frank Hewlett
Result of Effort ..... Grover Clark
Patriotic Drill ..... Sixteen Girls

Prizes awarded by the Thompson Orphanage Guild.

Prizes delivered by the Rev. F. J. Mallett, Ph.D., rector of St. Luke's Parish Salisbury.

Benediction.

Decorated with ivy branches and national colors, the school room of the Orphanage was filled to overflowing with interested friends.

Dr. Mallet Speaks.

During a pause in the program, Rev. F. J. Mallett, Ph.D., rector of St. Luke's Church, Salisbury, who had to catch an early train home, was introduced by the Superintendent of the Orphanage, and after congratulating the children and officers of the institution in a gracious and pleasant manner, he spoke in substance as follows on "The Value of the Commonplace in Life:" "Common" does not necessarily mean vulgar. The word common simply means something belonging to more than one. Common sense, which Emerson called the mark of the valid mind, is the "hard sense," the "horse sense" that is frequently found in very plain and ordinary people, quite irrespective of birth, of education or other artificial distinctions. Common prayer means prayer for the use of all, and the Book of Common Prayer is therefore one of the best-known and most frequently used books in the world today.

This is the age of the common man. Things are "evening up," as a recent writer says, "Kings and statesmen are in breeding and education much like subjects." Bishop Creighton, after being received by the Czar of Russia, said humorously "I felt quite casual," and so today we must cultivate an appreciation of common blessings—common men, for as Lincoln said, "God must love the common people, because He made so many of them."

Speaking directly to the orphan boys and girls, Dr. Mallett told them that the every-day virtues such as truthfulness, punctuality, reliability, good manners, ability to follow instructions and good cheer are prime factors in winning a legitimate success in life.

Valuable Qualities.

The boys were informed of a concrete example of how business men look at these qualities in lads who are frequently taken from the public schools or Orphanages of the land. The New York State Teachers' Association prepared a set of questions for business men who had taken boys into their warehouses, or offices, or stores. The five moral qualities named were inquired into. In some cases the boy's conduct measured high, but some were weak in "ability to follow instructions" and in some cases were weak in "punctuality." The possession of all these qualities spells "character," and it behooves boys and girls alike to cultivate from earliest days these sterling commonsense, everyday virtues. The cultivation of a merry or happy disposition was specially emphasized, and the children were reminded that people like those who are bright and cheerful—even jolly, but that moping melancholy and "grouchiness" repel people, and such persons whether young or old are given a wide berth.

At the conclusion of his remarks he presented the following prizes: In the Senior Department, for Scholarship, Savannah Pulley; for Improvement in Penmanship, Eva Bland; in the Junior Department, for Scholarship, Flossie Anderson and Wiley Lamm; for Improvement in Penmanship, Mary Wade. In

Anchor Song.

Thompson Hall, for Good Behavior, Joe Yates and Uldine Allsbrook. In Bronson Hall, for Good Behavior, Hilliard Wood and Ivie Smith; for Improvement in Sewing, Gertrude Feraiss; for Neatness in Washing and Ironing; Harriet Marlin. At the conclusion of the program the Superintendent thanked the audience for its presence, and then pronounced the benediction.—*Charlotte Observer, June* 15th.

PATRIOTIC DRILL.

Happy Orphans at Lakewood Park.

During the summer vacation the Thompson Orphanage children who do not go away are usually given a picnic, and this year they went to Lakewood Park.

A special car was provided through the kind generosity of Mrs. J. S. Myers, and at 3 o'clock it was met at the insersection of Elizabeth avenue and Cecil street by the Superintendent, Mr. Smith, Miss Hill and Miss Carroll, matrons pro tem, Mr. Ernest Jamison, the farmer, with his wife and two children, and over forty of the Orphanage children, besides the three little daughters of the Superintendent. Laughing, talking and singing, the merry crowd had a delightful ride to the park, and after stowing away the lunch and other belongings in a safe place they went first to the pavilion to get a good view of the beautiful lake, and then they scattered around beneath the trees, some of them of course rushing for the water pipes to test the virtues of the "pure spring water" as compared with the liquid that trickles slowly along the bottom of Irwin's creek. A few fortunate ones who possessed a little change invested it in peanuts and ice cream, and soon all were gathered with eager interest around the merry-go-round on which the proprietor, Mr. Bradshaw, the pleasant manager, kindly gave them a free ride. From there they made a visit to the genial operator of the roller coaster, Mr. Church. He, too, had a tender spot in his heart for the orphans and soon the cars were being packed with happy and smiling children, half eager and half afriad. Nearly every one rode the gauntlet, even little George Williams, the baby pet of the Orphanage, who was hugged up closely in Ivie Smith's arms. Last, but not least, the obliging Mr. Roper gave them a ride round the lake on the gasoline yacht. Counting the crew, there were even fifty persons on board, and as the sweet voices of the children were wafted over the placid waters all went "merry as a marriage bell."

After reluctantly disembarking they were ready for the nice lunch the ladies had spread upon tables beneath the trees, and by the time they had well disposed of everything in sight the return car was there, and they were ready for another song, and another delightful ride back to the city, after a very pleasant outing, long to be remembered.

BROTHER AND SISTER.

We have received from Rev. Walter J. Smith, of the Thompson Orphanage and Training Institution, Charlotte, N. C., which is under the auspices of the Episcopal Church in the State of North Carolina, a souvenir of the Tri-State Conference of Orphanage workers. It contains a photograph of the Thompson Hall, the central building and chapel of that institution. This building indicates that they have not yet adopted the cottage system. We hope, however, that in the course of time, they may be able to do so, for there is certainly no better or safer way of giving a home training to orphan children.—Dr. Jacobs in Our Monthly, Clinton, S. C.

Cannot every parish have its Thompson Orphanage Guild and help the Federation in its great work?

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